Jonath: A. Smedley

A CONFVTATION OF THE RHEMISTS TRANSLATION, GLOSSES AND ANNOTATIONS ON THE NEVV TESTAMENT.

SO FARRE AS THEY CONTAINE *MANIFEST IMPIETIES, HERESIES, Idolatries, Superstitions, Prophanesse, Treasons, Slanders, Absurdities, Falsehoods and other evills.*

BY OCCASION WHEREOF THE TRVE SENCE, SCOPE, Drift and Doctrine of the Scriptures, and humane Authors, by them abused, is now given.

VVRITTEN LONG SINCE BY ORDER FROM THE CHIEFE INstruments of the late Queene and State, and at the speciall request and *encouragement of many godly-learned Preachers of England,* as the ensuing Epistles shew.

By that Reverend, Learned, and Iudicious Divine,
THOMAS CARTVVRIGHT,
sometime Divinitie Reader of Cambridge.

Printed in the yeare 1618.

THE PVBLISHER TO THE STVDIOVS READER.

THere be three things appertaining to this work of which the diligent reader, may desire to be informed what the ground was upon which it came to be undertaken, in what maner it was performed, and with what reason it is now so late made publick.

For the first undertaking, though the necessitie of the thing it selfe by some or other to be done, and the approved sufficiencie wherewith this author was furnished of God, together with the great bond which tied him to all readinesse in his service of Christ, might iustly haue rowsed up such a man to stand forth in this cause, yet humilitie and modestie made him stay, untill he was in some sort enforced unto the labour. For to this purpose, there was neither ciuill authority, nor religious mens earnest intreaty, and encouragement from the most learned of our land that wanted. The first remarkable motiue as it seemeth came from S. Francis Walsingham a man of eminent place and power, who herein as in other affaires, was accounted the mouth and hand of the late Queen and state, by whom M. Cartwright was not onely incited to begin this busines, but assured also of such aid as should be necessarie for the finishing thereof, to which purpose he sent him an hundred pounds towards the charges, which buying of books & procuring of writers was like to bring upon him, this was about the yeare 1583. as appeareth by the date of M. Cartwrights letters in answer of the foresaid motion which testifie also of the receit of that hundred pound. The same yeare also he was solicited very earnestly to the same purpose by the most learned men of the Vniversitie of Cambridge as appeareth by a solemne Epistle with ioynt consent written unto him from thence in the Latin tongue, a copie of which for speciall reason is here presented unto the Readers view, with the translation of the same. The reuerend ministers also of Suffolke, and of London did by their severall letters earnestly exhort him in like manner unto this worke. All which letters for some personall yet speciall reasons we haue not herewith caused to be printed, yet shall they on iust occasion be ready to be shewen. By all which united forces if M. Cartwright was drawen at length unto this worke, as in deed he was, no man can think but it was the voyce of God that called him, which promised also assistance and fruit unto his endevours.

Now in the performance of this taske, which with such good warrant, he had undertaken, though no diligence or constancie was wanting in him, yet thorough the envious opposition of some potent adversaries, he met with so great discouragements and hinderances, that he was moved oft-times to lay pen aside, as appeareth by the letters of 1586. to an Earle and privie Councellor of great note in answer of his Letter to encourage him in the work and to understand the forwardnes thereof: and by an other of 1590 wherein he certifieth the said Earle, that aboue 4. yeares before, he had receiued cõmandement from the Archbishop that then was, to deale no further in it: and yet upon speciall solicitations and encouragements both by him and some other honorable personages he had at last taken pen in hand againe. But yet receiving new discouragements from his great Adversaries, together with his continual imployment in the ministery, and other special & necessited labors and suffrings, but especially his being prevented by death, he did not wholy finish it according to his first purpose, nor survey so accurately as otherwise he would, all the quotatiõs of ancient writers which he had occasion to mentiõ. For what heart could he haue to spend his labor in that which was so unlike to be made useful by the presse If therefore any defect shal be noted by the learned in any of these respects, they must refer it uuto these accidents, which quenched somthing that vigor that otherwise would haue satisfied every aprt of their expectation. As for the publishing of the book, there needs no great apologie, the known desires & longings wherewith a multitude of godly men haue expected it, will speake sufficiently to that point. The labors of M. Doctor Fulke about the same argument, can be no præiudice unto this. For as he was one of them which requested M. Cartwright for to undertake it, so also after he himselfe (upon that unexpected stay of M. Cartwrights endeuours through the might of his adversaries) had written in the same kind, he was carefull to signifie in his præface, that his writing was onely by way of prouision, until the labor of such as had undertaken the matter might come to light, his words
» are these, Especially because it was rported, that by other men of very good gifts, it
» was already even at the first undertaken, &c. I haue attempted to set forth by my
» selfe that which I haue long looked for, and rather desired to be performed by others:
» Not meaning thereby to prejudice the more learned labours, and longer studied cõmen-
» taries of them that had taken the matter in hand before me, if they purpose at length
» to bring them to light: but to prouide in the meane time, that by a short and sufficient
» reply, the weak might be confirmed, the doubtfull satisfied, and especially the insolency
» of the aduersaries might be represſed, &c. The onely griefe is, that the copy is not perfected, further then the 15. of the Reuelation. Beside the small defects by Mice, through 30. yeares neglect, which we haue supplied out of D. Fulk. But this the Reader must be intreated to beare with, and to take in good part this care of mine, whereby this work which lay so long hid and fruitles, is preserued and now made publick for thy benefit that it should not utterly perish. Make speciall use therefore of what is com- as it were through the fire unto thee for that end. Farewell.

A COPIE OF A LETTER VVRITTEN BY SVNDRY LEARNED MEN VNTO Mr. CARTVVRIGHT, TO PROVOKE AND ENCOVRAGE HIM TO THE ANSVVERING OF THE RHEMISTS.

NVNQVAM àte (Venerande CARTVVRIGHTE) plus operæ exigeremus, quam quod in ministerio publico consumitur; nisi Ecclesiæ nostræ rationes & frequentes hostium incursiones vehementer flagitarent. Cum vero Templum domini extruere jam nobis satis non sit, sed altera etiam pugnandum manu contra frequentes hæreticorum exercitus; non ægrè feres, si te Ecclesiæ nostræ alumnum ad certaminis hujus societatem provocemus. Non te fugit quanto cum impetu, & quàm furenter Papistarum cohortes, & Iesuitarum examina involarint in nostras Ecclesias. Quicquid apertæ impressiones, occultæ insidiæ, clandestina Consilia efficere potuerunt, experti sumus: nullum defuit acerbitatis virus, quo vel religionis dignitas obfuscari poterat, vel optimi cujusque fama violari. Atque cum hactenùs semper in religionis certamine illorum vires acritèr satis repulerimus, verbi divini præsidijs communiti: novam illi nuper rationem iniverunt, quò à suis partibus stare divinas voces, & cœlestia oracula, hominibus imperitis persuaderent. Quid enim aliud student novi fœderis translatione, & putidis (quas adiunxerunt) annotatiunculis, (quibus quasi circumforanei præstigiatores rebus clarissimis tenebras offundunt) quàm ut hominum mentibus opinio inhæreat, sacras scripturas turpitèr à nobis contaminari, & quicquid est in eis verè solideque expressum, id illorum sententias firmissimè corroborare, nostras penitùs convellere? Quanta hinc malorum nascatur Ilias, tibi facile est conjecturâ assequi. Nam licèt pauci quidam è doctioribus videant, omnia cœcis tenebris & densa caligine ab eis obrui; tamen infirmorum mentibus multiplices intenduntur insidiæ, & hominum in religione nutantium animi varijs dubitationum fluctibus concutiuntur. A te igitùr contendimus (Venerande CARTVVRIGHTE) ut sceleratorum hominum impuris hisconatibus velis obsistere, vel integrum librum refutando, vel ejus partem aliquam. Non cujusvis est è vulgo artificis affabrè conficere Tabernaculum Dei, sed *Bezalielis* & *Aholiabi*. Nec quivis in bella Domini temerè intrudendus, sed è fortibus *Davidis* diligendi duces. Qualem cum te agnoscimus ex superioribus prælijs pro civitatis nostræ, i. Ecclesiæ

muris

muris ſuſceptis;non dubitamus, ſi hoc certamen inire velis (debes certè pro ea, quæ es in patriam & religionem pietate) quin pro aris, & focis, pro ipſo Templi intimo ſacrario dimicaturus, Iebuſæorum vires, qui in arcem *Davidis* convolare ſtudent, poſſis peſſundare. Accedit hùc (quod mirificè facit ad animum exacuendum) quòd non tibi jam cum fratre aliquo & ejuſdem religionis ſocio dimicandum ſit, (quod languidius ſolet certamen efficere) ſed cum Eccleſiæ Chriſti infenſiſſimis hoſtibus, Philiſtæis quibuſque, & Ammonitis, multò dirioribus. Non dubitamus quin Madianitarum inſtar tandem ſe mutuis perfodiant vulneribus: cum noſtræ προσευχὰς vel ſtrepitum inaudiverint. Vides ad quam honorificam te invitamus contentionem, Chriſti negotium ſuſcipietur, contra Satanæ ſatellites. Excitamus ad bella Domini, ubi certa victoria, quam triumphus & applauſus Angelorum conſequetur. Noſtræ preces tibi nunquam deerunt: aderit (procul dubio) Chriſtus, cujus cauſa defenditur. Dominus Ieſus tibi animum & vires adaugeat, & incolumem ad Eccleſiæ bonum diutiſſimè cuſtodiat. Vale.

Tui in Chriſto amantiſſimi fratres,

Rogerus Goade.
Guilielmus VVhitaker.
Thomas Crocus.
Iohannes Fretonus
Guilielmus Fulco.
Io. Fieldus.
Nicholaus Cranus.
Egidius Seintcler
R. Gardiner.
Guil. Charcus.

The ſame in Engliſh.

WEE never would require of you (highly reverend Cartwright) any further endevour then that which is ſpent in the publicke miniſtery, except the reſpects of our Church ſtate, and the oft incurſions of our enemies did vehemently urge us. But ſince it is not now ſufficient for us to build up the Temple of the Lord: but wee muſt alſo with the other hand fight againſt the frequent armies of heretickes: you would not take it ill if we provoke you as a foſter child of our Church unto the fellowſhip of this conflict, you are not ignorant with how great force and furie the bandes of Papiſts, and ſwarmes of Ieſuites haue flowne upon our Churches. We haue felt whatſoever open hoſtility, ſecret ſtratagems, and privy plottings

could

could effect. There hath wanted no poyſon of bitterneſſe, whereby either the dignitie of religion might haue been darkened, or the fame of every excellent one ſtained. And whereas hitherto (we being every way fortified by the power of the diuine Word) haue alwayes in the conflicts for Religion, ſtoutly enough repelled their forces; they haue of late enterpriſed a new courſe, whereby they might perſwade unskilfull men, that the diuine Scriptures and heauenly Oracles ſtand on their ſide. For what elſe doe they proiect by the tranſlation of the New Teſtament, and their adioyned unſauoury ſilly Annotations; (whereby like Runnagate Iugglers, they caſt miſts on moſt cleere things) then that a conceit might ſticke in mens mindes, that the holy Scriptures are fouly by us ſtained, and that whatſoeuer is in them truely and ſoundly expreſſed, the ſame moſt firmely ſtrengtheneth their opinions, and utterly teareth up ours. What a maſſe of euils may hence breed, is eaſie for you to coniecture. For though a few of the learneder ſort ſee that all things are by them ouer-whelmed with blinde darkneſſe and thicke miſts: yet are there manifold ſnares laid for weake mindes, and the wauering in religion beaten upon by diuers waues of doubtings. With you therefore are we earneſt (moſt reuerend Cartwright) that you would ſet your ſelfe againſt the unhallowed endeuours of miſchieuous men, either by refuting the whole book, or at leaſt ſome part thereof. It is not for every man workmanlike to frame Gods Tabernacle, but for Bazaleel and Aholiab: neither is every one to be rashly thruſt forth into the Lords battels; but ſuch Captaines are to be choſen from amongſt Dauids Worthies. Of which as we acknowledge you to be, by the former battels undergone for the walles of our Citty the Church, we doubt not, if you will enter into this warre, which truely you ought according to the zeale and pietie you beare to your Countrey and Religion, but that you (fighting for Conſcience and Countrey, yea euen for the very inmoſt holy place of the Temple) will be able to tread under foot the forces of the Iebuſites, which ſet themſelues to aſſault the Tower of Dauid. Moreouer (which marueilouſly serueth to the sharpening of your courage) you are not now to fight with any brother or fellow of the ſame religion (which maketh the conflict more faint) but with the moſt inueterate enemies of the Church of Chriſt, farre more cruell then euer was any Philiſtim or Ammonite. Wee doubt not but Madianite-like they will at length deadlily wound each other, ſo ſoone as they heare but the ratling of our compleat armature. You ſee to what an honourable fight we inuite you. Chriſts buſineſſe ſhall be undertaken againſt Sathans Champions; we ſtirre you up to fight the battels of our Lord, where the victory is certaine, which the triumph and applauſe of the Angels will enſue. Our prayers ſhall never be wanting to you; Chriſt (without doubt) whoſe cauſe is defended, will be preſent with you. The Lord Ieſus much encreaſe your courage and ſtrength, and keepe you very long in ſafety for his Churches good. Farewell.

Your moſt loving brethren in Chriſt

Roger Goad.	*Iohn Field.*
William Whitaker.	*Nicholas Crane.*
Thomas Crooke.	*Giles Seintler.*
Iohn Ireton.	*Richard Gardener.*
William Fulke.	*William Charke.*

The other names of thoſe which yet liue, we haue by the aduiſe of our reuerend friends for the preſent concealed.

THE

THE EXPLICATION OF CERTAIN *WORDS IN THE RHEMISH TRANSLATION, not familiar to the vulgar Reader, which (if we may beleeue them) might not conueniently bee uttered otherwise.*

A

Abstracted, drawen away. Iam. 1.14.
Acquisition, getting, purchasing, Eph.1.14.
Advent the comming. Matth. 24.27.
Adulterating, corrupting, 2. Cor 2.17. 2. Cor. 4.2.
Agnition, knowledge or acknowledging. Philem. 6.
Allegorie, a mysticall speach, more then the bare letter. Gal. 4. 24.
Amen expounded. Io. 8. 34.
Anathema expounded. Rom. 9. 3.
Archisynagogue expounded. Mar. 5. 22.
Assist. Luke 2.19. signifieth the Angels standing and attending alwayes to do their ministerie.
Assumption Luke 9.51. Christs departure out of this world by his death and ascension.
Azymes, unleavened bread. Matth. 26.17.

C

Calumniate, by this word is signified violent oppression by word or deed. Luk. 3.14.
Catechizeth and *Catechized* Gal. 6.6. He Catechizeth that teacheth the principles of the Christian faith, and they that heare and learne, are Catechized, and are therefore called often in the Annotations Catechumens.
Character a marke or stampe. Apoc. 13.16.
Commessations, immoderate bankets, and belly cheere, with wanton riotousnesse. Gal. 5.21.
Condigne comparable. Rom. 8.18.
Contristate, this word signifieth to make heauy & sad. Eph. 4.30.
Cooperate, signifieth working with others. Rom. 8.28. likewise *Cooperation Cooperatours*.
Corbona expounded. Math. 27 6

D

Depositum expounded. 1. Tim. 6.20. It may signifie also Gods grace giuen us to keep 2. Tim. 1.12.14.
Didrachme expounded Mat. 17.24.
Dominicall day, Sunday. Apoc. 1.10.
Donaries, gifts offred to God for his temple. Luk. 21.5.

E

Evacuated from Christ, that is, made void and having no part with him, Gal. 5.4.
The scandall of the Crosse *Evacuated*, that is, made void, cleane taken away. Gal. 5.11.
Evangelize, signifieth such preaching of good tidings, as concerneth the Gospell. See the Preface.
Eunuches gelded men.
Euro-aquilo, a North-est winde. Act. 27.14.
Exinanited, abased exceedingly. Phil. 2.7.

G

Gratis, an usuall word to signifie, for nothing, freely, for Godamercie, without deserts.

H

Holocaust, a kind of sacrifice, where all was burnt in the honour of God. Heb. 10.6.
Hostes, sacrifices. 1. Cor. 10.18.

I

Invocated, called upon and prayed unto. Act. 9. 21. Here of we say invocation of Saints, & to invocate.
Issue, good event 1. Cor. 10. 13.
Iustice, taken in the new Testament not as it is contrary to wrong or iniury but for the qualitie whereof a man is iust and iustified. Rom. 4.

N

Neophyte expounded. 1. Tim. 3.6

P

Paraclete expounded. Ioh. 4.14
Parascene, the Iewes Sabboth eue, good Friday. Mar. 15.42. See the Preface.
Pasche, Easter, and the paschall lambe. Luk. 22.1.
Pentecost, Whitsuntide, and the space of fifty dayes.
Prefinition, a determination before. Eph. 3.11.
Prepuce expounded. Rom 2.25.
Prescience, foreknowledge: Act. 2.23.
Prevaricatour, transgressour: and *Prevarication*, trangression. Rom. 2.23.25.
Loaues of *Proposition* so called, because they were proposed and set upon the table, in the temple before God.

R

Repropitiate the sinnes Heb. 2.17. that is, make a reconciliation for them.
Resolution, the separation of the body and soule, the departing of this life. 2. Tim. 4.6.
Resuscitate the grace, that is, raise, quicken renew and reviue the grace which otherwise languisheth and decayeth. 2. Tim. 1.6

S

Sabbatisme, a time of resting and ceasing from labours. Heb. 4.9.
Sacrament, for mysterie. Eph. 1.9. Eph. 3.3. & 9. Eph. 5.32. and else where,
Sancta sanctorum, the holie of holies, that is, the inmost and holiest place of the Iewes temple as it were the Chancell. Heb. 9.2.
Superedified, builded upon Christ the principal stone. 1. Pet. 2.5.
Tetrach, governour or Prince of the fourth part of a countrey. Mar. 14.1
Thrones, an higher order of Angels. Col. 1.16

V

Victims. Sacrifices. Act. 7.27.

THE

THE PREFACE TO THE READER, TREATING OF THESE THREE *POINTS: OF THE TRANSLATION* OF HOLY SCRIPTVRES INTO THE vulgar Tongues, and namely into Engliſh: Of the cauſes why this new Tranſlation is tranſlated according to the ancient vulgar Latine Text: And of *the manner of tranſlating the ſame.*

RHEMISTS. Sect. 1. 2. 3. 4. 5. 6.

THE holy Bible long ſince tranſlated by vs into Engliſh, and the Old Teſtament lying by vs for lacke of good meanes to publiſh the whole in ſuch ſort, as a worke of ſo great charge and importance requireth: we haue yet through Gods goodneſſe at length fully finiſhed for the (moſt Chriſtian Reader) all the new Teſtament, which is the principall, moſt profitable and comfortable peece of holy writ: and as well for all other inſtitution of life and doctrine, as ſpecially for deciding the doubts of theſe dayes, more proper and pregnant, then the other part not yet printed.

RHEM. 2. Which tranſlation we do not for all that publiſh, vpon erroneous opinion of neceſſity, that the Holy Scriptures ſhould alwayes bee in our mother tongue or that they ought, or were ordeined by God, to be read indifferently of all, or could be eaſily vnderſtood of euery one that readeth or heareth them in a known language: or that they were not often through mans malice or infirmitie, pernicious & much hurtfull to many: or that we generally and abſolutely deemed it more conuenient in it ſelfe, and more agreeable to Gods word and honour or edification of the faithfull, to haue them turned into vulgar tongues, then to bee kept and ſtudied onely in the Eccleſiaſticall learned languages: Not for theſe, nor any ſuch like cauſes doe wee tranſlate this ſacred booke, but vpon ſpeciall conſideration of the preſent time, ſtate, and condition of our Countrey, vnto which diuers things are either neceſſarie, or profitable and medicinable now, that otherwiſe in the peace of the Church were neither much requiſite, nor perchance wholly tollerable.

Tranſlation of of the ſcriptures into the vulgar tongues, not abſolutely neceſſary or profitable, but according to the times.

RHEM. 3 In this matter, to mark onely the wiſedom and moderation of holy Church, and the gouernours thereof on the one ſide and the indiſcreet zeale of the popular, and their factious leaders, on the other, is a high point of prudence. Theſe latter, partly of ſimplicitie, partly of curioſitie, and ſpecially of pride and diſobediente, haue made claime in this caſe for the common people, with plauſible pretences many, but good reaſons none at all. The other to whom Chriſt hath giuen charge of our ſoules, the diſpenſing of Gods myſteries and treaſures (among which holy Scripture is no ſmall ſtore) and the feeding his familie in ſeaſon with food fit for euery ſort, haue neither of olde, nor of late euer wholy condemned all vulgar verſions of Scripture, nor haue at any time generally forbidden the faithfull to reade the ſame: yet they haue not by publike authority preſcribed, commanded, or authentically euer recommended, any ſuch interpretation to be indifferently vſed of all men.

The Churches wiſedom and moderation concerning vulgar tranſlations.

RHEM. 4 The *Armenians* ſay they haue the Pſalter and ſome other peeces tranſlated by *S. Chryſoſtom* into their languages, when he was baniſhed among them: and *Gregorie* the Patriarch, in writing his life, ſignifieth no leſſe. The *Slauonians* affirme they haue the Scriptures in their vulgar tongue, turned by *S. Hierom*, and ſome would gather ſo much by his own words in his Epiſtle to *Sophronius*, but the place indeed proueth it not. *Vulpilas* ſurely gaue the Scriptures to the *Gothes* in their own tongue, and that before he was an *Arian*. It is almoſt three hundred yeeres, ſince *Iames* Archbiſhop of *Genua*, is ſaid to haue tranſlated the Bible into Italian. More then two hundred yeeres agoe, in the dayes of *Charles* the fifth, the French King, was it put fooith faithfully in French, the ſooner to ſhake out of the deceiued peoples hands, the falſe hereticall tranſlations of a ſect called *VValdenſes*. In our countrey, notwithſtanding the

The Scriptures in the vulgar languages of diuers nations.
Bib. ſanct. l. 4
Hieron. ſpi. Bib. ſanct. l. 4

Ancient Catholick translations of the Bible into the Italiã, French and English tongue.

the Latine tongue was euer (to vse *Venerable Bedes* words) common to all the Prouinces of the same for meditation or study of Scriptures, and no vulgar translation commonly vsed or occupied of the multitude, yet they were extant in English euen before the troubles that *VVickleffe* and his followers rayſed in our Church, as appeareth, as well by ſome peeces yet remayning, as by a prouinciall Conſtitution of *Thomas Arundell* Archbiſhop of Canturbury, in a Councell holden at Oxford, where ſtraite prouiſion was made, that no hereticall verſion ſet foorth by *VVickleffe*, or his adherents, ſhould be ſuffered, nor any other in or after his time be publiſhed or permitted to be read, being not approued & allowed by the Dioceſan before: alleadging *S. Hierome* for the difficultie and danger of interpreting the holy Scripture out of one tongue into another, though by learned and Catholike men. So alſo it is there inſinuated, that neither the Tranſlations ſet foorth before that heretickes time, nor other afterward being approued by the lawfull Ordinaries, were euer in our Countrey wholy forbidden, though they were not (to ſay the trueth) in quiet and better times (much leſſe when the people were prone to alteration, hereſie, or nouelrie) either haſtily admitted, or ordinarily read of the vulgar, but vſed onely or ſpecially, of ſome deuout religious & contemplatiue perſons, in reuerence, ſecrecie, and ſilence, for their ſpirituall comfort.

See Linwood lib. 5. tit. de Magiſtris.

The like Catholik & vulgar translations in many countries ſince Luthers time.

RHEM. 5. Now ſince Luthers reuolt alſo, diuers learned Catholiks, for the more ſpeedy aboliſhing of a number of falſe and impious tranſlations put forth by ſundry ſectes, and for the better preſeruation or reclaime of many good ſoules endangered thereby, haue publiſhed the Bible in the ſeuerall languages of almoſt all the principall prouinces of the Latine Church no other bookes in the world being ſo pernitious as heretical tranſlations of the Scriptures, poyſoning the people vnder colour of diuine authority, and not many other remedies, being more ſoueraigne againſt the ſame (if it be vſed in order, diſcretion, and humilitie) then the true, faithfull, and ſincere interpretation oppoſed thereunto.

The Churches order & determination concerning the reading of Catholike tranſlations of the Bible in the vulgar tongues.

RREM. 6. Which cauſeth the holy Church not to forbid vtterly any Catholike tranſlation, though ſhe allow not the publiſhing or reading of any abſolutely & without exception, or limitation: knowing by her diuine and moſt ſincere wiſedom, how, where, when, and to whom theſe her Maſters and Spouſes gifts are to bebeſtowed to the moſt good of the faithful: and therfore neither generally permitteth that which muſt needes doe hurt to the vnworthy, nor abſolutely condemneth that which may doe much good to the worthy. Whereupon, the order which many a wiſe man wiſhed for before, was taken by the Deputies of the late famous Councell of * *Trent* in this behalfe, and confirmed by ſupreme authoritie, that the holy Scriptures, though truly and Catholikely tranſlated into vulgar tonges, yet may not be indifferently read of all men, nor of any other then of ſuch as haue expreſſe licence thereunto of their lawfull Ordinaries, with good teſtimony from their Curates or Confeſſors, that they be humble, diſcreet and deuout perſons, and like to take much good, and no harme thereby. Which preſcript, though in theſe dayes of ours it cannot be ſo preciſely obſerued, as in other times and places, where there is more due reſpect of the Churches authoritie, rule, and diſcipline: yet we truſt all wiſe and godly perſons will vſe the matter in the meane while, with ſuch moderation, meekeneſſe, and ſubiection of heart, as the handling of ſo ſacred a booke, the ſincere ſenſes of Gods trueth therein, and the holy Canons, Councels, reaſon and religion do require.

* *Ind. li. prohibit. regula 4.*

The anſwere to theſe ſixe former Sections.

CARTVVRIGHT.

THE true religion being like the heauenly bodies which neuer change: the Popiſh religion reſembleth the earth, which as the potters clay is readie to receaue any forme, according as the wind and weather, times and ſeaſons of the yeare, winter and ſommer, ſpring or fall will ſet vpon it. Hereof it is that they which ſometime did ſo deadly hate the inſtruction of their youth, in the groundes and principles of religion; that they could not heare the worde of Cathechiſme with patient eares: nowe in feare of a generall falling from them through opinion either of their blockiſh ignorance or ſluggiſh negligence: are conſtrayned both to write and teach their Catechiſmes. Out of the ſame feare it riſeth, that they which hitherto could not indure the holie ſcriptures to be read of the people, in their mother tongue: now leſt they ſhould vtterlie fall from the hope of their gaine through, a vehement ſuſpition of jugling and playing vnder the board with the people, and conſtrayned to profeſſe a print of that, which they ſometimes burned, and pretend allowance of that, which in times paſt they condemned. Howbeit the euidence of the trueth hauing the Church-robbers vpon the rack: ſee notwithſtanding how hardlie they are gotten to confeſſe the trueth, & how they lyſp it, rather then ſpeake it out. For heere they confeſſe that the *Armenians*, *Gothes*, *Italians*, *French* and *Engliſhmen*, had either ſome part or the whole of the ſcriptures tranſlated into their own tongues. But they wil not grant it of the *Slauoies*; which notwithſtanding is moſt euident, not onely by the words of *Ierome*, who affirmeth that hee *gaue to his owne nation a tranſlation moſt diligently amended*: but by certaine of their owne Doctors, from whom the euidence of *Ieromes* words doth wring foorth the confeſſion of the trueth in this behalfe. But what needeth all this niceneſſe; when it is euident that in the elder and purer times, the ſcriptures were tranſlated *into innumerable*, yea to *all tongues vſuall amongſt men*. In the latter times of poperie, it is not ſhewed, that there were ſuch tranſlations eſpecially in England: where the Ieſuits doe fooliſhly conclude, that there was a tranſlation in our tongue allowed, becauſe the counſell prouideth that none ſhould be permitted, but that which was *allowed by the Dioceſane*. And if there were any; yet it being kept cloſe priſoner, that it could neither come to the people, nor the people to it: it is all one in this queſtion, whether there were none, or no vſe of them. And if they both were, and were vſed: yet for ſo much as by their owne confeſſion, they were permitted to wring out of the peoples hands, the tranſlation whereby the Popiſh Church was beſieged: it is euident, that you permit it not either in reuerence to the holy ſcriptures, or loue to the people; but rather as deſperat enemies, which had rather kill with it, then, that the head of your gainefull errors ſhould be ſtriken of by it. And it fareth altogether

Hoſius de ſacro verbo Vernac. legendo. Alfonſus de Hæreſ. lib. 1. c. 13. Chryſoſt. in Ioh. hom. 1. Theodoret de curig. Græcorum affect. lib. 5.

gether with you in this poynt, as with men which hauing a naturall hatred of cheese, or some such foode, in such sorte as the verie sight or touch of it doth offend them: yet being effamished, are content for the safetie of their liues euen to eate it. For abhorring from the scriptures in time of your peace: when it commeth that you and your state is plunged by such as you call *heretickes*; you are glade to bite or nibble vpon the scriptures, if happelie you can get any thing to serue the present neede. But tell vs (good sirs) is the reading of the scriptures by the people, like vnto Strawberies, that are good onely in some season of the yeare? is it physick when men are sick and not meat when they be whole? is it triacle to driue out poyson, and not preseruatiue to keepe from it? hath it strength to put the enemie to flight, and hath it none to hinder his approch? finally is it good to weede, and not to plant? The contrary whereof is rather true. For if it bee able to heale a sicke man, it is much more able to keepe him whole which is alreadie in health: and if it be meete to giue light to the simple, when the heauens are ouercast with the mist and cloud of heresie; it is much more forcible to shew the way, when they are not so clouded. It is therefore a sottish distinction which the Iesuites vse, in making the peoples reading of the Scripture dangerous in tyme *of peace*, and profitable when the enemie (by heresie) hath made a broyle. Howbeit admitting that the peoples haruest of reading the Scripture, is onely in foule weather: how cometh it to passe, that you haue not welnigh fortie yeares long, wherein the gospell after a dead winter hath been green and flourished againe in our country, and wherein the *Heretical translations* (as you call them) haue filled the land: procured that this sickle of your translation, might be in the hands of the people; thereby to get them so much grain, as might haue fed them in this dearth of Masses, and other such swill and swaddes as you were wont to fill them with? Wherefore the people may well see that as vnto *Vitellius*, the dead citizen was alwayes of good sauour; so vnto you, the dead and carcased soules are of pleasant smell. But let vs come vnto the groundes of this difference of the peoples reading of scriptures, which they haue set in the forefront of the preface. The first is, that it is not *absolutely necessary* for all manner of men to reade them. It is absolutely necessary that all men should vse all good meanes and helpes, whereby to know Christ more perfectly: but reading of the scriptures (which all do testifie of him) is a good meane and helpe thereunto: wherefore it is absolutely necessary. And to this stayre of clyming vp to the knowledge of Christ by reading, doth our S. Christ lift vp his hearers, when he willeth them to search the scriptures. For he doeth not will them onely to heare the word preached, but to vse all manner of instruments, whereby they might digge out the hid treasure of the knowledge of himselfe. And the circumstance of that place, doth argue, that hee had in that particular exhortation, a more speciall regard to the reading of them, then to the other more excellent exercise of hauing them preached. For when of the one side, they beleeued not the Sermons of our Sauiour Christ, and of the other side, it was dangerous to refer them ouer to the Sermons of the Scribes and Pharises malitiously blinde in that mysterie: there remained onely that with inuocation of the name of God, they should read the scriptures; to the end that by conference of them with the Sermons of our Sauiour Christ, they might finde and feele the trueth of them. And as this place proueth that the peoples reading of the scripture, is a good helpe to those that beleeue not after they haue hard the preaching: so the example of the men of *Beroa*, declareth that it is also necessary for those that beleeue; that they should be able by conference of the scripture, to confirme themselues in the faith whereinto they are entered: whereof let the reader further looke, what is both obiected & answered in that place. And if it were a safe and a sure thing for the Iewes, not beleeuing in our Sauiour Christ, to search and reade the scriptures: how can it be dangerous for Christians, that haue already beleeued in him to read the scriptures, which beare testimonie of him? And if it be commendable, that those that were novices in Christianitie & plantes of a day olde, should search & read the scripture: how much more ought the reading of the scriptures be committed vnto their trust, which (through the couenant of grace) were from their mothers wombe borne Christians.

Tranquillus.

Ioh. 5. 39.

Act. 17. 11.

Gal. 3. 15.

Secondly it is absolutely necessary for all men, to vse all those aides whereby they should the more perfectly know what is the will of God; thereby to frame themselues to the obedience of the same. Heereof the law commandeth, that euery one should not onely haue the law sounding like a trumpet in his eares: but also that it should be as a ring vpon his finger, as a bracelet vpon his hand, as a frontlet before his eies: that is to say, alwaies in sight. For which cause he commanded further, that the law should be written vpon the frontiers of the land, vpon the gates of the Cittie and Towne, and vpon the postes of euery mans priuate house. Now if it were then thought good to the wisdom of God, that the people should in passing by, reade the lawe grauen, or painted vpon pillers, gates & dores, where they could not consider of it so grauely & stayedly: how much more was it his good pleasure, they should read the same sitting in their houses: where hauing the booke before them they might more ripelie and deliberately conceaue the sense, and receaue the fruit thereof. Further the Apostle commanding that the word of Christ, should dwell plentifully or richly amongst those that are of the Church; doth thereby giue commandement, that they should vse all lawfull meanes of familiar acquaintance with it. Vnlesse therefore it bee denyed (which cannot bee of them that grant it sometimes expedient) that the reading of the Scriptures, is a lawfull exercise in the word of God, for the obtayning of greater wealth in the same: it is manifest, that it is commanded of the Apostle. If commanded, then also *absolutely necessary*. Moreouer it is commanded to tuye the Spirits, whether they be of God or no: But that can not be without some further knowledge of the word then we receaue of the spirits themselues, that is to say, the ministers speaking either in the spirit of error or trueth: wherefore it followeth, that the whole knowledge that a faithfull man ought to haue, hangeth not of the mouth of the minister, but ought to haue a supplie of priuate reading and meditation of the law at home. Againe the King, who of all other for the multitude and weight of his busines, in the affayres of the common wealth, might seeme to be freed from this exercise of priuate reading, and to content himselfe with the sermons in the temple, is commanded to reade the booke of the law diligently: where other men that are neither so full of busines, nor haue so many whose welfare dependeth of them, can not be exempted from this exercise of pietie. And if it be necessary for the King to reade in the word, that hee may rule well; it is necessary that the subjects should doe the same, that they may obey well. And

Deut. 6.

Deut. 6. 7. 8, 9.

Col. 3. 16.

1. Ioh. 4. 1.

Deut. 17. 19. Ios. 1.

Ioſua 8.34. Nehem. 8. 2 Reg. 23.2 Act. 13. 15. & 15. 21. Col. 4. 16. 1. Co. 11. Luk. 2.

if it be needfull for him to read, that he command not through the pride of his hart things that are vnlawfull: there is the ſame neceſſity for them, leſt in too great baſenes of mind, they ſhall obey man rather then God. Laſt of all, reading of the ſcriptures publikly in the Church, being not only a laudable cuſtom of the Church vnder the law, but alſo commanded in the Goſpel: doth declare that that which was continually profitable vnto the whole Church together, can not but edifie euery one a part in his houſe. As for their reaſon to proue it not neceſſarie, for that *through mans malice or infirmitie*, the ſcriptures *are pernitious and much hurtfull to many*: It is very childiſh. For by the ſame boalt they may ſhut out preaching as well as reading conſidering that through eyther infirmitie or malice, many and the moſt part oftentimes of thoſe that heare, get a greater condemnation vnto themſelues. So alſo the Sacraments ſhall be baniſhed, which by many are receiued to iudgement. Finally, ſo it ſhould be dangerous for the people to meddle with Chriſt himſelfe: as one that is ſet for the riſing and fall of manie.

Orig. in Levit. hom. 4. Chriſoſt. in Gen. hom. 29. Hieron. in cap 10. Eccleſ. Aug. in Pſal. 33. conc. 2.

And to this manifeſt and ſounding voice in the Scriptures, doth the eccho of the elder Churches anſwer: which teach that the people ſhould *learn the Scriptures without book*: that they ſhould not only *hearken to the reading* of the Scriptures at the Church; but alſo *take the Bible when they come home, and that reading, of the Scriptures performeth that to the ſoule, that meate doth to the ſtrength of the bodie: that all men ought, by daylie reading the Scripture get wiſedom*: that they ſhould *read the Scriptures, for that they were written to the end wee ſhould be comforted*. Wherefore it is not the *Churches diuine wiſedom*, but the Popiſh Synagogues deuiliſh craft, to forbid that at any time, which both the Scriptures, and purer Churches haue not only permitted the vſe of to the people, but ſtreightly charged them therewith. And it is not vnlike the ſubtile practiſe of the *Philiſtims*, the moſt deadly enemies vnto the Lords people: who to keep them alwaies in ſlauery, permitted no

1. Sam. 13.

vſe of weapon vnto them, a few excepted, whom (forſooth) they would ſhew grace vnto. So the *diuine wiſdom* of your Church, is to hinder the ſeruants, that they ſhould not know their maiſters will: to hold from the betrothed maid, that ſhe ſhould not know her faith & duty to her *ſpouſe*. Where alſo it is to be noted,

Vpon Act. 15

that as the authoritie of Gods word is in no account with them: So neither the *Councill* of *Trent* (otherwhere matched with the authoritie of the Evangeliſts) nor the *ſupreame authoritie* of the Pope is ſo ſacred amongſt them, but that for lucre they are bold with both of them. For in ſteed that they preciſely comand that none may read *any tranſlation* whatſoeuer, without the *Curates* teſtimonie of his abilitie thereunto: they haue without repeale of Councill, or Popes decree, put their tranſlation in mens hands with no note of *diſcretion* which we vnderſtand: but *who will giue moſt*. You may not think much therefore if we for Truths ſake make light of your Trent Councell, when you for gain infringe it.

RHEM. 7. Wherein, though for due preſeruation of this diuine worke from abuſe and prophanation, and for the better brideling of the intollerable inſolencie of proud, curious, and contentious wits, the Gouernours of the Church guided by Gods Spirit as euer before, ſo alſo vpon more experience of the maladie of this time then before, haue taken more exact order both for the readers & tranſlatours of theſe later ages, then of olde: yet we muſt not imagine that in the Primitiue Church, either euery one that vnderſtood the learned tongues, wherein the Scriptures were written, or other languages into which they were tranſlated, might without reprehenſion, reade, reaſon, diſpute, turne and toſſe the Scriptures: or that our forefathers ſuffered euery Schoole-maſter, Scholler or Grammarian that had a little Greek or Latine, ſtraight to take in hand the holy Teſtament: or that the tranſlated Bibles into the vulgar tongues, were in the hands of euery Husband man, Artificer, Prentice, Boyes, Girles, Miſtreſſe, Mayde, Man: that they were ſung, played, alleadged, of euery tinker, tauerner, rimer, minſtrell: that they were for table-talke, for alebenches, for boates and barges, and for euery prophane perſon and company. No, in thoſe better times men were neither ſo ill, nor ſo curious of themſelues, ſo to abuſe the bleſſed booke of Chriſt: neither was there any ſuch eaſie meanes before Printing was inuented, to diſperſe the copies into the hands of euery man, as now there is.

Where, and in whoſe hands the Scriptures were in the Primitiue Church.

RHEM. 8. They were then in Libraries, Monaſteries, Colledges, Churches, in Biſhops, Prieſts, and ſome other deuout principall Laye mens houſes and hands: who vſed them with feare and reuerence, and ſpecially ſuch parts as perteyned to good life and manners, not medling, but in pulpit and ſchooles (and that moderately too) with the hard and high miſteries and places of greater difficultie. The poore plowman, could then in labouring the ground, ſing the Hymnes & Pſalms either in known or vnknown languages, as thy heard them in the holy Church, though they could neither reade nor know the ſenſe, meaning, and myſteries of the ſame. Such holy perſons of both ſexes, to whom Saint Hierom in diuerſe Epiſtles to them, commendeth the reading and meditation of holy Scriptures, were diligent to ſearch all the godly hiſtories and imitable examples of chaſtitie, humilitie, obedience, clemencie, pouertie, pennance, renouncing the world: they noted ſpecially the places that did breede the hatred of ſin, feare of Gods iudgement, delight in ſpirituall cogitations: they referred themſelues in all hard places, to the iudgement of the auncient Fathers and their maſters in religion, neuer preſuming to contend, controule, teach or talke of their own ſence and phantaſie, in deepe queſtions of diuinitie. Then the Virgins did meditate vpon the places and examples of chaſtitie, modeſtie, and demureneſſe: the married, on coniugall faith and continencie: the parents, how to bring vp their children in the faith and feare of God: the Prince, how to rule: the ſubject, how to obey: the Prieſt, how to teach, the people how to learne.

How the laitie of thoſe daies did read them, with what humilitie and religion, and enformation of life and manners.

RHEM. 9. Then the ſcholler taught not his maſter, the ſheepe controuled not the Paſtor, the young ſtudent ſet not the Doctor to ſchoole, nor reproued their fathers of error and ignorance. Or if any were in thoſe better dayes (as in all times of hereſie ſuch muſt needes be) that had itching eares, tickling tongues and wits, curious and contentious diſputers, hearers, and talkers rather then doers of Gods word: ſuch the Fathers did euer ſharpely reprehend, counting them vnworthy and vnprofitable readers of the holy Scriptures. S. Hierom in his Epiſtle to *Paulinus*, after declaration, that no handie-craft is ſo baſe, nor liberall ſcience ſo eaſie, that can be had without a maſter (which S. Auguſtine alſo affirmeth, *De vtilitate cred. cap. 7.* nor that men preſume in any occupation to teach that they neuer lerned, *Only* (ſaith he) *the Art of Scripture is that which euery man chalengeth: this is the chatting old wife, this the doting old man, this the brabling ſophiſter, this on euery hand, men preſume to teach before they learne it. Againe, Some with poiſe of loftie words deuiſe of Scripture matters among women: other ſome (ſie vpon it) learne of women, what to*

The Fathers ſharply reprehend as an abuſe, that all indifferently ſhould reade, expound, and talke of the Scriptures.

teach

teach men, and leſt that be not enough, by facilitie of tongue, or rather audacitie, teach that to others, which they vnderſtand not euen a whit themſelues, to ſay nothing of ſuch as bee of my faculti̇e: who ſtepping from ſecular learning to holy Scriptures, and able to tickle the eares of the multitude with a ſmooth tale, thinke all they ſpeak, to be the Law of God. This hee wrote then, when this maladie of arrogancie and preſumption in diuine matters was nothing ſo outragious as now it is.

The Anſwer to the 7. 8. and 9. Sections.

CARTVV. If (as hath been ſhewed) all ought to read the Scriptures, then all ages, all ſexes, all degrees and callings, all high and low, rich and poore, wiſe and fooliſh, haue a neceſſary dutie herein: of which particularities, neither do the Scriptures nor auncient writers keepe ſilence. For the Scripture declareth, that women and children, and that from their infancie, that noble and ignoble, rich and poore, wiſe and fooliſh, exerciſed themſelues in the holy Scriptures. And *Theodoret* liketh well, that the points of religion which the Church taught, were not onely knowne of Doctors and Maſters, but of Taylors, Smiths, VVeauers and other Artificers: not of men onely, but of women, and the ſame not onely learned, but labouring men, Sewſters, Seruants and Handmaids; not of Citizens alone, but of Country-folk, Ditchers, Deluers, Neat-heards, and Gardiners, diſputing euen of the holy Trinitie. &c.

Iosua 8. 2. Tim. 3. Pſalm. 49. Prou. 1. Theodoret. de corrig. Græ. affect. lib. 5. Deut. 6.

And being commanded to be talked of both within the houſe and without, both lying, ſitting and walking: a man would think that therein is commanded the exerciſe of it in all places, both Table and Bench, both Boat and Barge. And it is too great ignorance to make that difference of place in this matter, which was not made vnder the Law: when in all manner of places it is not onely lawfull, but commanded to talke of the Law. And ſeeing to the cleane all things are cleane, the Boat and Boatman, the Rudder and the Rower: it is too palpable a darknes, to think that the word ſhould be prophaned by thoſe things which by faith and praier it ſanctifieth. VVherefore it is moſt falſe, that the Bibles were then onely in Monaſteries, Colledges, Churches, Biſhops, Prieſts, and ſome deuout principall lay-mens hands. For *Chryſoſtome* exhorteth all the people and ſecular men to get them Bibles, at the leaſt the new Teſtament. *Ierom* alſo ſaith, *That married men, Monkes, ſilly women, were wont to contend who ſhould learne moe Scriptures without booke.* But *Chryſoſtom* is bold, and affirmeth it *more fit and profitable for the lay people to read Gods word, then for Monkes, Prieſts, or any other.* And if priuate reading of the Bible were vrged ſo ſore, when (through the travell of writing) it muſt needs coſt much: how much more then is it now to be preſſed, when (through the benefit of Printing) it is ſo eaſily and lightly obtained. It is falſe alſo, that either they ſung in an *vnknowen language*, or *without knowledge of the ſence* in ſome profitable meaſure: which had been liker vnto the prating, pratling and parating of birds, tickling the eares of fond men; then to any Chriſtian melodie, pleaſant in the eares of the onely wiſe God.

Titus 1. 1. Tim. 4. Epiſt. ad Coloſſ. hom. 9. Hierom. in Pſal. 133. In Math. homil. 2. & concione 3. de Lazaro.

After, like men fighting in the darke, they ſtrike themſelues in ſtead of the enemie. For they are forced to bring forth *Ierom, exhorting men and women to the reading and meditation of the Scripture*, thereby to walke comely in their ſeuerall callings. Themſelues therefore which driue men from reading of the Scriptures, are cauſes why neither virgines can meditate of chaſtitie, nor wiues of faithfulneſſe, Prince how to rule, nor ſubiect how to obey: ſeeing theſe duties are euidently to the vnderſtanding of the ſimpleſt, laid forth in holy Scripture. And if then *the inferiors taught not their ſuperiors*: it was becauſe that as they excelled their vnderlings in age and dignitie; ſo they went before them in knowledge and vnderſtanding of the word. But becauſe Poperie is ſuch a time, wherein (as *Salomon* ſaith) *the ſeruants ride, and the maſters go on foot*: that is to ſay, wherein commonly the Biſhop can bite, but not barke: the Paſtor can milke but not feede: the Prieſt can mum, but cannot ſpeake, it is needfull that in ſuch a caſe, the waters ſhould go againſt the ſtreame, and the Scholler ſhould teach his maſter, the ſheepe controule his Paſtor, &c. Yea in the learneſt and lightſomeſt times that euer were, and in perſonages of notable marke, it hath ſometimes come to paſſe, that not onely women haue inſtructed men: but euen the *Sheepe* the *Shepheard*, the *Schollers* their *Maſter*, the *Seruant* their *Lord*. And *Chryſoſtom* and *Auguſtine* will haue euery one to learne, as they may teach one another. Againſt which, as alſo againſt the peoples reading of Scriptures, neither *Ierom* nor *Auguſtine* haue a word. For *Ierom* in the ſame Epiſtle exhorteth to the reading of the Scripture, onely he reproueth them, which truſting vnto the ſtrength of their wits, and to their own ſtudie, ſeek not the neceſſarie helpe of a teacher, the principall means which God hath ordained to bring men to ſound knowledge of the truth. And how farre *Ierom* was from the Ieſuits iudgment, it appeareth other where: when he ſaith, that the *Scripture is tearmed the Scripture of the people, becauſe it is read vnto all people, that all may vnderſtand*. Likewiſe he ſharply reproueth ſuch as contemned thoſe that read the Scripture, and muſed of them day and night, as chatters and vnprofitable: which is the very Popiſh Spirit that reigneth in theſe dayes. The ſame anſwer ſerueth for *Auguſtine*, who reproueth not men for reading of the Scripture, but onely for that in reading them, and finding difficulties which they cannot auoid: they forthwith condemne the word, in ſtead that they ſhould repaire to ſuch as are able to vndoe their knots. VVhich thing is not onely cleare vpon the place, but confirmed by other ſayings. VVhere declaring it not to bee enough to heare the word in the Church onely, hee exhorteth all *in their priuate houſes either to read, or to get ſome to read for them*. And againe, that nothing abideth, but that which a man hath laid vp in the treaſure of his conſcience, for health of his ſoule by reading, praying, or doing good workes, and that we muſt *alwayes pray and read*. And if they wrot this, when the *malady of arrogancie in diuine matters was not ſo great as now it is*: how much more would they haue wrote it in theſe dayes; conſidering that the vſe of the Scripture is to beat down the pride and arrogancie of the minde: whereas the Ieſuites conclude cleane contrary, that becauſe men are more proud now then heretofore, the Scriptures ſhould be withdrawne more now then then; eſteeming that pride gaineth by reading of the Scripture: therein like to thoſe whom *Auguſtine* ſharply reproueth, which *hearing that they muſt be humble, will learne no nothing: thinking that if they learne any thing, they ſhall be proud.*

Ecclē. 10. 4. Luk. 2. 38. Luk. 24. 10 Acts 18. 26. 2. Reg. 5. 18 Chryſoſt. in Coloſ. hom. 9 Auguſt. de tempor. Serm 56. Hierom. in Pſal. 86. Auguſt. de temper. ſerm. 55. 2. Reg. 22. 11. 18. 18. 19. Rom. 7. 7. 9. 10. Auguſt. in Pſalm. 139. In orat. de moderatio. diſputam ſeruanda.

RHEM. 10. S. Gregorie Nazianzene made an oration of the moderation that was to be vſed in theſe matters: where he ſaith, that ſome in his time thought themſelues to haue all the wiſdom in the world, when they could once repeat two or three words and them ill couched together, out of Scripture.

but hee there diuinely diſcourſeth of the orders and differences of degrees: how in Chriſtes miſticall body, ſome are ordeined to learne, ſome to teach: that all are not Apoſtles, all Doctors, all interpreters, all of tongues and knowledge, not all learned in Scriptures and diuinitie: that the people went not vp to talke with God in the mountaine, but *Moſes*, *Aaron*, and *Eleazar* nor they neither, but by the difference of their callings, that they that rebell againſt this ordinance, are guiltie of the conſpiracie of *Corah* and his complices: that in Scripture there is both milke for babes, and meate for men, to be diſpenſed, not according to euery ones greedineſſe of appetite, or willfulneſſe, but as is moſt meete for each ones neceſſitie and capacitie: that as it is a ſhame for a Biſhop or Prieſt to be vnlearned in Gods myſteries ſo for the common people it is often times profitable to ſaluation, not to be curious, but to follow their Paſtors in ſinceritie and ſimplicitie: whereof excellently ſaith S. Auguſtine, [a] *Fidei ſimplicitate & ſinceritate lactati nutriamur in Chriſto: & cum parui ſumus, maiorum cibos non appetamus*, that is, *Being fed, with the ſimplicitie and ſinceritie of faith, as it were with milke, ſo let vs be nourished in Chriſt: and when we are little ones, let vs not couet the meates of the elder ſort.* Who [b] in another place teſtifieth, that the word of God cannot be preached, nor certaine myſteries vttered to all men alike, but are to be deliuered according to the capacitie of the hearers: as he proueth both [c] by S. Paules example, who gaue not to euery ſort ſtrong meate, but milke to many, as being not ſpirituall, but carnall and not capable: and [d] by our lordes alſo who ſpake to ſome plainely, and to others in parables, and affirmed that he had many things to vtter which the hearers were not able to beare.

The Scriptures muſt be deliuered in meaſure and diſcretion, according to ech mans neede and capacity.

[a] De agone Chri. cap. 13.
[b] De bono perſeuer. cap. 16
[c] 1. Cor. 3.
[d] Iohn 16.

RHEM. 11. How much more may we gather, that all things that be written, are not for the capacitie & diet of euery of the ſimple readers, but that very many myſteries of holy writ, be very farre aboue their reach, and may & ought to be (by as great reaſon) deliuered them in meaſure & meane moſt meet for them? which in deede can hardly be done, when the whole booke of the Bible lieth before euery man in his mother tongue, to make choiſe of what he liſt. For which cauſe the ſaid *Gregorie Nazianzen* wiſheth the Chriſtians as good a law as the Hebrues of old had who (as *S. Hierom* alſo witneſſeth) tooke order among themſelues that none ſhould read the *Canica Canticorum* nor certain other pieces of hard Scriptures, till they were thirtie yeeres of age.

In orat. de modera. in diſp. ſeru. in fine. Hierom. in præm. Commentar. in Ezechi.

RHEM. 12. And truely there is no cauſe why men ſhould be more loth to be ordered and moderated in this point by Gods Church and their Paſtors, then they are in the vſe of the holy Sacraments: for which as Chriſt hath appointed Prieſts and Miniſters, at whoſe hands we muſt receiue them, and not be our owne caruers: ſo hath he giuen vs doctors, prophets, expounders, interpreters, teachers and preachers, to take the law and our faith at their mouthes: becauſe our faith and religion commeth not to vs properly or principally by reading of Scriptures, but (as the Apoſtle ſaith) by hearing of the preachers lawfully ſent: though reading in order and humilitie, much confirmeth and aduanceth the ſame. Therefore this holy booke of the Scriptures, is called of *S. Ambroſe*, *Liber ſacerdotalis, the booke of Prieſts*, at whoſe hands and diſpoſition we muſt take and vſe it. *Lib. 2. ad Grat.*

Eph. 4.

Rom. 10. 17.

RHEM. 13. The wiſe will not here regard what ſome wilfull people doe murner, that the Scriptures are made for all men, and that it is of enuie that the Prieſts do keepe the holy booke from them. Which ſuggeſtion commeth of the ſame ſerpent that ſeduced our firſt parents who perſwaded them, that God had forbidden them that tree of knowledge, leſt they ſhould be as cunning as himſelfe, and like vnto the Higheſt. No, no, the Church doth it to keepe them from blinde ignorant preſumption, and from that which the Apoſtle calleth *falſi nominis ſcientiam, knowledge falſely ſo called*, and not to embarre them from the true knowledge of Chriſt. She would haue all wiſe, but *vſque ad ſobrietatem, vnto ſobrietie*, as the Apoſtle ſpeaketh: ſhe knoweth the Scriptures be ordained for euery ſtate, as meates, elements, fire, water, candle, kniues, ſword, and the like: which is as needfull (moſt of them) for children as old folkes, for the ſimple, as the wiſe: but yet would marre all, if they were at the guiding of other then wiſe men, or were in the hands of euery one, for whoſe preſeruation they be profitabe. She forbiddeth not the reading of them in any language, enuieth no mans commoditie, but giueth order how to doe it to edification, and not deſtruction: how to doe it without caſting *the holy to dogs*, or *pearles to hogs*: (See *S. Chryſoſtome. hom. 24. in Math.* declaring theſe hogges and dogges to be carnall men and Heretikes, that take no good of the holy myſteries, but thereby do both hurt themſelues and others:) how to do it agreeable to the ſoueraigne ſinceritie, Maieſtie, and depth of myſterie contained in the ſame, ſhee would haue the preſumptuous Heretike, notwithſtanding he alledge them neuer ſo faſt, flying as it were through the whole Bible, and quoting the Pſalmes, Prophets, Goſpels, Epiſtles, neuer ſo readily for his purpoſe, as *Vincentius Lirinenſis* ſaith ſuch mens faſhion is: yet ſhe would according to *Tertullians* rule, haue ſuch meere vſurpers quite diſcharged of all occupying poſſeſſion of the holy Teſtament, which is her old and onely right and inheritance, and belongeth not to Heretikes at all, whom *Origen* calleth *Scripturarum ſures, theeues of the Scriptures*. Shee would haue the vnworthy repelled, the curious repreſſed, the ſimple meaſured, and the learned humbled, and all ſortes ſo to vſe them or abſteine from them, as is moſt conuenient for euery ones ſaluation: with this generall admonition, that none can vnderſtand the meaning of God in the Scriptures, except Chriſt open their ſence, and make them partakers of his holy Spirit in the vnitie of his myſtical body: and for the reſt, ſhe committeth it to the Paſtor of euery prouince and people, according to the difference of time, place, and perſons, how and in what ſort the reading of the Scriptures is more or leſſe to be procured or permitted.

The popular obiections of withholding the Scriptures from the people anſwered.

VVhy the Church permitteth not euery one at their pleaſures to reade the Scriptures.

The holy Scriptures to carnall men and hereticks are as pearles to ſwine. Lib. de præſcriptionibus. Orig. in 2. ad Rom. Luca 24.

The Anſwer to the 10. 11. 12. *and* 13. *Sections.*

CAPT VV. The moderation of Nazianzen is neceſſary, but helpeth you nothing at all,. For it maketh a deſtinction, firſt generally between Doctor and Scholler, and then of the Doctors Office, varying his teaching according to the diffrence of one Scholler from another: which we confeſſe; and not between Scholler and Scholler, as you pretend. And therefore following your ſence of *Nazianzen*, which is, that the people ſhould not meddle with the Scriptures, but the Miniſters alone: your ſelues are guiltie of the conſpiracie of *Korah*, which permit to ſome of the people the reading of the Scriptures, which (out of *Nazianzen*) you pretend to be the ſeuerall of Biſhops and Miniſters. VVe grant it

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is often profitable for the common people not to be curious: and ſo is it alſo for the Paſtor, in matters that breed queſtions rather then edifying to God, which is through faith in Chriſt. Howbeit commending his Siſter for her cunning in the Scriptures both old and new: it is manifeſt that by curioſity he meaneth not to draw them to carleſſeneſſe of reading and meditating of the Scriptures. *Auguſtines* words, as they make not for you, conſidering that the ſimplicitie of faith reacheth it ſelfe to the beleeuing (and conſequently vnderſtanding) of the whole Scripture, and euery part thereof: ſo to fit them for your purpoſe, haue you ſhamefully gelded them, For you haue left out the pronoune *this*, which marreth all your market. *Auguſtine* hauing before out of the Scriptures confuted certaine which held that there ſhould bee no reſurrection of the fleſh, concludeth with this exhortation; that they ſhould bee nouriſhed with this ſimplicity of faith which hee had proued out of the Apoſtles and Chriſts words, with which ſimplicitie, both himſelfe and all other was, and ought to bee contented. After hee ſheweth the cauſe of their errour, for that being little ones in knowledge, they had neglected the firſt principles and grounds of their Religion, as it were the milke whereby they ſhould haue growne to the ſtrength of partaking of ſounder and harder meate. All which doth nothing bar them from the reading of the Scriptures, in euery booke, chapter, and almoſt verſe; whereof there is as well milke for babes, as ſtrong meates for thoſe which are growen. And as in the moſt champion and plaine grounds of the bookes of Scripture, there are ſome myſteries (as hillockes) higher then the reſt of their fellowes; ſo in the greateſt and ſteepeſt hill thereof there is footing whereby with labour and trauaile, with much reading, and often prayer wee may come to that heigth of it, wherein wee may ſee and diſcouer ſo far of the land of *Canaan*, and the kingdome of heauen, as our places and callings, ſexes and ages do require: And as there is no booke in the Scripture ſo myſticall and deepe, whereout a good teacher will not deliuer doctrine fit as well for the vnlearned as for the learned; ſo is there no good ſcholler in the ſchoole of Chriſt, which out of the hardeſt bookes cannot draw ſomething, as well for the confirmation of that which hee hath learned, as for his entrance into the knowledge of that which hee is yet to learne. And as when a man hath learned Arithmetick, the way is open and eaſie to Geometrie, both which make eaſie ſtaires to climbe vp to Aſtronomy; euen ſo the people hauing laid the grounds of Religion well, and reade diligently the eaſier and plainer bookes of the Scripture, ſhall haue alſo a plaine and a paued way, euen in the deepeſt Myſteries, and profoundeſt bookes of the Scripture: Heereof *Salomon* ſaith, That *all the words of wiſedome are open and eaſie to euery one of vnderſtanding*: VVhere, becauſe by a man of vnderſtanding, hee meaneth euery one that is godly, as by the foole the wicked: it is manifeſt that hee declareth that all the words of God are eaſie, and open to all Gods people. VVhereof alſo commeth that that is ſaid, that God reuealeth his ſecrets and hid counſels to all that feare him. Seeing therefore the people may aſwell come to the reading of the Scripture with the feare of God, as the Miniſters themſelues, it followeth that there can bee no hardneſſe or difficultie of any place of Scripture, which ſhall more with-hold the ſight of that which is needfull for them in their place and calling, then which is neceſſary for the Miniſters in theirs. Chriſt ſaith that whoſoeuer will do the will of God, the ſame ſhall know his doctrine: Seing therefore the people and vnlearned, may haue as ſetled a purpoſe to doe the will of God, as well as the Paſtor or learned: it is euident, that their labour and trauaile in reading of the Scripture, ſhall bee no more fruſtrate for their eſtate, then the Miniſters for theirs: Likewiſe there being a certaine promiſe, *that thoſe which abide in the word which they haue beleeued, ſhall know the truth*: it cannot be, but that the people doing that as well as the Miniſter, ſhall for their proportion bee partakers of the promiſe as well as hee. Hitherto belongeth the plaine and moſt vſuall words, the phraſe and manner of ſpeech moſt frequented, the compariſons and ſimilitudes moſt familiar, taken out of the ſhops, and out of the fields, from huſbandry and houſwiferie, from the flocke and from the heard, from the Plow and the Mowe. For notwithſtanding that it had beene eaſie for the Lord by his learned Prophets and Apoſtles, and our Sauiour Chriſt eſpecially, to haue flien vp into the heauens, and to haue gone downe to hell, for compariſons to ſet forth his doctrines with; yet wee ſee how hee creepeth as it were vpon the ground in taking that which is before mens feete to cleere his doctrine with. VVherefore? but that thereby hee would notifie vnto the ſonnes of men, that hee wrote the Scriptures for the capacity and vnderſtanding of the vnlearned. Laſt of all when the whole body of the Scripture, from the head to the foote thereof, is termed a *Light* and *Lanterne*, they muſt needs bee the children of darkneſſe which breathe and bluſter darkeneſſe and obſcurity continually againſt them. And therefore if it bee hidden to any, it is hidden to thoſe whoſe vnderſtandings the God of this world hath blinded, that the light of the glorious Goſpell of Chriſt ſhould not ſhine vnto them. This iudgement of the eaſineſſe and facilitie of the Scriptures haue the ancient Fathers: Origen[a] ſaith, that they *are ſhut againſt the negligent, and open to thoſe which knocke and ſeeke*. Another, That[b] *all is cleere and plaine in holy Scriptures, whatſoeuer is neceſſary for vs is manifeſt*. Another, that the[c] *Lord hath ſpoken by his Goſpell, not that a few, but that all ſhou'd vnderſtand it*, That Plato *wrote his writings, but not to the people, but to a fewe, ſcarce three vnderſtanding him*. Laſt of all, Cyril ſaith, [d] *that the Scriptures are profitably recommended vnto vs in an eaſie ſpeech that they ſhou'd not goe beyond the capacity of any*. VVherefore it is no Catholike, but the Pelagian iudgement,[e] that *the Scripture is hard and fit for a few learned men*. Your owne Pope ſaith, that they are [f] *like a flond wherein the Lambe may wade and the Elephant may ſwim*. And if all the Scripture carry this light with it, it is cleere that euery book doth the ſame: VVherefore alſo the book of the *Canticles of Salomon*, intreating of our ſpirituall coniunction with our Sauiour Chriſt, and that in moſt chaſte, and yet familiar ſpeeches, is meete for all ages. VVee agree that there may bee a profitable diſcretion of reading one booke before another, and of reading one twiſe before another once. But forſomuch as the whole Scripture is a [g] *letter ſent from the Almighty to his creature*: there is no iuſt cauſe why the booke of the *Canticles*, &c. ſhould bee plaſtered vp, that yong men and children ſhould not reade that part of the letter, as well as the reſt. And howſoeuer *Ierom* in that place ſeeme to allow the Iewes deniſe which they ſaw, what time the vaile was before their eyes; yet the ſame *Ierome* in another place, where hee ſpeaketh of the education of a yong maide of ſeuen yeares old, ſaith: [h] *Let her learne without booke the Pſalter, and vntill ſhee come to bee maiageable let her make the treaſure of her heart, the bookes of Salomon, the Goſpels, Apoſtles, and Prophets*. Vnleſſe therefore you will denie, that the *Canticles* are amongſt the bookes of *Salomon*, you ſhall bee conſtrained to confeſſe, that *Ierome* would not haue the tender ages ſhut

In Funeb. ora. de Gorgonia.

Prou. 8. 9.

Gen. 18. Pſal. 25.

Ioh. 7. 17.

Ioh. 8. 31. 32

Pſal. 119. Prou. 6. 2. Pet. 1. 2. Cor. 4.

[a] *In Exod. hom. 9.*
[b] *Chriſoſ. in 2 theſ. 2. ho. 5.*
[c] *Hierom. in Pſal. 86.*
[d] *Contra Iulian. lib. 7. medium circiter lib.*
[e] *Aug. contra Iulian lib. 5. cap. 1.*
[f] *Greg. Mag. Epiſt. ad Leand. in expoſitione Iob.*
[g] *Greg. Epiſt. 84.*
[h] *Epiſt. ad Gaudentium,*

Ioseph. 2. lib. contra Apion. shut out from the reading of them. Heere the testimonie of *Iosephus* is notable, who affirmeth that if any asked any of the Iewes concerning the law, they were as well able to tell him, as their owne names. And as for your argument, that the *people should bee no more loath to bee ordered by their Pastors in the reading of the Scriptures, then in the vse of the holy Sacraments*, it is absurd: For the Lord commanded the father of the household to teach his children at home, and by some opening to sharpen and set an edge of the doctrine of the law, that it might cut the deeper into their hearts, yet did not hee suffer that the householder should not minister the Sacrament in his house. And your selues, which grant vnto certaine Lay persons leaue to haue the vse of the Bible, doe you thinke it lawfull also, that you may credit them with the administration of the Sacraments? Howbeit (indeed) you deale with the people mush alike, both in holding them from the reading of the Scriptures, and in excluding them from the Sacrament of the Supper, not onely in that they receiue but once a yeare, but that euen then they receiue no Sacrament of Christ, but an Idoll of your own braine. VVhen therefore you haue answered the trust you professe in the Sacraments, men may commit somewhat the more vnto you, in the stewardship and dealing out of the Scriptures. There is no such place of *Ambrose* in that booke, if there were, yet the answer is easie; that the Bible is called the *Priests Booke*, as they are called the pillars of the truth: for that they were more continually to occupie themselues in reading of them; but that hee meant not thereby to shut out the people from reading thereof, it appeareth in that hee saith: *That hee careth not much for his belly which is earnest in the food of reading, that that is the refection that maketh a fat soule, Also that the reading of the Scripture is life.* VVee do not thinke that you do so much *enuie the people the reading of the Scriptures*, as that thereby you seeke your vantage; that your vile filthie marchandise of Masses and Diriges, Pardons and Indulgences, hauing no light to shew them by, might bee vented abroad, which would lie rotting at home vpon your hand if men might bee suffered to bring any light with them into your packhouses. But seeing you obiect *enuie* against your selues, let vs heare how you answer it. You compare your accusers heerein to the deuill, surmising an euill and enuious eye in God that forbad our parents the fruite of one tree: You do well, if you bee able to shew that God hath forbidden the people to reade the Scriptures: VVhich because you cannot, the accusation returneth vpon your selues, it being as Satanicall to forbid that which God hath bidden, as to bid that which hee hath forbidden. And because it pleaseth you to compare the restraint of the Scriptures, with the inhibition of eating of the forbidden tree, hearken of how contrary a iudgement *Irenæus* is vnto you in this point, who alluding to this place of Genesis, exhorteth all men to *eate of euery Diuine Scripture*. You take a sure way to keepe the Church *from knowledge falsly so named*, whilst you will let them know neither good nor bad: not vnlike to those parents, which to bee sure that their children shall not surfet, keepe them altogether from meate. You *would haue them wise to sobrietie*, Therefore (belike) you banish them from the acquaintance of the Scripture the mistresse of all wisedom and sobriety. VVhere reade you that the Scriptures are compared to *knines in the hands of little children*; They are indeed compared with a sword in the hand of a Souldier, whereby it is easie for them to know, that your meaning is to betray them into their spirituall enemies hands which haue taken their weapons from them. And if some mad men or quarrellers in the campe abuse them to their own and others destruction, yet the law of not bearing sword in field will neuer bee iust: In stead therefore that you should haue generally commanded that all Souldiers should weare swords, but such as (in respect of franzie or quarrelling with their fellowes) are specially restrained; you make your proclamation that no souldier shall weare weapon but with speciall licence thereunto. Is this your skill and discretion in warfare? But thus at least you prouide that *dogges* and *hogges* should not come vnto them; so do you also, that neither sheepe nor lambe should touch them. Thus the vsurpers are kept from them, but the true owners also enioy them not. Herein you bewray a contrary spirit to that wherewith our Sauiour Christ was conducted; For hee oftentimes preached in the hearing of knowne dogs and hogges, that is the Scribes and Pharises, obstinately set against him; least for their sakes the children should bee defrauded of their bread: And you of the contrary side defraude the children of their appointed portion, least the dogges should happily snatch at it. Besides this, doe you thinke, that the discretion of dogges and hogges from sheepe and lambs is so easie vnto you as it was vnto our Sauiour Christ and his Apostles? Can you tell who diuide the hoofe and chaw the cud, who are cleane and who are vncleane, who reade in simplicity of heart, and who with pretence? Heere therefore you mutter that, which *Harding* your companion speaketh plainely, that the common people are dogges and hogges: And indeed your argument is none at all in this place, vnlesse by *hogs* and *dogs* you meane all those from whom you steale away the reading of the Scriptures. As for your description of *dogs* and *hogs* out of *Chrysostome*, to bee *heretickes* and *carnall men*, it maketh not so much to take the Scriptures away from the common people, as from the learneder and richer sort: For heresie maketh her nest oftner in the breast of the learned, and of those that reade the Scriptures in the *learned tongues*, then in the common peoples heads. And the rich are more often loaden with carnall lusts then the poorer sort: so that if *Chrysostome* or *Tertullian* proue any restraint of reading of Scriptures, they proue it directly against your practise, which lay the Scriptures wide open to all the learned, and as it was in Queene *Maries* daies (if wee will remember) to those that might dispend by yeare a certaine land; that is, to those from whom either you durst not hold it, or of whom you hoped to haue gaine through speciall licence accorded vnto them. You say truely, that no *man can vnderstand the Scriptures but by the spirit of Christ*. VVhereof if you would haue concluded any thing for your purpose, you ought to haue shewed that the Spirit of Christ is appropriated to the learned, or at the least ofner accompanieth them, then it doth the vnlearned: The contrary whereof being true, that God reuealeth his secrets (for the most part) vnto the simple and vnlearned ones, and that not many wise men, nor many noble men are taught by his Spirit: it is euident, that if any should bee shut from the reading, and other exercises of the Scriptures, the same are especially the learned, and not the ruder, the nobler and not the baser, the richer and not the poorer sort.

Deut. 6.

1. Tim. 3.

Ambrose serm. 35. Look Ambrose vpon the psal. 118. serm. 7. in vers. 2.

Irenæus lib. 5. ad medium circiter libri.

Ephes. 6.

Math. 11. 8. Cap. 1.

RHEM. 14. Wherein, the variety of circumſtances cauſeth them to deale: diuerſly as we ſee by S. Chryſoſtoms people of Conſtantinople, who where ſo delicate, dull, worldly, and ſo much giuen to dice, cardes, ſpecially ſtage playes or Theaters (as S. Gregorie Nazianzen[a] witneſſeth) that the Scriptures and all holy lections of diuine things were loathſome vnto them: whereby their holy Biſhop was forced [b] in many of his ſermons to cry out againſt their extreme negligence and contempt of Gods word, declaring, that not onely Eremites and Religious (as they alledged for their excuſe) but Secular men of all ſortes might read the Scriptures, and often haue more neede thereof in reſpect of themſelues, then the other that liue in more purite and contemplation: further inſinuating, that though diuers things be high therein, yet many godly hiſtories, liues, examples, and precepts of life and doctrine be plaine: and finally that when the Gentiles were ſo cunning and diligent to impugne their faith, it were not good for Chriſtians to be too ſimple or negligence in the defence thereof, as (in trueth) it is more requiſite for a Catholike man in theſe dayes when our aduerſaries be induſtrious to empeach our beleefe, to be skilfull in Scriptures, then at other times when the Church had no ſuch enemies.

S. Chryſoſtomes exhortations to the reading of holy ſcriptures, and when the people is to be exhorted.

[a] In vita Athanaſij.

[b] Hom. 2. in Mat. & hom 3. de Laz. & S. Chryſoſt. maketh nothing for the popular reading of ſcripture vſed among the Proteſtants nowadaies. Euery ſimple artificer among them readeth more the hardeſt queſtions then the moſt morall parts.

ERREM. 15. To this ſence ſaid S. Chryſoſtom diuers things, not as a teacher in ſchoole making exact and general rules to be obſerued in all places and times, but as a pulpit man, agreably to that audience and his peoples default: nor making it therefore (as ſome peruerſely gather of his wordes) a thing abſolutely needfull for euery poore Artificer to reade or ſtudie Scriptures, nor any whit fauouring the preſumptuous, curious and contentious iangling and ſearching of Gods ſecrets, reproued by the foreſaid fathers, much leſſe approuing the exceſſiue pride and madneſſe of theſe dayes, when euery man and woman is become not onely a reader, but a teacher, controuler, and iudge of Doctors, Church, Scriptures and all: ſuch as either contemne or eaſily paſſe ouer all the morall partes, good examples, and precepts of life (by which as well the ſimple as learned might be much edified) and onely in a manner, occupie themſelues in dogmaticall, myſticall, high, and hidden ſecrets of Gods counſels, as of Predeſtination, reprobation, election, preſcience, forſaking of the Iewes, vocation of the Gentils, and other incomprehenſible myſteries, *Languiſhing about queſtions* of only faith, 1. Tim. 6. fiduce, new phraſes & figures, *euer learning* but *neuer coming to knowledge*, 2 Tim. 3, reading & toſſing in pride of wit, conceite of their own cunning and vpon preſumption of I can not tell what ſpirit, ſuch bookes ſpecially and Epiſtles, as S. Peter foretold that the vnlearned and inſtable would depraue to their own damnation. 2. Pet. 3.

Apoc. 5. 1. Act. 8. Conſeſ. lib. 12. cap. 14. They preſuppoſe no difficulties, which all the learned fathers felt to be in the Scriptures. See epiſt. 3. Aug. Hiſtom. epiſt. 13 cap. 4. Ruff. Ec. hiſt Lb. 2. 9.

RHEM. 16. They delight in none more then in the Epiſtle to the Romanes, the *Cantica Canticorum*, the *Apocalyps*, which haue in them as many myſteries as words, they find no difficultie in the ſacred booke *Apoc.* 1. claſped with ſeauen ſeales, they aske for no expoſitor *Acts.* 8. with the holy Eunuch, they feele no ſuch depth in Gods ſcience in the Scriptures, as S. *Auguſtin* did, when he cried out, *Mira profunditas eloquiorum tuorum, mira profunditas (Deus meus) mira profunditas: horror eſt intendere in eam, horror honoris, & tremor amoris*, that is, O wonderfull profoundneſſe of thy words: wonderfull profoundneſſe, my God, wonderfull profoundneſſe: it maketh a man quake to looke on it: to quake for reuerence, and to tremble for the loue thereof. *Aug. conſeſ. lib. 12. cap. 14.* They regard not that which the ſame Doctor affirmeth, that the depth and profunditie of wiſedom, not onely in the words of holy Scripture, but alſo in the matter and ſence, is ſo wonderfull, that liue a man neuer ſo long, be he of neuer ſo high a wit, neuer ſo ſtudious, neuer ſo feruent to attaine the knowledge thereof, yet when hee endeth, he ſhall confeſſe hee doth but begin. They feele not with S. *Ierom*, that the text hath a hard ſhell to be broken, before we come to the kirnell. They will not ſtay themſelues in onely reading the ſacred Scriptures thirteene yeeres together, with S. *Baſil* and S. *Gregorie Nazianzen*, before they expound them, nor take the care (as they did) neuer otherwiſe to interpret them, then by the vniforme conſent of their forefathers, and tradition Apoſtolicke.

The Anſwer to the 14. 15. and 16. Sections.

CARTVV. Marke (good reader) the blaſphemie of theſe wretched caitifes, that eſteeme ſo vilely of the holy Scriptures, as if there were no better, nor more honourable vſe of them amongſt the people, then to make choyce of the reading of them, rather then to be much occupied about Stage-playes, cards, and dice. Theſe men (no doubt) could be well content, that the people ſhould rather ſit downe and pill ſtrawes, then they ſhould take any booke of holy Scripture into their hands. *Pharaoes* prophaneneſſe from henceforth ſhall not be ſpoken of in reſpect of the vncircumciſed lips of theſe beaſtly Ieſuites. For hee which held the people from exerciſes of godlineſſe, in reſpect of doing ſome profitable work, tending to the fortification of the land: but theſe are content that ſports & playes, and that of the baſeſt ſort, and of worſt report; as Cards, Dice, and Stage-playes, ſhall keepe the people from reading of the Scriptures; ſo that they be not *much giuen vnto them*. And yet notwithſtanding, if (as you pretend) they ingender hereſies amongſt the people: it ſhould appeare that they ſhould be as well occupied in the one as in the other: both of them being ready and beaten wayes to euerlaſting damnation. But a lyer (ſay they) hath need of memory. For if (as you haue alledged) *Chryſoſtom* calles carnall men *dogs* and *hogs*; theſe *delicate ones, giuen ſo much to Cards, Dice, and ſtage-playes*, being carnall: it followeth by your diſcourſe, that *Chryſoſtome* was of this iudgement, that the moſt ſeaſonable time for the people to read the Scriptures in, was when they were dogges and hogges: then which what can be more unworthily ſpoken of the good Biſhop? But marke alſo (good reader) the braſen impudency of the Ieſuits, whereby it will not be hard for thee to ſee, how all conſcience in them is euen ſeared away, as it were, with a hot Iron. For *Chryſoſtom* diſputeth of a neceſſary and continuall vſe of reading the Scripture by the people: and therefore doth not ſo much ſpeake againſt the lets of certaine times, as when they were giuen to ſtage-playes, &c. but meeteth with the ordinary and continuall impediment, as the care for *houſe, wife*, and *children*. For which purpoſe hee alledgeth the Apoſtle, that the *Scripture was written for our correction*. Which if the Ieſuits will reſtrain to the correction of exceſſe in dicing and carding, &c. their cogging and iuggling cannot be hid from any. In the third homily of *Lazarus*, he doth not obiect the excuſe of paſtime: but declareth that for to deliuer themſelues from the dutie of reading the Sctipture, one would ſay, that *he hath matters to plead*: another, that *hee hath publicke affaires*: a third, that *he hath his handy craft to await vpon*: another, that *he hath his wife, his children, and family to maintain, and take care for*, and generally euery one could ſay, *I am a man of the world, it belongeth*

not to vse to read the ſcripture, but to thoſe which hauing taken their farewell of the world, dwell in the mountaines, and liue a continent life. To whom when he had anſwered, that they had therefore more need to read the Scriptures: he concludeth, that both they and he that liued amongſt men, as it were, in the midſt of the ſeas, haue *alwayes need of the perpetuall and continuall ſolace of the ſcriptures.* And yet reckoning vp the manifold vſes of reading of the Scriptures by the people, he concludeth thus: *VVherefore it is neceſſary, that we ſhould inceſſantly fetch our armour at the ſcriptures.* Againe, he compareth in the ſame places which are here quoted, the the bookes of Scriptures, to the Artificers inſtrument, wherewith he getteth his liuing, which he will not gage: and *as he maketh his workes with his tooles, ſo we by the ſcriptures muſt correct our depraued minds.* And a little after, *The reading of the ſcripture is a great munition againſt ſin, but the ignorance thereof is a downfall, and a deepe hell: this begetteth hereſies.* Againe, *It cannot now be (I ſay) it cannot be, that any can obtaine ſaluation vnleſſe hee be continually occupied in reading of the ſcripture.* There would be no end of writing, if we ſhould lay open all that *Chryſoſtom* hath in this behalfe, to proue that he herein preſcribed phyſicke for the generall diſeaſe of all Chriſtian people, and not for a ſpeciall maladie (as it might be the ſweating ſickneſſe) that haunted that people whereof he had the gouernement. Alſo for all times both in *proſperity* and *aduerſity*, euen *inceſſantly*; And not onely in thoſe, wherein (through aboundance) they waxing wanton, gaue themſelues to dicing and carding, &c. VVherefore your diſtinction of a *teacher in the ſchoole, and pulpit-man*, hath no place here: as indeed it is fooliſh, and hath no place otherwhere. For the doctrine in ſchoole, is and ought to be the ſame that is in pulpit, and that in pulpit as exact, abſolute, and neceſſary, as that in the ſchoole, The difference is, that in ſchoole it hath not annexed the goad and prick of exhortation, as the other hath. For you may not imagine *Chryſoſtomes* pulpit ſo looſe and ſo prophane as yours is, to ſpeake all at randome, without any girdle of truth about your loynes. Our *women* (God be praiſed) although they are well able to ſet ſuch *Doctors* as you are to ſchoole: know their places, and keepe ſilence, content to teach their children at home: which if you cannot brooke in them; or euer it can light of them, your condemnation muſt firſt paſſe vpon the head of *S. Paul*, who commandeth them to be teachers of good things vnto their daughters: and of *Bathſheba*, who taught the wiſeſt childe that euer was among the ſonnes of *Adam*, Chriſt excepted. The example alſo of *Eunice*, who taught *Timothie* from his very infancy in the Scriptures, is notable to teach, that neither women muſt forbeare teaching, nor very Babes to learne. And if *alwayes learning*, they are *alwayes ignorant*: in what degree of ignorance ſhall yours bee found, that neuer learne any thing at all. They read the whole Bible, ſeeing all is inſpired of God, and all profitable, and therefore the *morall parts*. But yet preferre thoſe that be doctrinall, or as you ſpeake, *dogmaticall*; as both the foundation of all good manners, and the rule whereby they may judge of the *example of life*, whether it be good or bad, worthy of praiſe or diſpraiſe. And it pittieth them, to ſee the blindneſſe that is yet in your eye: which deemeth that to be ſo crooked which to all ſound iudgement it ſtraight: that is to ſay, that the cauſes ſhould go before the effects, and the rule before that which is ruled by it. And as *Paul* in the dutie of teaching, could not acquite the faith and truſt put in him, but by teaching the people the *whole counſell of God*: ſo they thinke not themſelues diſcharged in the dutie of learning, vnleſſe to the vttermoſt of that they may, they indeuour to learne what is the good pleaſure and perfect will of God towards them. Neither doubt they, but that they vſe more reuerence and true humilitie in comming to the high miſteries you ſpeake of, then you do in turning your backes vnto them. And they are well aſſured, that they are fitter to wonder at, and to aduance the incomprehenſible bredth, length, height and depth of them, which haue waded ſo farre in them as the Bowies and markes of holy Scriptures doe teach them: then you, which neuer wet your neb in them. And if they read the harder bookes of Scripture, oftner and more diligently, then they do the eaſier: a wiſe Schoolemaiſter which taketh pleaſure in his Scholler, would commend them. Neither hath it been heard of, that the Scholler was euer reproched for his greater diligence in his harder leſſon, but of ſuch three halfepeny vſhers as you be, which are loth your Schollers ſhould learne too faſt; but here one word and there another; here a line and there a line; leſt in their dexteritie and forwardneſſe of learning, your inabilitie and vntowardneſſe of teaching ſhould appeare. The *claſped* and *ſealed booke*, to vs which come not in the ſtrength of our owne wits or merits, bnt in the victory of our Sauiour Chriſt, who hath vnſealed them for vs, lie ſo farre forth open, as therein we are well aſſured to read ſo much, as will ſerue for our certaine direction vnto the kingdom of heauen. But in you, which bring of your naturall powers, and vaunt your ſelues of your merits; It is true that the Prophet ſaith, That neither can your learned read, becauſe all is vnto them as a ſealed letter; and your vnlearned being offered the reading, they refuſe to read it, and think themſelues diſcharged becauſe they haue no learning. And wherefore (I pray you) ſhould the Epiſtle to the *Romanes* not bee read of Artificers and women: to both which ſorts (amongſt others) it was firſt written, and why ſhould that be baulked more then others by the ſimpler ſort: which hath a ſpeciall teſtimonie that both it, and all other the preachings and writings of the Apoſtles, are tempered as well to the capacitie of the fooliſh and vnlearned, as of the wiſe and vnderſtanding men. If there bee nothing in that Epiſtle, for the ignoranter ſort to learne: then hath *Paul* made a deſperate debt, which now being dead, he is neuer able to pay. As for *Peters* words, they make no more againſt the peoples reading of his Epiſtles, then againſt any other part of the Scripture: the whole whereof he affirmeth to be peruerted of vnlearned and vnſtable men. In which kinde, if you iudge all the vnlearneder ſort of your people to be, you ſome our your owne ſhame, and manifeſtly verifie the prouerbe, ſuch *Doctor*, ſuch *Scholler*. For our people we cannot hold them for vnlearned, which haue learned Chriſt; nor vnſtable which by faith are founded and rooted ſo ſtedfaſtly, that all the wind and weather, waues and flouds that can beat againſt them, are not able to remoue them from the truth which they haue learned in the Scripture. VVe acknowledge with *Auguſtine*, their *wonderfull depth*: which would affray no man from reading of them, if you had faithfully reported *Auguſtines* words. VVho affirmeth that the *enormoſt of them ſmileth vpon the little ones*, and a little after addeth, *Let vs therefore come together, to the words of thy booke*, meaning Gods. In the other place quoted by you, he ſheweth that if a man of the *ſharpeſt wit, and greateſt diligence, from his childhood ſhould giue himſelfe, to the ſtudy of them, continuing in them vntill crooked age*: as if hee ſhould liue the yeares of *Methuſalah*: *yet he might alwaies profit further in them.* VVhich is manifeſtly againſt you. For being bottomleſſe, hee ſheweth that notwithſtanding no man can ſound them, yet that his endeuour to ſearch is not in vaine, but is ioyned

Homil. 3. de Laz.

Titus 2. 3. Prou 31.

2 Tim. 1. 5. & 3. 15.

2. Tim. 3.

Act. 26.

Rom. 12.

Apoc. 5.

Eſay 26.

Rom. 1. 14.

Confeſſ. lib. 12. cap. 14.

Auguſt. Epiſt. 3.

with

with daily profit, eſpecially in *things neceſſary to ſalvation*: which he affirmeth *not to be ſo hardly come vnto*. Yea himſelfe confeſſeth, that euen in his very firſt entrance to the Chriſtian faith, he read the Epiſtle to the Romans (which you would wreſt out of the peoples hands) with great fruit. And *Chryſoſtom* vpon this Epiſtle, teacheth that the people did not vnderſtand *S. Paul's* writings, not becauſe they were vnlearned, but becauſe they would not haue his writings continually. *Ierom. Epiſt 13. 4.* ſpeaketh of the hard ſhell of the Scripture, as *Auguſtine* did of the depth: to whet the diligence and induſtry of men, to greater and more continuall trauell to be taken in the ſtudy of them: euen alſo as doth the Scripture it ſelfe, which doth not will the Diſciples vpon the hardneſſe of a place to giue ouer the reading thereof, but to add further diligence and care to vnderſtand it. Where the Ieſuits do it cleane contrarily, to terrifie men from them. And therefore *Ierom* ſaith, *They ſhine and are very bright euen in the very ſhell of them, although the marrow be ſweeter.* Likewiſe he exhorteth all to cracke the ſhell, to the end to eate the kirnel. And in the very next Epiſtle writing to a Matrone, he ſaith, *Therefore let the diuine Scriptures be alwaies in thy hands, and let them vnceſſantly be turned ouerolled in thy minde.* Beſide that, if all the Scripture were ſo ſhelly as you (out of *Ierom*) pretend: where is the milke and hony for children, that are called (as hath been ſhewed) to the reading of them: They haue no teeth to cracke the ſhell, yet they depart not emptie, nor returne not hungry from them. Where fore *Auguſtine* ſaith, *that God hath ſo tempered the Scriptures, that by manifeſt places he might prouide againſt famine, and by thoſe which are obſcurer, he might cleanſe the loathſomneſſe of our ſtomack* in exerciſing our ſelues about them: noting thereby, that men would grow to diſdainfulneſſe of the Scripture, if with the eaſier Scriptures they ſhould not ioyne the ſtudy of the harder. Finally, if before the lawfull *expoſition of Scriptures*, whole thirteene yeeres are required, onely to run the courſe of *reading the Scripture*: we ſuppoſe verily, that ſuch an expoſitor will neuer be found in Poperie, although he bee ſought with a candle: where the chiefe garland and crowne of diuinitie, is not giuen to him that hath been moſt conuerſant in the old and new Teſtament, but to him that can quite himſelfe beſt in *Duns* and *Dorbel*, in *Lombard* and *Gratian*, and ſuch other vnwholſome Nurſes as theſe be, at whoſe breaſts the Popiſh Diuines doe ſucke their firſt milk in Theologie. And to what end ſhould they beſtow *thirteen yeeres* before their entrance to the Miniſterie, and the moſt of their time after they are entred in the ſtudie of the Scripture: if they may bring no other interpretation of any place, then that which they haue receiued of their *forefathers*. As for the interpretation of euery part of the Scripture, by the *Apoſtolick tradition*, further then by *tradition* (as appeareth afterward) is vnderſtood to the written word of the Apoſtles: there is no manner of mention in any writing that carrieth credit with it. But of interpretation, the diſcourſe will follow after more at large.

Aug. confeſſ. lib. 8. c. 12. & 7. cap. 9

Chryſoſt. In procem. in epiſt. ad Rom

Mat. 24. 15

Ibid.

Hierom. ad Celantiam. Heb. 5. Pſal. 19. Aug. de doct. Chriſt l. 2. c. 6.

RHEM. 17. If our new Miniſters had had this cogitation and care, that theſe and all other wiſe men haue, and euer had, our Country had neuer fallen to this miſerable ſtate in Religion, and that vnder pretence, colour, and countenance of Gods word, neither ſhould vertue and good life haue beene ſo pittifully corrupted in time of ſuch reading, toyling, tumbling and tranſlating the book of our life and ſaluation: whereof the more pretious the right and reuerent vſe is, the more pernicious is the abuſe and prophanation of the ſame, which euery man of experience by theſe few yeares proofe, and by comparing the former daies and manners to theſe of ours, may eaſily try.

Manners and life nothing mended, but much worſe, ſince this licentious toſſing of holy Scripture.

RHEM. 18. Looke whether your men bee more vertuous, your women more chaſte, your children more obedient, your ſeruants more truſty, your maides more modeſt, your friends more faithfull, your Laity more iuſt in dealing, your Clergy more deuoute in praying: whether there bee more Religion, feare of God, faith and conſcience in all ſtates now, then of old, when there was not ſo much reading, chatting, and iangling of Gods word, but much more ſincere dealing, doing, and keeping the ſame. Looke whether through this diſorder women teach not their husbands, children their parents, yong fooles their old and wiſe fathers, the ſchollers their maſters, the ſheepe their Paſtor, and the people the Prieſt. Look whether the moſt chaſte and ſacred ſentences of Gods holy word bee not turned of many into mirth, mockery, amorous Ballets, and deteſtable letters of loue and lewdneſſe; their delicate rimes, tunes, and Tranſlations much encreaſing the ſame.

Scriptures as prophanely cited, as heathen Poets.

RHEM. 19. This fall of good life and prophaning the Diuine Miſteries, euery body ſeeth, but the great corruption and decay of faith heereby none ſee but wiſe men. who onely know, that, were the Scriptures neuer ſo truely tranſlated, yet Heretickes and ill men, that follow their owne ſpirit and know nothing but their priuate fantaſie, and not the ſenſe of the holy Church and Doctors, muſt needs abuſe them to their damnation: and that the curious, ſimple, and ſenſuall men, which haue no taſte of the things that bee of the Spirit of God, may of infinite places take occaſion of pernicious errour: For though the letter or Text haue no errour, yet (ſaith *S. Ambroſe*) the *Arrians*, or (as wee may now ſpeak) the *Caluinian* interpretation hath errors. *Lib. 2. ad Gratianum cap. 1.* And *Tertullian* ſaith, *The ſenſe adulterated is as perilous as the ſtile corrupted.* De *preſcript. S. Hilarie* alſo ſpeaketh thus: *Hereſie ariſeth about the vnderſtanding, not about the writing: the fault is in the ſenſe, not in the word, Lib. 2. de Trinit. in principio.* And *S. Auguſtine* ſaith, that many hold the Scriptures as they do the Sacraments, *Ad ſpeciem, & non ad ſalutem: To the outward ſhew and not to ſaluation, de Baptiſm. cont. Donat. lib. 3. cap. 19.* Finally, all Sect-maiſters and rauening wolues, yea the deuils themſelues pretend Scriptures, alledge Scriptures, and wholy ſhroud themſelues in Scriptures, as in the wooll and fleece of the ſimple ſheepe: whereby the vulgar, in theſe daies of generall diſputes, cannot but be in extreme danger of errour, though their bookes were truely tranſlated, and were truely in themſelues Gods own word indeed.

Scriptures erroniouſly expounded, according to euery wicked mans fancie.

All heretickes pretend ſcriptures.

The Anſwer to the 17. 18. and 19. Sections.

CARTVV. We are wel content that our Religion ſhould be condemned of them, that condemne the reading of the Scriptures: and as if they had to doe with a hand or foot ball, delyte in the taunting teatmes of *toſſing* and *tumbling* of them. And we waite patiendie vntill the Lord come to giue iudgement of all theſe blaſphemous ſpeeches which wicked ſinners ſpeake againſt him, in his word. The triall of the cauſe by the outward *fruites*, receiueth manie exceptions. Firſt, of foure ſorts of grounds ſowne by the ſeed of the Goſpel, there is but one fruitful: the reſt being not bettered by the preaching thereof, are worſe then when they remained in their Popiſh ignorance, or other fallings from the truth. Wherefore

Iudas epiſt.

to preiudice the fruit that the good ground yeeldeth, by the barrennesse and vnprofitablenes of the other three sortes which haue receiued the seed aswell as it: is not equall, nor upright iudgement. Secondly, this offensiue and apparant wickednesse, euen in the hypocriticall profession of the Gospell: proceedeth of the negligence of the gouernours of the Church and Common-wealth, which loosing the coard of both Church & Common-wealth discipline, suffer wicked men to spir out the poison of their hearts, which the wholesome seuerity of commanded correction, would keep sealed vp in them. And therefore our Sauiour Christ, is not afraid to confesse franckly that for the abundance of iniquitie appearing in them that made profession of the Gospell: the loue or zeale of manie, euen of those which sometimes were forward in the same, should waxe cold. Now to lay that fault vpon the Religion, which cleaueth vnto the gouernours: is likewise an vn-equall and vn-euen iudgement. When in the commonwealth and Church of Israel, euery man did what hee lusted: who knoweth not, that there were heathen common-wealths wherein many vnlawfull things, by law and lawfull punishments were restrained. Yet we suppose the Iesuites are not so forsaken, that they will therof conclude, that the heathenish people were better then the people of Israel: and that the religion of those Gentiles, was better then the religion amongst the Iewes. Thirdly, it ought to be remembred that although sinne reigned in Poperie: yet it appeared not; there being no light of the law of God to shew it by for that the candle-light of knowledge, was cleane put out. Where in the preaching of the Gospell, by the beames of trueth shyning so bright, that which in Poperie was holden for no sinne, is now known to be sinne: and that which seemed vnder it, a little sinne, the Gospell sheweth it to be very great. To iudge therefore our mote, and gnat (which the light of our doctrine sheweth) bigger then their beame and Camell, which the night of their ignorance would nor suffer to be seene: is not to holde an euen hand, and to goe with a streight foote to the iudgement which is required. Further, it hath been an olde practise of the Diuell, against the professors of the Gospell, to charge them with disordered manners: and therefore it ought to offend no man, if it be now renewed, by the aduersaries of the truth. And although our witnes in heauen, & witnes in heart might well content vs; whileſt by your slanderous speeches, you doe (as it were blowing in the dust) raise it into your owne eies, to make you blinder: yet we dare be bolde with all the faultes of the professors of the Gospell, (mo manifoldlie then ought or woulde haue been, if we had walked according to the light that we haue seene) to compare with such black Mores as you be, which beside teeth and tongue, that is to say, vaunts and brags, haue no white about you. For what either *vertue in men, chastitie in women, or obedience in children, &c.* can there be amongst you: which hauing learned no such thing in the schole of the word, where they are onely taught, know them not. Your men may haue the *vertues* that Turks and Iewes haue, your women and children the chastitie and obedience that is found amongst them: they may fight manfullie for their countrie, they may keep their bodies from outward pollution, they may do the things that their parents command them &c: yet is there heere neither true *vertue*, nor vndefiled *chastitie*, nor humble *obedience*: as those which are not done for Gods cause, but either in seruile feare, vaine-glorie, filthy lucre, or some such by-respect. Whereupon wee reade that *Seres* a heathen and idolatrous people, had through seuerity of discipline neither fornicator nor adulterer amongst them. In which point with some others, how Angel-like we are in respect of you; there is occasion to speak afterwarde. It is a disorder if *women do teach their husbands, children to their parents, &c.* which you saying, and saying againe to be amongst vs, neither doe nor can proue it. But it is a greater confusion, when neither husband can teach his wife, nor parent his children, nor old the young, nor Priest the people. When the Seer is blinde, and the Embassadour dumb, and finallie when the guide of the way knoweth not the way himselfe: which how true it is in your kingdom; wee leaue it to be esteemed of all indifferentlie. Singing of *Psalmes*, hymnes, and spirituall songs, the Scripture recommendeth vnto vs. *Bede* witnesseth also, that diuerse books of Scripture were translated into English meetre. If any man abuse this sacred and holy exercise to *wantonnesse*, the same shall beare his condemnation. But to meet with such an euill by taking away the good altogether: is like vnto those vnskilfull physicians that ridde their patients of no disease, vnles they take their liues from them.

Math. 24. 12.

Iudg. 17. 8.

Euseb. de prepar. Euang. ex Bardisano Chaldeo.

2. *Cor.* 14. 26. *Eph.* 5. 19. *Col.* 3. 16. *Beda Histor. Angl. lib.* 5. *cap.* 12.

In the laste of these 3. sections, are Scriptures and Doctors, idlely and fooliſhly alledged, to proue that which no man denieth, that *Hereticks abuse the Scriptures*, now thrice in this preface repeated: by the concluſion, that therefore either the Scriptures should not bee translated, or being translated should not bee imparted to the common people, is naked and desolate of all proofe: vnlesse it bee proofe, that because *hereticks throwd themselues in the wooll of the Scriptures*, therefore Catholicks may not warme themselues with their *fleece*. Or that becauſe they draw poison from them, therefore we may not suck hony at them: or finally for that they climbe into the Lords armory, to arme themselues against vs, therefore wee should not enter by the dore to prepare and appoint our selues against them. And if hereticks impugning the truth out of the Scripture, haue such force to baniſh them from the common people: why should not the confutation of hereticks by the Scriptures, bring them home againe to the peoples hands. If euer therefore there were doting disputers these are their brethren.

2. *Cor.* 4.

The scriptures haue bin falsly & heretically translated into the vulgar tongs, and sundry other wayes sacrilegiously abused, and so giuen to the people to read

* *Beza annot. in c.* 1. *Luk. v.* 78.

RHEM. 20. But the case is now more lamentable, for the Protestants and such as *S. Paul* calleth *ambulantes in astutia, walking in deceitfulnesse*, haue so abused the people and many other in the world, not vnwise, that by their false translations they haue in stead of Gods Law and Testament, and for Christs written will and word, giuen them their own wicked writing and phantasies most shamefully in all their versions Latin, English, and other tongues, corrupting both the letter and sense by false translations, adding, detracting, altering, transposing, pointing, and all other guilefull meanes, especially where it serueth for the aduantage of their priuate opinions, for which they are bold also, partly to disauthorise quite, partly to make doubtfull diuers whole bookes allowed for Canonical Scripture by the vniuersal Church of God this thousand yeares and vpwards: to alter all the authenticall and Ecclesiasticall words vsed sithence our Christianity, into new prophane nouelties of speeches agreeable to their doctrine: to change the title of workes, to put out the names of the authors, * to charge the very Euangelist with following vntrue translation, to adde whole sentences proper to their sect into their Psalmes in meeter, euen into the very Creed in rime, all which the poore deceiued people say and sing as though they were Gods owne word, being indeed through such sacrilegious treacherie made the deuils word.

RHEM. 25

RHEM. 21. To say nothing of their intollerable liberty and licence to change the accustomed callings of God, Angels, men, places, and things vsed by the Apostles and all antiquity, in Greek, Latine, and all other languages of Christian Nations into new names, sometimes falsly, and alwaies ridiculously and for ostentation taken of the Hebrewes, to frame and fine the phrases of holy Scriptures after the forme of prophane writers, sticking not for the same to supply, adde, alter or diminish as freely as if they translated *Liue*, *Vngall*, or *Terence*: Hauing no Religious respect to keepe either the Maiesty or sincere simplicity of that venerable stile of Christs Spirit, as *S. Augustine* speaketh, which kinde the holy Ghost did chuse of infinite wisedom to haue the Diuine Mysteries rather vttered in, then any other more delicate. much lesse in this meretricious manner of writing that sundry of these new translators doe vse, of which sort * *Caluin* himselfe, and his pue-fellowes so much complaine that they professe, Satan to haue gained more by these new Interpreters (their number, leuity of spirit, and audacity increasing daily) then hee did before by keeping the word from the people. And for a paterne of this mischiefe, they giue *Castalion*, adiuring all their Churches and Schollers to beware of his Translation, as one that hath made a very sport and mokery of Gods holy word: So they charge him, themselues (and the *Zuinglians* of *Zuricke*, whose Translations *Luther* therefore abhorred) handling the matter with no more fidelity, grauity, or sincerity then the other, but rather with much more falsification; or (to vse the Apostles word.) *canponation* and *adulteration* of Gods word, then they, besides many wicked glosses, prayers, confessions of faith, containing both blasphemous errors, * and plaine contradictions to themselues and among themselues, all priuiledged and authorised to bee ioined to the Bible, and to bee said and sung of the poore people, and to be beleeued as articles of faith, and wholy consonant to Gods word.

All this their dea'ing is noted (as occasion serueth) in the annotations vpon this Testament: and more at large in a booke lately made purposely of that matter, intitled, A Discouery, &c.

* *Caluin* complaineth of the new delicate trãslators, namely Castalion:

himselfe and Beza *being as bad or worse.* *Præfat. in nouum Test. Gall. 1567.* *Iosias Simlerus in vita Bullingeri.* See the 4. Article of their Creed in meeter, where they professe that Christ descended to deliuer the Fathers, and afterward in their confession of their faith they deny Limbus Patrum.

The Answer to the 20. and 21. Sections.

CARTVV. It is an old practise of Satan to bestir himselfe, and to open the mouth of all his hel-hounds against the godly and learned trauels of those which haue laboured in this worke of translating the holy Bible, or any part thereof. Heereof *Ierom* complaineth in many places of his prefaces and Epistles, that hee was tongue-rent and raild vpon miserably. The same complaint is renewed of *Erasmus*, who was bayted by *Ley* in *England*, *Natalis Bede* in *Fraunce*, *Stunica* in *Spaine*, and infinite other vnlearned Monks and Friers: And therefore it ought not to seeme strange if the worthy labours of Maister *Beza*, and other learned men of ours, and other Countries, haue also their curres to bark at them. As for vs, albeit we are not of that sort of men which loue our own, and (as the Dolphines do their yong ones) haue in admiration our workes and writings: And further also confesse that our Translations are not so exact in all points of perfection, but that time and study may better them: yet how falsly they are charged by the slanderous pennes of these wrangling Iesuites, appeareth at large by the learned and substantiall defence made for our English translation vnto the vnlearned and trifling quarrels against the same. And if it appeare to the indifferent Reader, that our translation which (no doubt) for pure loue they beare to their Country and Countrymen they iudge the worst of all others, is free from those corruptions wherewith the Iesuites haue slandered it: the good Reader may easily know what to iudge of our translations in other languages, Latine, French, Italian, &c. And heerein let all men marke their equity, and by their fidelitie in their iudgement of Maister *Caluins* and *Bezaes translations*, affirmed by them to bee *as new and delicate as Castalions*, or *worse* then it, esteeme what trust they deserue in other their accusations: for either they haue neuer read them, or else partly their ignorance, and partly their furious malice against them, hath so bewitched them, that they can put no difference betweene a swelling and swaged speech, betweene an honest homely stile, and that which is pricked and pranked vp by choise and exquisite words sought rather to tickle the eares of daintie fooles, then for the fit deliuerie of the sense the holy Ghost intendeth. Finally betweene that which goeth vpon a plaine sandall, fit to go farre for the publishing of the Gospell: then that which is mounted vpon moyles and pantofles, meet to keep it at home, amongst a few, whom that courtlinesse and curiositie of speech doth delite. And if they will purge themselues from a manifest and impudent slander heerein, let them note the places wherein *Caluin* and *Beza* departing from *Castalion*, haue either rioted as hee doth, or in licentiousnesse of speech haue gone beyond him. Now where they charge vs to *disauthorise*, or to *make doubtfull diuers whole bookes of Canonicall Scriptures, allowed by the vniuersall Church of God, a thousand yeares and vpwards*: their limitation leauing vnto vs the most ancient fathers and Councels which liued the best and first fiue hundred yeares after Christ, reiecting the same bookes which wee doe, argueth a guilty conscience constrained to confesse the truth which they condemne.

Hieron. ad Do. & Rog. in Esd. & Nehem. & in paralip. Erasm Epist. ad. Mosellanum.

A strange impudencie therfore, which are neither able to answer our manifest reasons, nor to bring any of theirs, nor yet to match in any sort our authorities: notwithstanding blare out their tongues, crying & barking still, that we *disauthorize the Canonicall Scriptures*. Their quarrell against Mr. Beza is answered in the proper place: That against the *tenth article of the Creed in meeter*, is vtterly vnworthy of any answer. For the meeter alwayes requiring a paraphrasis, or some compasse of words: the Poet could not more fitly haue expounded the *forgiuenesse of sins* then by noting our saluation by *faith alone*: according as the Apostle, of the remission of sins out of the Psalme, concludeth the iustification by faith without workes. The other corruption of Christs soule descending into hell, after his death, argueth no contradiction amongst our selues, but a small remnant of the infection of Poperie in that author: which is so malicious and stubborn a leprosie, as for the approued triall of their cleansing from it, they haue commonly need to be shut vp from pulpit and pen, some reasonable time: and as they say in the French prouerbe: *The Monkes Cowle is not easily put off in many yeares*, what consent of iudgement there is amongst vs in that behalfe, the latter editions which haue left that Creed cleane out, may somewhat declare.

Cyprian de Symb. Apost. Euseb. hist. eccles. lib. 6. cap. 25. Hieron. in prolog. Galeat. cap. 7. & in præfat. in lib. Ierem. & præfat in Salomon. & præfat. in Dan. & ad Dom. & Rog. in Esram & Neh. & ad Latam. Epiphan. lib. de mens. & ponder. Concil. Laodic. can. 59.

RHEM. 22. Wee therefore hauing compassion to see our beloued countrey men, with extreme danger of their soules, to vse onely such prophane translations, and erronious mens meere phantasies, for

The purpose and commoditie of setting forth this Catholike edition.

the pure and blessed word of trueth, much also moued thereunto by the desires of many deuout persons: haue set foorth, for you (benigne readers) the new Testament to begin withall, trusting that it may giue occasion to you, after diligent perusing thereof, to lay away at least such their impure versions as hitherto you haue been forced to occupie. How well we haue done it, we must not be iudges, but referre all to Gods Church and our superiours in the same: to them we submit our selues, and this, and all other our labours, to be in part or in the whole, reformed, corrected, altered, or quite abolished: most humbly desiring pardon if through our ignorance, temeritie, or other humane infirmitie, we haue any where mistaken the sense of the holy Ghost, further promising, that if hereafter we espie any of our own errors; or if any other, either friend of good will, or aduersarie for desire of reprehension, shall open vnto vs the same: we will not (as the Protestants do) for defence of our estimation, or of pride and contention, by wrangling words wilfully persist in them, but be most glad ro heare of them, and in the next edition, or otherwise to correct them: for it is truth that we seeke, and Gods honour: which being had either by good intention, or occasion, all is well. This we professe onely, that we haue done our endeuour with prayer, much feare and trembling, lest we should dangerously erre in so sacred, high, and diuine a work: that we haue done it with all faith, diligence and sincerities: that we haue vsed no partialitie for the disaduantage of our aduersaries, nor no more licence then is sufferable in translating of holy Scriptures: continually keeping our selues as neere as is possible to our text, and to the very words and phrases which by long vse are made venerable, though to some prophane or delicate eares they may seeme more hard or barbarous, as the whole stile of Scripture doth lightly to such at the beginning: acknowledging with *S. Hierom*, that in other writings it is enough to giue in translation sence for sence, but that in Scriptures, lest we misse the sence, we must keepe the very words. *Ad Pammach. Epistola 101. cap. 2. in princip.* VVe must, saith *S. Augustine*, speake according to a set rule, lest licence of words breed some wicked opinion concerning the things contained vnder the words. *de Ciuitate, lib. 10. cap. 12.* VVhereof our holy forefathers, and ancient Doctors had such a religious care, that they would not change the very barbarismes or incongruities of speech, which by long vse had preuailed in the old readings or recitings of Scriptures: as, *Neque mubent neque unbentur*, in *Tertullian, lib. 4. in Marcion*, in *S. Hillarie* in *c. 22. Mat.* and in all the fathers. *Qui me confusus fuerit, confundar & ego eum*, in *S. Cyprian, ep. 63. nu. 7. Talis enim nobis decebat sacerdos* (which was an elder translation then the vulgar Latine that now is) in *S. Ambrose. c. 3. de fuga seculi.* and *S. Hierom* himselfe, who otherwise corrected the Latine translation that was vsed before his time, yet keepeth religiously, (as himselfe professeth *Præfat. 4. Euang. ad Damasum*) these and the like speeches, *Nonne vos magis pueris estis illis?* and *filius hominis non venit ministrari, sed ministrare*: and, *Neque nubent, neque nubentur*: in his Commentaries vpon these places. And *Non capit Prophetam perire extra Hierusalem*, in his Commentaries in c. 2. Ioel. *sub finem.* And *S. Augustine*, who is most religious in all these phrases, counteth it a special pride & infirmitie in those that haue a little learning in tongues, and none in things, that they easily take offence of the simplest speeches or solœcismes in the Scriptures. *de doctrina Christ. lib. 2. cap. 13.* See also the same holy father, *li. 3. de doct. Christ. c. 3.* and *tract. 2. in Euang. Ioan.* But of the manner of our Translation more anon.

The religious care and sincerity obserued in this translation.

See Aug. l. 3. confess. c. 5.

The ancient Fathers kept religiously the very barbarismes of the vulgar Latin Text.

Math. 22. Mark. 8. Heb. 7. Math. 6. 20 22. Luke 13.

RHEM. 23. Now, though the text thus truely translated, might sufficiently, in the sight of the learned, and all indifferent men, both controule the aduersaries corruptions, and proue that the holy Scriptures whereof they haue made so great vants, make nothing for their new opinions, but wholly for the Catholiques Churches beliefe and doctrine, in all the points of difference betwixt vs: yet knowing that the good and simple may easily be seduced by some few obstinate persons of perdition (whom we see giuen ouer into a reprobate sence, to whom the Gospell, which in it selfe is the odour of life to to saluation, is made the odour of death to damnation; ouer whose eies, for sin and disobedience, God suffereth a vaile or couer to lie, while they read the new Testment, euen as the Apostle saith the Iewes haue till this day in reading of the old, that as the one sort cannot finde Christ in the Scripture, read they neuer so much, so the other cannot finde the Catholike Church nor her doctrine there neither) and finding by experience this saying of *S. Augustin* to be most true; *If the preiudice of any erronious perswasion preoccupate the minde, whatsoeuer the Scripture hath to the contrary, men take it for a figuratiue speech.* for these causes, and somewhat to helpe the faithfull reader in the difficulties of diuers places, we haue also set forth large *Annotations*, thereby to shew the studious reader in most places pertaining to the controuersies of this time, both the heretical corruptions and false deductions, and also the Apostolike tradition, the exposition of the holy Fathers, the decrees of the Catholike Church, and most ancient Councels: which meanes whosoeuer trusteth not, for the sence of the holy Scriptures, but had rather follow his priuate iudgement, or the arrogant spirit of these Sectaries, he shall worthily through his owne wilfulnesse be deceiued, beseeching all men to looke with diligence, sinceritie, and indifferencie, into the case that concerneth no lesse then euery ones eternall saluation or damnation.

Of the Annotations why they were made, and what matter they containe.

2 Cor. 2. 2. Cor. 3.

De doctr. Christ. lib. 3. cap. 10.

RHEM. 24. VVhich if he do, we doubt not but he shall to his great contentment, finde the holy Scriptures most cleerely and invincibly to proue the Articles of Catholike doctrine against our aduersaries, which perhaps he had thought before this diligent search, either not to be consonant to Gods word, or at least not contained in the same, and finally he shall proue this saying of *S. Augustine* to be most true. *Multi sensus, &c.* Many sences of holy Scriptures lie hidden, and are knowne to some few of greater vnderstanding: neither are they at any time auouched more commodiously and acceptably then at such times when the care to answer heretickes doth force men thereunto. For then, euen they that bee negligent in matters of studie and learning, shaking off sluggishnesse, are stirred vp to diligent hearing, that the Aduersaries may be refelled. Againe, how many sences of holy Scriptures, concerning Christs Godhead, haue been avouched against *Photinus*? how many of his Manhood against *Manichæus*: how many of the Trinitie against *Sabellius*? how many of the vnitie in Trinitie against the *Arians, Eunomians, Macedonians*? how many of the Catholike Church disperse throughout the whole world, and of the mixture of good & bad in the same vntill the end of the world against the *Donatists* and *Luciferans*, and other of the like error? how many against all other hereticks, which it were too long to rehearse? Of which sences and expositions of holy Scripture the approued authors and auouchers should otherwise either not be known at all, or not so well known, as the contradictions of proud heretickes haue made them. *August. in Psalm. 67 prope finem.*

Heretickes make Catholikes more diligent to search and find the senses of holy Scripture for refelling of the same.

RHEM. 25. Thus he ſaith of ſuch things as not ſeeming to be in holy Scriptures to the ignorant or heretiques, yet indeed be there. But in other poynts doubted of, that indeed are not decided by Scripture, he giueth vs this godly rule to be followed in all, as he exemplifieth in one. *Then doe we hold* (ſaith he) *the veritie of the Scriptures, when we do that which now hath ſeemed good to the vniuerſall Church, which the authoritie of the Scriptures themſelues doth commend: ſo that, foraſmuch as the holy Scripture cannot deceiue, whoſoeuer is afraid to be deceiued with the obſcuritie of queſtions, let him therein aske counſell of the ſame* Church, *which the holy Scripture moſt certainly and euidently ſheweth and pointeth vnto. Aug. lib. 1. cont. Creſcon. c. 13.*

The Anſwer to the 22. 23. 24. and 25. Sections.

CARTVV. What *compaſſion* haue you had *of your country men*, which haue kept back the wheat of Gods word from them ſo many yeares and ages, wherewith they ſhould haue been fed to eternall life. And your *compaſſions* now, what are they but (as *Salomon* ſaith of the *compaſſions of the wicked*) *moſt cruell.* Wherefore it is certaine, that as the curſes of Gods people haue hitherto pearced your ſoules, and runne them thorow for engroſſing into your hand, the graine of life: ſo now they will be as ſore and ſharp againſt you for ſelling them ſuch muſtie, melded, blaſted, and by all meanes corrupted graine. Neither is your impietie leſſe now in poyſoning them; then it was before in ſtaruing them. Wherefore you partly perſwade vs, that you haue done this worke in *feare and trembling:* ſeeing in ſo open corruptions, and ſo manifold and manifeſt wreſtings; it was harde for you not to ſee eft-ſoones hell opened before your eyes. As for your childiſh tranſlation of numbering *word for word*, and as it were ſyllable for ſyllable, rather then to giue *ſenſe for ſenſe*, and to tranſlate rather by weght of ſenſe, then by tale of words; although alſo, it ſhall appeare that you haue kept your ſelfe to neither; yet haue you no defence in *Ierome* for it. For although by the words you alleadge, may well be gathered out of him a ſtraighter law in turning the Scriptures, then in turning other writers: yet hauing ſhewed in the ſame Epiſtle, that his vſe in tranſlating was not *to number but to weigh words*, that he *followed the words ſo farre as they were not ſtrange from the cuſtome of ſpeach, that he tranſlated not words, but ſentences*; he addeth, that it is *no maruell, if this were done in tranſlating prophane and eccleſiaſticall writers, ſeeing that the ſeuenty interpreters, the Euangeliſts and Apoſtles had done the ſame, not yeelding word for word.* And after in the ſame Epiſtle he ſaith, that the *care of the Euangeliſts, was not to hunt after words and ſyllables*, but to ſet down the minde or ſenſe of the doctrines. And therefore ſheweth by diuers examples, where they in wordes neither agree with the 70. interpreters, nor yet with the Hebrew. Amongſt other, the example that he citeth out of Saint *Marke* is notable: where our Sauiour Chriſts words being onely *Tabitha Cumi. i. Riſe mayd:* the Euangeliſt tranſlating it, to make the ſenſe more full, interlaceth *I ſay to thee.* And if the Ieſuites tarie to heare, where *Ierome* himſelfe vſeth this libertie in tranſlating the Scriptures: wee ſend them to another Epiſtle of his, where they ſhall find him defending himſelfe in his liberty of tranſlating *Naſchon Bar* which being word for word, *kiſſe the Sonne*, hee tranſlated *adore the Sonne*; leaſt (as hee ſaith) if hee had turned otherwiſe hee ſhould haue *turned it euill fauouredly*: Which wee write, rather to ſhew how farre *Ieromes* iudgement in tranſlating differed from theſe apiſh Ieſuites, then that wee eſteeme that the other tranſlation which hee ſhunned, was ſo hard or rough as hee iudged it. And therefore it was elegantly ſaid of the Emperour, *I hate alike as departing equally from the meane both Antiquaries and affectors of nouelties*: The firſt place recited out of *Auguſtine*, maketh nothing to the purpoſe? For as the ſtile of the Scripture as it were the garments and habite thereof, is neither new fangled, nor exquiſitly laboured by perſwaſible words of mans wiſedom: ſo is it not foule and ſluttiſh, but it is arayed from top to toe as an honeſt and chaſte matron, auoiding as well barbarouſneſſe and ruſticalneſſe of the one ſide, as curioſitie and affectation of the other, In the other place there is no ſuch thing found as they talke of, albeit that alſo ſhould make as little to the purpoſe as the other. And if the old writers ſpeaking and writing vnto their people, did ſpeak and write barbarouſly, that they might bee the better vnderſtood of them: what is that, to make it a rule in tranſlating: If *Ierome* in correcting the old tranſlation ſo tempered his penne that amending it where it changed the ſenſe of the Text, hee left the reſt to remaine as they were; it followeth not becauſe hee ſuffered them to ſtand that therefore hee allowed of them throughout, conſidering that a man would not vſe that boldneſſe in correcting another mans worke, which hee would doe in his own, nor put out euery phraſe and euery manner of ſpeech which hee himſelfe could better. Beſides, that it is a harder matter then you are euer able to performe, to ſhew that this old tranſlation wherein theſe venerable *barbariſmes and ſolœciſmes* are found, is the ſame that *Ierome* corrected. In none of the other places alledged out of *Auguſtine*, is there any thing to maintaine this babiſhneſſe of tranſlation, bnt rather contrariwiſe when hee affirmeth that ſome binde *themſelues too much vnto the words*, which tranſlations he holdeth for *inſufficient*. Alſo that when *the phraſes are not tranſlated according to the cuſtome of the ancient Latiniſts*, although *nothing be taken away* from the vnderſtanding, yet *they offend thoſe which are delighted with the things, when a certain pureneſſe is kept in the ſignes of the things*, meaning the words. And what his iudgement is in this cauſe, hee doth other where plainely and cleerely ſet downe, when hee ſaith that the Scripture is to bee *declared according to the proprietie of euery tongue.* Indeed hee ſaith that *ſometime the vulgar ſpeech is more profitable*, but his reaſon is farre more different from yours; For it appeareth when hee preferreth thoſe Barbariſmes, it is for the better commodity and capacity of the people to whom hee ſpake or wrote, preferring rudeneſſe of ſpeech, onely to that pureneſſe which either bringeth new words to offend the eares of the Reader, or elſe maketh the ſenſe doubtfull or obſcure: in which reſpect hee affirmeth, that to let his ſpeech fall the eaſilier to the vnderſtanding of his people hee had rather ſay *oſſium*, which is no true ſpeech then *os*, which is the proper and true language. Beſide that it is more euident by their barbariſmes in other ſpeeches then in the texts of Scripture. that they ſo ſpeak ſometimes becauſe they met with no better nor more choiſe words. Seeing therefore a good pure Latine ſpeech is now better vnderſtood then the old rotten and ruſty words, there is no cauſe why they ſhould not now bee aboliſhed, if euer they had any vſe heeretofore. And if it pleaſe the Ieſuites to confer the ſtile of theſe daies; ſithence the Goſpell (after a long winter of ignorance) began to flowre againe; with the ſtile of thoſe which wrote 200 yeares hence, wee ſuppoſe that they will accord vs, that there is as great difference as was ſometime betweene the *Dunickes* and the *Attickes*

Pron. 12. 10

Hierom. ad Pammach. de optima gener. interpretandi.

Ad Pammach. & Marcellinum. Nolens tranſferre putidè, ſenſum magis ſequutus ſum.

Suetonius in Octauio Auguſto.

Auguſt. lib. de vera relig. cap. 50.

Auguſt. de doct. Chr. lib. 2. cap. 11

Auguſt. in Pſal. 138.

tickes in *Greece*, or is now betweene the Court any Countrey with vs, yet we thinke that the Iesuites will not therefore rather chuse to stamber and stut with their fore-goers, then to speake clearely and purely with the present age; sure wee are, that they haue done the best to the contrary. VVherefore it is euident, that you can bring nothing to defend your sottish speach of *hell of fire*, for *hell fire*: for against *the spirituals of wickednesse in the celestials*, for *double of God, &c.* nor yet for your doubtfull and dangerous speech of the *sinne of the spirit*, for the sinne *against the spirit*, with a number more of the same lare. And yet you haue not kept the law your selues haue made, for you haue translated *eighteene yeares*, where both the Greeke and old Interpreter, which you propound to follow so superstitiously, haue *ten and eight yeares*. If heere seeing your folly, you amended it, why haue you not corrected it in places of greater importance, and hauing corrected the old translatour in another place of some moment, Rom 13.9. wheer for *restored* you haue turned *comprised*: why haue you not performed the same in other of greater weight. Not to speake of *Lindanus* your brother in this impietie. who speaking of the truth of the matter retained by the old interpreter, more then the truth, yet notwithstanding confesseth the often slips of impropriety in speech, and other babishnesse of him in translating. Now as by your vnlearned translation you haue greatly embased the pure mettle of the holy word; so by your corrupt *annotations*, wresting and writhing, haling and pulling the translation, either to a diuers or contrary sense of that which the words giue you haue made it no better then filthie drosse: So that it may bee verified of your work which *Ierom* saith: *You make of the Gospell of Christ, the Gospell of man, or that which is worse the Gospell of the Deuill.* If you had giuen your people your translation alone, wee doubt not, but they should notwithstanding all your declinings from the native pureness of the word, haue found releefe in it against extreme famine; which your vnfaithfulnesse hath thrust them into. VVhich thing you well perceiuing durst not vpon the perill of quenching your kitchin-fire, put forth your single sew of translation, without the *Cooloquintida* of your *Annotations*, thereby to bring certaine death to all those that should taste of them. VVherein let the indifferent Reader compare our confidence wee haue in the goodnesse of our cause, in either nakedly deliuering the Scriptures without any annotations at all, or else with few and short directions. Rather to open the file and course of the Scriptures, then to preiudice the reader, either with recommending ours, or condemning the aduersaries iudgement. Let him (I say) compare it with the fearefull doubt that the Iesuites haue of theirs, which durst not commend their single Translation vnto the conscience of the Reader, vnlesse (beside the load and charge of their margent notes) they had added almost at the end of euery Chapter a iag of *Annotations*, wherein they recommend their own and condemne our doctrine, thereby (at vnawares) testifying against themselues that the words of the holy Ghost speake nothing for them vnlesse they bee twitched aside with the wrench and wrest of their *Annotations*. VVee hauing found *Christ in the Scriptures*, cannot bee to seeke in the true *Church*, you that hold not the head it is no maruell, if you haue not laid hold of a filthy and dead carion, in stead of the liuely body of Christ which is his Church. VVee which follow the light of the Scripture in all questions that can bee mooued of Religion, and not in those onely which you idlely and rouingly alledge out of *Augustine* haue promise of resolution in all our doubts. But you which blasphemously make the Scriptures to giue no more light, to the *decision* of diuers points in religion, then a haire-cloth: doe miserably run your selues and others to the condemnation whereunto you are ordained. In which way, although you would drag *Augustine* with all your might and main, yet will not he keep you company, not only for that he hath nothing for you in the place which you alledge, but that he hath the cleane contrary vnto you: who affirmeth, that in the *Scriptures we are to seke the Church, by them to discusse our controuersies*. And after hee saith, *That all should be removed, what soeuer is alledged of either side against other, saving that which commeth out of the Canonical Scriptures*. And againe, *we desire not to be beleeued, because we are in the Church of Christ, or that* Optatus, *or* Ambrose, *or innumerable Bishops of our profession haue commended it vnto vs.* Howbeit, as through the whole booke it shall appeare, how small consent of the ancient Church, you haue in the principall demands hanging between you and vs: so it shall appeare a little after, that there is a more certaine rule of the vnderstanding of the Scriptures then you assigne: and that although the former iudgement of the Church of Christ sithence the Apostles time, it is able to keepe vs from falling dangerously in the principall & fundamentall points of our religion; yet that they cannot free vs from errour in every question that may be moued of it: not to speake of the faint proofes that sometime they vsed euen in great mysteries of our religion, wherein notwithstanding (touching the matter it selfe) their iudgement is sound and Catholicke.

Luk. 15.4.

Hierom. in epist. ad Gal. cap. 1.

2. Tim. 3. 2. Pet. 1.

Aug. de vtil. eccles. cap. 3.

Ibid. cap. 16

Many reasons of this translation.

RHEM. 26. Now to giue thee also intelligence in particular, most gentle reader, of such things as it behoueth thee specially to know concerning our Translation: we translate the old vulgar Latine text, not the common Greeke text, for these causes.

1. It is so ancient, that it was vsed in the Church of God aboue 1300. yeeres agoe, as appeareth by the Fathers of those times.

1. It is most ancient.

The Answer to the 26. section, together with the first reason.

CARTVV. After that by hiding and burning the Scriptures, by threatning and murdering of men for reading of them, they cannot attaine to the causing of such a night of ignorance, wherein they might do all things without controulement: there remained one onely engine, which Sathan (with all his Angels) hauing framed and hammered vpon his lying forge, hath furnished them of. This engine is the defacing and disauthorizing of the Scriptures, as it were the taking from them their girdle or garter of honour, by a false surmise of corruption of them, in the languages wherein they were first written. Which abhominable practise being attempted in the old Testament by *Lindanus*, (whom some tearme *Blind-asinus*) is now assayed in the new, by the Iesuites, who of all others (for their deadly hatred to the truth) are not called vnfitly *Iebusites*. First therfore, or euer we come to their particular arguments, whereby they would (as it were) couer the head and maiesty of the authenticall copies in the Greeke, to bring them to subiection vnto the old translation: we thinke it not amisse to set downe the generall doctrine, that no one oracle or sentence of God can fall away. Whereby it will bee euident that the holy Scriptures both in the old and new Testament written in their originall tongues, cannot either by addition, detraction,

detraction or exchange be corrupted. Whereunto the conſideration of the authour of them, miniſtreth a ſubſtantiall proofe. For ſeeing they are of God, all whoſe workes remaine for euer: it followeth that all the holy Scriptures, being not onely his handy worke, but as it were the chiefe and maſter-worke of all other, muſt haue a continuall endurance. And if there be not the leaſt and vileſt creature in the world which either hath not heretofore, or ſhall not hereafter, (by the mightie hand of God vpholding all things) be continued: how much leſſe is it to be eſteemed, that any ſentence of God, wherein a greater glory commeth to him, and greater fruit to his people then of many of thoſe creatures, which (for theſe two ends) he doth ſo carefully continue, ſhould periſh and fall away. Secondly, they all are written generally for our inſtruction, and more particularly for admonition and warning, for comfort and conſolation, &c. vnleſſe we will ſay that God may be deceiued in his purpoſe and end wherefore he ordained them: it muſt needs be, that it muſt continue whatſoeuer hath been written in that reſpect. For if it, or any part thereof fall away, the ſame cannot, according to the ordinance of God, either inform vs againſt ignorance, or warne vs againſt danger, or comfort vs againſt afflictions: or finally doe any other dutie vnto vs which we haue need of, and they were prepared for. Thirdly, if the authority of the authentical Copies in Hebrew, Chalde, and Greeke fall: there is no high court of appeale, where controuerſie, (riſing vpon the diuerſitie of tranſlations, or otherwiſe) may be ended: ſo that the exhortation of hauing recourſe vnto the *Law and to the Prophets*, and of our Sauiour Chriſt asking *how it is written*, and *how readeſt thou* are now either of none effect, or not ſufficient: whileſt diſgracers and diſgraders of the Scripture haue taught men to ſay, that the copies are corrupted, and the ſence changed. Nay, not onely our eſtate is worſe then theirs vnder the law, and in our Sauiour Chriſts time: but worſe then theirs which liued ſome hundred yeares after Chriſt, when the ancient Fathers exhorted in ſuch caſes, that men ſhould make ſuite vnto the originall Scriptures, to haue an end of their controuerſies. Yea their owne *Gratian* out of *Auguſtine* falſly (alledged for *Ierom*) ſendeth vs in deciding of differences, not to the old tranſlator, but to the originals of the Hebrew in the old, and of the Greeke in the new Teſtament. They vſe quarrelouſly to ſurmiſe againſt vs, that we abbridge the priuiledges of the Churches of our dayes, becauſe wee accord them not to be ſo ample in euery point, as they were when the Apoſtles liued. But woe vnto the Churches of our daies, if the Scriptures be (as the Papiſts would beare vs in hand) corrupted, if the Charters and records whereby we hold the inheritance of the kingdom of heauen, are razed, or otherwiſe falſified, if we haue not wherewith to conuey our ſelues to be children vnto the heauenly Father, & Prieſts vnto God in Ieſus Chriſt; further then from the hand of ſuch a Scribe and Notarie as both might erre, and hath erred diuerſly. Theſe euidences were ſafely and ſurely kept, when one onely Nation of the Iewes, and the ſame ſometimes (a few excepted) vnfaithfull, bare the keyes of the Lords Librarie: now when there be many Nations that haue the keyes vnto the Arke or Counter wherein they are kept; it is altogether vncredible, that there ſhould be ſuch packing, or ſuch defect as the aduerſarie doth wickedly ſuppoſe. Againe, if the Lord haue kept vnto vs the booke of *Leuiticus*, and (in it) the ceremonies (which are aboliſhed, and whereof there is now no practiſe) for that they haue a neceſſarie and profitable vſe in the Church of God: how much more is it to be eſteemed, that his prouidence hath watched ouer other bookes of the Scripture which more properly belong vnto our times. Laſt of all (paſſing by other reaſons which might further bee alledged) let vs heare the Scripture it ſelfe, witneſſing of it own authoritie and durableneſſe to all ages. Thus therefore *Moſes* writeth of it; The *ſecret and hidden things remaine to the Lord our God, but the things that are reuealed are to vs and our children for euer*: *Dauid* alſo profeſſeth, that hee *knew long before*, that the *Lord had founded his teſtimonies for euermore*. But our Sauiour Chriſts teſtimony is of all other moſt euident: *That heauen and earth ſhall paſſe, but that his Word cannot paſſe*: And yet more vehemently, that *not one iote*, or ſmall letter, *prick* or ſtop of his *Law can paſſe vntill all bee fulfilled*: Now as for the common obiection of diuers books mentioned in the old Teſtament, whereof we finde none ſo intituled in the canon thereof, it is eaſily anſwered. That either they were Ciuill and Common-wealth Stories, whether the Reader is referred if it like him to reade the Stories more at large which the Prophets (to a ſufficiencie of that they wrote them for) touched ſhortly: or elſe they are contained in the bookes of the Kings; which are manifeſtly proued to haue beene written by diuers Prophets in their ſeuerall ages wherein they prophecied. In the former kind whereof, if wee reape not that fruit which they did which liued in the daies wherein the Reader was ſet ouer vnto them: yet wee reape a more excellent fruit, which is a certaine knowledge of a more ſpeciall prouidence and care of the Lord, for the preſeruing of the Scriptures appearing euidently, in that all thoſe falling away, the bookes of the Canonical Scripture do ſtill remaine. Hereof we haue a notable example in the books of *Salomon*; whereof thoſe falling away that hee wrote of naturall Phyloſophie, and other by knowledge, the profitableſt bookes that euer were: (the Canon onely excepted) thoſe alone which pertained to godlineſſe haue been ſafely kept for the poſteritie. VVhich is ſo much the more to bee obſerued; as there being infinitely more in the world that affect the knowledge of naturall things, then do godlineſſe, haue not yet with all the care of keeping them beene able to deliuer them from this whole and perpetuall forgetfulneſſe whereunto they are fallen, as if they had neuer beene written: VVhere of the other ſide his holy VVritings, hated of the moſt part, and careleſſly regarded of a number, haue notwithſtanding as whole and full a remembrance as they had the firſt day the Lord gaue them vnto the Church. And ſeeing there are now more then 1500 yeares wherein there is not onely no book, but no ſentence of any book of Canonicall Scripture fallen away: what cauſe is there wee ſhould think that in the time which was vnder the Law, whole bookes fell away ſo thick and three-fold? For as for bookes of the new Teſtament imagined of ſome to haue beene loſt, their reaſons whereupon their imagination leaneth are ſo faint that they are not worth the naming. Of all which matter, it is euident, that not onely the matter of the Scripture, but alſo the words, not onely the ſenſe and meaning of them, but the manner and frame of ſpeech in them do remaine. For ſeeing the Scripture remaineth, which wholy both for matter and words is inſpired of God, it muſt follow that the ſame words wherein the old and new Teſtament were written and indited by the hand of God, do remaine. For how great difference there is betweene the things both words and matter, that haue paſſed through the mouth or pen of God, and thoſe which come from a mortall man, may appeare by the ſayings of the Poets taken vp of the holy Ghoſt. For notwithſtanding the Poets vſe the ſame words and ſenſe which the Scripture vſeth, yet were they

Pſal. 111. 8

Eſay 8. Luk. 10. Ierom epiſt. ad Marcel. & epiſt ad Sunia & Fretel. & ad Damaſu. & præf. in 4 euang. et præf in pentent. Ambroſ. de ſpir. ſanct. l. 2. c. 6. Aug. de doct chriſt. lib. 2. cap. 11. & lib. 11. contra Fauſt. Manich. & epiſt. 59. Hieron. in c. 6. Eſ. Aug. de ciuit Dei. l. 15. c. 13. Deu. 29. 29 Pſal. 119 152. Mat. 24. 35 Mar. 13. 32. Math. 5. 18

2. Tim. 3. Acts 9. Acts 17. 1. Cor. 15. Tit. 1. 12.

neither the words nor the ſenſe of God, but of the Poets, vntill they had paſſed by the golden pipe of the Lords mouth: VVhereby it came to paſſe, that thoſe ſayings which were before prophane, are now moſt holy: euen as the ſtones and timber which in the quarrey and forreſt were common, were after holy when they were laid in the building of the Temple. If therefore words, the ſame in letters and ſillables with thoſe the holy Ghoſt vſeth, are not words inſpired of God, becauſe they were neither written nor ſpoken of him, his Embaſſadours and publique Notaries: How much leſſe are the words of the old Tranſlator, diuers from them of the holy Ghoſt, inſpired of him, ſeeing they neuer paſſed either by pen or mouth of his. And albeit the old Tranſlator (which hee is farre from) ſhould alwaies giue ſenſe for ſenſe, and waight for waight, yet ſhould not his tranſlation (which ſo ſhould bee the truth of God) bee therefore the word of God: conſidering that the title agreeth onely to the truth of God, which hath alſo the frame of his words. And therefore the Apoſtle maketh a manifeſt difference betweene the *wholeſome words of our Sauiour Chriſt, and the doctrine that is according to godlineſſe*: And our Sauiour Chriſt in ſaying that *thy Word is the truth*, doth manifeſtly eſtabliſh a difference betweene Gods word and his truth: otherwiſe hee ſhould ſay, *Thy Truth is the Truth, or thy Word is the Word*: which were no declaration of his meaning, but onely an vnneceſſarie repetition. VVherefore it is truely verified of theſe men, which the Prophet ſaith, that *they haue forſaken the fountaine, and digged ciſterns*: But let vs examine the pith of their reaſons which haue moued them rather to draw from the riuen and leaking cask of the old Tranſlator, by the which many things haue entred to the empairing the ſweet wine of the Scripture, then from the ſtaunch and whole veſſels of the Greek copies which preſerue it from all corruption.

1. Tim. 6. 3.

Ioh. 17. 17.

Ierem. 2.

The anſwer to the firſt Reaſon.

CARTVV. Theſe men are worthie to go alwayes in their olde cloathes, that make the age of the tranſlation, the firſt and principall commendation thereof. Whereby it ſhould appeare, if they could haue come by the tranſlation that Ierom amended, they would haue tunned their drink out of that, rather then out of this: as that whoſe head was hoarer. And if this be a good reaſon why ſhould not the tranſlation of *Symmachus. Aquila and Theodotion* be preferred: which are auncienter then he. Yea why ſhould not the 70. before them all, be much more preferred, as thoſe that were vſed oftentymes of the Apoſtles, and commended highly of the auncient fathers. But as gray hearers are then onely honorable, when they are found in the way of righteouſnes: ſo the age of the old tranſlator, is there onely to be reſpected and reuerenced, where both for properneſſe of wordes, and truth of ſenſe he hath wiſely and faithfully tranſlated. And ſo far we holde him worthie to be preferred, before other interpreters. But if antiquitie commended the olde tranſlation vnto you for that it was aboue 1300. years olde: the Greek coppies being more ancient then it; and hauing been vſed aboue 1500. yeares, ſhould (yewiſſe) haue had the right of the olde tranſlator.

[a] 2 Corrected by S. Hierom.

[b] Look Ierō vpon theſe places and compare them with the old Tranſlator. Gen. 1. 2. Eſay 1. 12, 30. & 5. 2. Gal. 1. 16. & 2. 5. & 5 8. Eph. 2. 14. & 4. 19. &c.

[c] Looke alſo afterward, for other examples.

RHEM. 27.] 2. It is that (by the common receiued opinion and by all probability) which [a] S. Hierom afterward corrected according to the Greeke, by the appointment of Damaſus then Pope, as hee maketh mention in his Preface before the foure Euangeliſts, vnto the ſaid Damaſus, and in Catalogo in fine, and epiſt. 102.

[a] Præfat. ad conuer. veter. teſtamenti.

To the ſecond reaſon.

CARTVV. It is falſe. For it is not the *receiued opinion*, neither is there any probabilitie of it, conſidering that [b] Ierome in the old and new Teſtament, both tranſlateth otherwiſe then the olde interpreter, and often controwleth him. Hereof the teſtimony of Eraſmus, (a man that had as quick a noſe in Ieromes doings, as whoſoeuer:) is notable, who flatly affirmeth that this *tranſlation is neither Cyprians, nor Hilaries, nor Ambroſe, nor Auguſtins, nor Ieromes; ſeing his reading is diuers from it, and that it is much leſſe, that which he corrected, ſeing there be found in this which he condemneth, not onely as touching the wordes, but alſo as touching the meaning.* And in another place he ſaith, that [c] *Ierome manifeſtly condemneth the former tranſlation, which we yet (for the moſt part) doe vſe.* Ierome (although without cauſe) ſcourgeth the old interpreter, for tranſlating σωφροσυνη, *Sobrietie*: which (ſaith he ſhould haue been tranſlated chaſtitie. And this he doth in two or three places. Now a man would not think, that Ierome was ſo vn-aduiſed, as to haue giuen his aduerſarie this aduantage: that hee might reply againſt him, that it was his own tranſlation, or that which he corrected, and therefore that he was driuen to a hard ſhift, which could not defend his cauſe but by denyall of himſelfe. But that this tranſlation in not Ieromes, let the reader looke the diſcourſe, that [d] Mumſter hath made hereof. Howbeit if this were granted them which they were neuer able to proue: what haue they gained thereby? for it followeth not, that if either it were truly tranſlated, or faithfully corrected by *Ierome* that therefore it is now true, and voyd of corruption. The fountaine of the Scriptures is ſo walled by the prouidence of God, ſo cloſe ſealed and couered; that by no, either negligence or malice of men, there can any ſuch thing fall into it, to trouble the cleare and ſweete water thereof: but as for the writings of men, they haue no ſuch priuiledge, neither are they laid vp in any arke of the durable wood of Cittim, but that they may be, and are corrupted, as the daily experience doth declare. Whereof it is good to heare Ieromes own teſtimony. [e] *I doe not think, that the Lords words are to be corrected; but I goe about to correct the falſeneſſe of the the Latin bookes: which is plainly proued by the diuerſitie of them, and to bring them to the originall of the Greek (from the which they do not deny but that they were tranſlated) who if they miſlike the water of the moſt pure fountaine, they may drink of the myrie puddles.* And in the ſame place where they haue alledged, [f] *if wee muſt beleeue the Latin copies, let them tell vs, which. For there bee (in a manner) as many diuers copies as bookes. But if they think, that the truth is to be ſought out of the greater parte; why doe we not returne to the originall in Greeke, and correct thoſe things which either haue been vnskilfully tranſlated, or of ignorant preſumptuous perſons fooliſhly amended, or of negligent writers added or changed.* Now if the Latin tranſlations before Ieromes time, were in three hundred yeares ſo manifoldly corrupted: how much more, may wee think that Ieromes tranſlation hath in 1300. yeares been impaired and imbaſed? eſpecially when as in diuers of theſe hundreth yeares, there hath raigned ſuch blindneſſe and and barbarouſneſſe as neuer the like: and when as it was coppied out (for the moſt part (by vnclarkly [g] Monkes, whoſe vnlearnednes is come into prouerbe. Of this coruption of books, the reader may further ſee both in Ierome and others of later times. Wherefore it is euident, that either this tranſlation is not Ieromes, or els it is corrupted and changed, and that more materially, then themſelues are able to al-

[b] Monacho indoctior, more vnlearned then a Monk. Hierom. in præfat. in 4. Euan. Ludouicus Vines lib. 2. decauſ. corrupt. artiū.

ledge

ledge of the Greek copies. Wherefore if you flie from the Greek, for that there is some alteration from the originall: there is no cause why you shou'd runne to this translation, so diuers and repugnant to *Ieromes*: vnles it be for that which *Ieroms* saith, that you had rather drink of the myrie puddles of the Latine translations, then of the pure fountaine of the Greek coppies.

RHEM.28.] 3. Consequently it is the same which *S. Augustine* so commendeth and alloweth in an Epistle to *S. Hierom*. Epist.10. 3. Commended by S. Augustine.

To the third reason.

CARTVV. The antecedent being vntrue, the *consequence of Augustines commendation of it*, can haue no truth. And if it were the same translation, that *Augustine* commendeth: yet *Augustines* praise is such of it, as doth not free it from faults, nor lifteth it vp (as you doe) into the place of Canonicall Scripture. For speaking of his translation of the Gospels onely, hee affirmeth that *it was almost faultles*. And in another place, speaking of *Ieromes* translation of the olde Testament: he saith, that if there were *any darke places Ierome was like to be deceiued in them, as other before him*. Beside that it is known, that *Augustine* doth not alwayes follow this translation: yea that hauing seene *Ieromes*, he still preferred the elder translation to *Ieromes* that was newer: and affirmeth that the same was not his alone, but the Churches iudgement of those tymes wherein *Ieromes* translation came abroade. Aug. Epi. 10 Aug. Epist. 8. & 10. Aug. lib. 18. cap. 43. de ciuitate dei.

RHEM.29.] 4. It is that which for the most part euer since hath been vsed in the Churches seruice, expounded in Sermons, alledged and interpreted in the Commentaries and writings of the ancient Fathers of the Latin Church. 4. Vsed and expounded by the Fathers.

To the fourth reason.

CARTVV. Although your speach *being vsed of the most part*, being faint and short to proue that it alone should now be vsed: yet euen this is verie false: first you are constrayned to confesse, that the Greek fathers vsed it not: which argueth plainly that they had it not in that estimation, which you haue it. For then they would haue caused it to be translated, for the vse of their own Churches; if they had esteemed it truer then the Greek copies. Secondly, the most ancient Latin fathers do not follow it, as *Tertullian*, *Cyprian*, *Hilary*, who haue scarce a foottstep of it: albeit it was (likely) in the church in their times, before *Ierome* corected certain places in it, *Ierome* often dissenteth from it, often also confuteth it. There remaine *Ambrose* and *Augustine*, who although they vse it more then the rest: yet do they often forsake it, and vsed it not (as you doe) seruily. This is yet more euident, in that the ancient fathers, & euen those that vsed them most, send men (when there is controuersie of Latine bookes) to the originals of Hebrew and Greeke. Yea in the very Diocese of Rome, long after the time of these fathers: the Pope himselfe doth witnes, that not onely he, *but the Apostolike seat vsed both the new and old translation in Latin*. Now if the Apostolicke seate in *Gregories time* (who made too great acount of this translation) vsed both, and (in the booke of the Psal.) refusing *Ierome* followed the old translation: there is no liklihood that the authority which this had before his tyme, buried the authority of the other translation. And as the elder expositors haue not vsed nor expounded it without controulment: So the later writers whereof some haue been pillers in your sinagogue, haue been bould manifoldly to crosse this translation of yours. For besides *Bede*, *Burgensis*, and *Arcaman*: of late dayes *Lyra*, *Iansenius* and others, haue left the ferular in the olde translators hand. As for the Church seruice, it was so (in the primitiue Church) in the Latin tongue, as the people by reason of the Romain Empire vnderstood it. As touching your Popish *seruice*, full of Idolatry and superstition, as we care not what translation it followeth; so we iudge most corrupt the most commodious. *Hierome.* *Ambrose.* *Augustine.* *Looke the places before noted,* *Greg. magn. epist. ad Leandrum in exposit. Iobi. cap. 5.* *Exposit. Iobi. to. c. 24.*

RHEM.30.] 5. The holy Councell of *Trent*, for these and many other important considerations, hath declared and defined this onely of all other Latine translations, to be authenticall, and so onely to be vsed and taken in publique lessons, disputations, preachings and expositions, and that no man presume vpon any pretence to reiect or refuse the same. 5. Only authenticall by the holy councell of Trent, Sess. 4.

To the fifth reason.

CARTVV. It might aswell haue *commanded*, to eate accornes, after corne was found out. And as for this Trent couuenticle being assembled by the Pope the archenemy vnto our Sauiour Christ, and holden of a sort of blinde Bishops, sworn to speak no truth but that he (the enemy of truth) should allow of: we esteem it no more, then the godly fathers did the council of *Ariminū* & *Ephesinū* the second: especially seing that many Councils before it, better, wiser, learneder, and more troubled with hereticks, difficulties of translations, neuer so *concluded*. Secondly being here ashamed of the *Trent* conclusion, they mollify it, as though they held it for a good translation: where both the Councill concludeth, and the Iesuites holde it for the authenticall Scripture, which they doe neither of the Greek, nor of the Hebrew. Thirdly, let them tell vs how they will reconcile the *Trent* conclusion with Pope *Leo* the 10. his authority. Who *approued Erasmus translation*, as *Damasus* had *Ieroms*. Last of all, admitting it were the best translation: yet that is no cause why the originall should not be rather translated. In Martins *preface before his Discouery number 35.* *Apol. Erasmi aduersus Stunicam.* *Platina in Damaso.*

RHEM.31.] 6. It is the graueſt, sincereſt, of greateſt Maieſtie, leaſt partiality, as being without all respect of controuersies and contentions, specially these of our time, as appeareth by those places which *Erasmus* and others at this day translate; much more to the aduantage of the Catholique cause. 6. Most graue least partiall.

To the sixt reason.

CARTVV. Further then it hath been corrupt by popish Monkes, which were (for some yeares) the ordinary Iaylers to keep it within the prison of their Cloisters: we accuse it not of *partiality* to popery, whereunto it could hardly be partial, when popery was not, But sure we are, that the Greek is lesse *partial*. Secondly they might translate with purpose not to hurt the truth, and yet faile of the purpose: as appeareth manifestly in the example of *promeriting of God*, not only *barbarously*, but *falsly* translated. As touching the *sincerities*, *grauitie*, and *maiestie* of it, compared with other translations of later yeares: the matter is before the Iudge, where our no, is as good as your yea: but if it were, as you say: yet your translating it, in passing by the originall of the Greek, can by no meanes be excused: but onely by this, that not able to clime vp into the Scriptures in the Greek and Hebrew tongues; you were compelled to seaze vppon the Latine, which is the honestest excuse that you can make,

RHEM.32.] 7. It is so exact and precise according to the Greek, both the phrase and the word 7. Precise in following the Greeke.

Preciſe in following the Greek.

that delicate Heretickes therefore reprehend it of rudeneſſe, and that it followeth the Greeke farre more exactly then the Proteſtant Tranſlations: beſides infinite other places wee appeale to theſe, Tit. 3. 14: *Curent bonis operibus præeſſe προϊστασθαι* Eng. bib. 1577. *to maintaine good workes*, & Heb. 10. 20. *Viam nobis initianit, προσφατον* Engliſh Bib. *hee prepared*: So in theſe words, *Iuſtificationes, Traditiones, Idola, &c.* in all which they come not neere the Greek, but auoid it of purpoſe.

To the ſeuenth reaſon.

CARTVV. *Preciſenes* in tranſlation is worthy to be commended, but ſuperſtition is worthy no praiſe. And if the Latine phraſe ſerue the Greek, and anſwer vnto it better ſometime then the Engliſh doth: that argueth no more the goodnes of the tranſlation, then it proueth the Engliſh to be better then the Latine Tranſlation, becauſe the Engliſh phraſe frameth often better with the Greeke, then doth the Latine. Of this *preciſenes* they bring two examples, wherein commending the old tranſlation they condemne ours. The firſt is, for that we tranſlate *Tit. 3. 14. to maintain good workes*. Your Greek ſtomakes be very queaſie, that cannot brook this tranſlation. Tell vs (I pray you) how will you tranſlate that in *Demoſthenes, προισασθαι τον υμετερον δικαιον*, but *to maintaine your right*. Howſoeuer you tranſlate it we care not, ſeeing *Budeus*, a man of ſingular skill in that tongue, doth ſo tranſlate it, as we haue done. In the other places, *Heb* 10. 20. we are charged for turning *he prepared*. Wherein, whether the old tranſlator haue ſwarued further from the Greek, it will not be ſo eaſie to diſcerne. For the Greek word doth properly ſignifie *to make new*: which the Latine word that the old tranſlator vſeth, doth not expreſſe. For *initio* doth not ſignifie to make new (for that doth *innouo* but to enter into. And this defect of the old tranſlator in this word, the Ieſuites themſelues do bewray, which forſaking a proper Engliſh word, more expreſſing the old tranſlators *initiabit*, haue followed M. *Bezas* tranſlation, who tranſlateth *dedicabit*, which they turn *dedicated*, without acknowledgement of him by whom they haue (in that place) bettered their tranſlator. The other cauil of *Traditions, Iuſtifications* and *Idoll*, is plentifully anſwered, and further ſhall be, as they fall out in the diſcourſe of this booke. But from this *preciſe and exact following of the Greeke*, how farre the old tranſlator is, by differing from it, by being contrary to it, by putting to that which is not in the Greek, & taking away that which is in it: ſhal ſoone after appeare. Although if it were ſo *preciſe*, yet that is nothing to yours; which goeth ſo farre from it, both in words and ſence.

Demoſthenes contra Timoc. Budeus in commentarijs, tueri & defenſitare. ιπιπαγειν

8 Preferred by Beza himſelfe.

RHEM. 33.] 8. The aduerſaries themſelues, namely *Beza*, preferre it before all the reſt, *In præfat. no. Teſt. an.* 1556. And againe hee ſaith, that the old Interpreter tranſlated very religiouſly. *Annot. in Luk.* 1. *ver.* 1.

To the eighth Reaſon.

CARTVV. If M. *Beza* commend it, who knew ſo many faults by it: he hath thereby teſtified the ſoftneſſe and mildneſſe of his ſpirit, and his loving and charitable affection, couering (ſo farre as the edifying of the Church might beare) the old tranſlators wants and defects: and thereby layeth naked the proud, diſdainfull and quarrelling ſpirit of the trifling and cauelling Ieſuites, child ſhly ſnatching & carping where there is no cauſe, and diſcouering their owne ſhame, in ſtead of diſgracing others. Howbeit it is vntrue, which they here alledge out of Maſter *Beza*. For hee doth not *prefer the old tranſlator vnto Erasmus*, bnt defendeth him in certain places, where *Erasmus* (without cauſe) doth challenge him. And in the other place vpon *S. Luke*, his praiſe of him, is not ſo full as they pretend. For he ſaith, that although *he may ſeeme very religiouſly to haue turned theſe holy bookes: yet it appeareth, that hee knew not the ſignification of theſe words, much leſſe the force and power of them*. But if M. *Bezas* iudgement be *one* of the pillers that muſt vphold this old tranſlator, this it is in plain words. *It goeth often from the Greek, oft it is abſurd, oft it doth add, the learned it neuer ſatisfied, the ignorant it brought into many errors*. Which notwithſtanding he ſpeaketh not altogether in reſpect of the old tranſlator as in regard of either the negligence, raſhneſſe, or malice of thoſe whoſe hands it hath paſſed through. But if it were the beſt tranſlation, by M. *Bezas* iudgement: yet it followeth not thereof, that it hath no fault, or ought to be tranſlated before the Greek. It would vndoubtedly be more credit for your cauſe, to giue better weight of reaſon, although the number were leſſe.

πλειοφοεια. πλειοφοειαθαι. Beza in Epiſt. ad nouu Teſtam. annot. quæ inſcribitur Sereniſſimæ Dominæ Elizabethæ Reginæ.

RHEM. 34.] 9. In the reſt there is ſuch diuerſity and diſſention, and no end of repehending one another, and tranſlating euery man according to his phantaſie, that * *Luther* ſaid, if the world ſhould ſtand any long time wee muſt receiue againe (which hee thought abſurd) the Decrees of Councels. for preſeruing the vnitie of faith becauſe of ſo diuers interpretations of the Scripture. And *Beza* (in the place aboue mentioned) noteth the itching ambition of his fellow-tranſlators, that had much rather diſagree and diſſent from the beſt, then ſeeme themſelues to haue ſaid or written nothing. And *Bezaes* tranſlation it ſelfe, being ſo eſteemed in our Country, that the *Geneua* * *Engliſh* Teſtaments bee tranſlated according to the ſame, yet ſometimes goeth ſo wide from the Greeke, and from the meaning of the holy Ghoſt, that themſelues which proteſt to tranſlate it, dare not follow it. For example, *Luk.* 3. 36. They haue put theſe words, *The ſonne of Cainan*, which hee wittingly and willingly left out: and *Actes* 1. 14. they ſay, *With the women*, agreeable to the vulgar Latine, where hee ſaith, *Cum vxoribus, with their wiues*.

9 All the reſt miſliked of the Sectaries themſelues, each reprehending another.

* The new Teſtament printed the yeare 1580. in the Title.

To the ninth Reaſon.

CARTVV. It were to be labored for, that there were in euery ſeueral country, for the vſe of the Church in it, one Bible tranſlated into the language therof, and one Latin Bible generally for all the Churches, in whoſe Schooles the Latine tongue is the common interpreter: which (for their euidence and manifeſt preheminence aboue all other tranſlations) might haue at the leaſt the moſt voyces of them which are skilfull in that matter, to recommend them to the publick vſe of euery country, ſeuerally in their proper language, or ioyntly of all the Schooles in the Latine tongue, as is before mentioned. But that any ſuch tranſlation ſhould be ſeated with the originall of the Greek or Hebrew, (whereby they ſhould not haue the principall or royall Chariot, whereinto the tranſlations (how honorable ſoeuer) ſhould as ſubiects not once dare to clime:) is in no ſort to be ſuffered. And although theſe tranſlations were (for the publicke vſe) to be onely holden, and without waightie cauſe and great conſent not to be changed, or without great modeſtie not to be checked: yet other inferiour tranſlations might (for conference ſake) haue in priuate houſes and ſtudies, their fruit not to be repented of. Which if it cannot bee yet obtained, men are there-

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fore (for the meaſure of grace they haue receiued) no more to bee diſcouraged from their worthy labours of daily cleanſing the corruption of tranſlations: then *Luke* was beaten backe from writing the moſt holy Story, wherein he was preuented of many, which vndertooke that which hee onely atchieued. Neither is there any more danger of *diſſentions, and endleſſe reprehending* by the diuerſitie of tranſlations now, then was in the primitiue Church, Wherein *Auguſtine* affirmeth, that *the number of Latine interpreters could not bee numbred*: yet was he ſo farre from deeming that they bred diuerſitie of doctrine, that he deemed them profitable, eſpecially for thoſe which wanted the originall tongues: foraſmuch as that which was obſcure in one, might be manifeſt in another. Whereunto may bee added that diuerſitie of tranſlations was alſo profitable for the learned, whoſe diligence of ſeeking for the Greek copies was thus whetted on. It were a pittifull thing if the vnitie of Chriſtians (which the Lord hath bound with ſo many bands) ſhould be broken by diuerſitie of tranſlations. And if there may be a diuerſitie of expoſitions vpon one place of Scripture, without vnlooſing the knot of vnitie of faith and doctrine: it is not to be feared, that the diuerſitie of tranſlations ſhall be able to cut in ſunder the ſtrings wherewith Chriſtian vnitie and concord are tied. And if any will abuſe this diuerſitie of tranſlation to contention: yet are the tranſlations no more in fault therefore, then many other good things, which being ordained for the nurcerie of vnitie, are (through corruption of men) abuſed to the contrary of that which they were ordained for. As for *Cochleus* words of *Luther*, whoſe enemie he was: they will not be taken of any indifferent men. We gladly receiue this teſtimony of our enemies the Ieſuites, that we are ſworne to no mans iudgement, how learned and loued ſoeuer hee be vnto vs. Howbeit we make it no rule, either to condemne M. *Beza*, where we depart from him, or to iuſtifie *the old tranſlator*, where we cleaue to him: but ſhew our iudgement onely, which we held at that time; which vpon more light of knowledge in the originall, wee are ready to reforme. For with *Auguſtine wee profeſſe our ſelues of that number which write in profiting, and profit in writing*. For the particular acculation of *Cainan, Luk. 3. 36.* look for anſwer in the proper place. As for that of *Acts 1.14.* who be furtheſt *from the ſence of the holy Ghoſt*, may be conſidered of the reaſons alledged there. But that neither wee tranſlating with the old tranſlator, *women*, nor M. *Beza* tranſlating *wiues, are farre from the Grecke*: it would eaſily haue beene vnderſtood of all thoſe which being not Greeke borne, had gotten any manner of denization in Greece. For it is well known, that the Greek word which the Euangeliſt vſeth, ſignifieth both a woman and a wife. And if they had not learned the vſe of this word, to bee indifferent to both in the Greeke writers: yet they might haue learned it in *Ierom*, a Latine Authour, who telleth them expreſſely, that the Greeke word ſignifieth both women and wiues. Therefore whetherſoeuer of theſe theſe two tranſlations *departeth* from the *ſences*; yet it is euident, that neither departeth from the *Greeke*.

Luk. 1.

Auguſt. lib. de doctrina Chriſt. c. 11

Epheſ. 4.

Auguſtine Epiſt. 7. Vpon Acts 2. verſ. 4.

Hierom lib. 1. aduerſus Iouinianum.

RHEM. 35.] 10. It is not onely better then all other Latin tranſlations, but then the Greek Text it ſelfe in thoſe places where they diſagree.

10 *It is truer then the Greek vulgar Text it ſelfe.*

RHEM. 36. The proofe heereof is euident, becauſe moſt of the ancient Heretickes were Grecians, and therefore the Scriptures in Greek were more corrupted by them, as the ancient Fathers often complaine. *Tertullian* noteth the Greek text which is at this day (1. Co. 15. 47.) to bee an old corruption of *Marcion* the hereticke; and the truth to be as in our vulgar Latine: *Secundus homo de cælo cæleſtis, The ſecond man from heauen heauenly*: So reade other * ancient Fathers, and *Eraſmus* thinketh it muſt needs bee ſo, and *Caluin* himſelfe followeth it, *Inſtitut. lib. 2. cap. 13. Parag. 2.* Againe, S. *Hierom* noteth that the *Greek* text (1. Cor. 7. 33.) which is at this day, is not the *Apoſtolicall* verity, or the true text of the Apoſtle, but that which is in the vulgar Latine, *Qui cum vxore eſt, ſollicitus eſt quæ ſunt mundi quomodo placeat vxori, & diuiſus eſt: Hee that is with a wife is careſull of worldly things, how hee may pleaſe his wife, and is diuided or diſtracted*. The Eccleſiaſticall hiſtorie called the *Tripartite*, noteth the Greeke text that now is (1. Ioh. 4. 3. to be an old corruption of the ancient Greeke copies, by the Neſtorian heretickes, and the true reading to be as in our vulgar Latine, *Omnis ſpiritus qui ſoluit Ieſum, ex Deo non eſt. Euery ſpirit that diſſolueth Ieſus, is not of God*. And *Beza* confeſſeth that *Socrates* in his Eccleſiaſticall Hiſtorie readeth ſo in the Greeke. πᾶν πνεῦμα ὃ λύει τὸν Ἰησοῦν ἐκ θεοῦ, &c.

The tenth reaſon, and firſt to the proofe in the 36. ſection.

The originall copies of the new Teſtament, are (by this paradoxe of the Ieſuites) leaſt beholden to Gods watchfull prouidence, of all other writings.

Tertullian. lib. de præſcript. Hæret. cap. 38.

** Lib. 5. cont. Marcionem.*

Amb. Roſe Hierom. lib. 1. cont. Iouin c. 7.

CARTVV. The originall copies of the new Teſtament, are (by this paradoxe of the Ieſuites) leaſt beholden to Gods watchfull prouidence, of all other writings. For in all other learning the good liquor is beſt preſerued in the firſt tongue, as it were the firſt caske wherein it was put; and the water is alwaies ſweeter and holſommer in the fountaine, then in the ſtreames that ſtreame from it. Whereupon it is holden by all learned conſent, that it is better to reade *Plato, Ariſtotle, Xenophon, Euclide*, and *Galen*, in Greek then in any language whereinto they haue bene turned, be the interpretet neuer ſo wiſe & faithfull. And therefore (in their workes) the doubts which riſe of their meaning are voyded by their Greek Copies, as by their higheſt court which taketh knowledg thereof, Onely in the art of of all artes, and learning of all learnings, which concerneth men ſo deeply, as all other knowledge (in compariſon) is ſcarce as one haire to the whole head: the prouidence of God hath ſo ſlept, that therin the originall as the gold is become ſiluer, and the olde tranſlator which would hardly go for good ſiluer, is become the fineſt and pureſt golde, The prophane writers, ſome hundreth yeares before the new Teſtament, haue been maintained in that purenes, that their tranſlations, haue alwaies remained in ſubiection and obedience of their firſt copies from whence they were drawne: onely in the originall of the new Teſtament, the watchman of Iſrael hath ſo not ſlumbered onely, but ſlept alſo: that that which was ſometime the Ladie and Dame of all, is now become tributarie to the olde tranſlator. Theſe are the golden conſequences of the leaden Ieſuites, which how brutiſh they be, let the reader iudge (of that which hath been ſpoken in the entrance to this queſtion. They might (with as much truth) haue led the Lord himſelfe into captiuitie, and thraldome of the olde tranſlator, as to put down his ſcepter which is the new Teſtament in the Greek tongue; by not ſuffering it to bee borne vp, in the preſence of the olde tranſlator. But the olde tranſlator himſelfe, from whence hath hee receiued, the great wealth and riches ſuppoſed to be in his tranſlation? from the orginall: for what can they els anſwer? And haue they of Gods careſull prouidence, beene more vpon the olde tranſlation, then vpon the originall: more vpon a mans word then vpon his own. If therefore the originall, haue been ſithence that time corrupted; how much

more the tranſlation, that hath been drawen from it. It would require a booke by it ſelfe; to ſet forth the iudgement of the ancient fathers, directly fighting againſt the horrible blaſphemy of the Ieſuites: which old fathers ſend men for reſolution of all doubts, vnto the originall of the Greek for the new, and the Hebrew for the old Teſtament. *Ierom* ſpeaking hereof, concludeth, that *the water of the fountaine is to be beleeued to flow more pure, then that of the riuer or ſtreame.* And againe, *as the truth of the bookes of the old Teſtament, are to be examined by the Hebrew: ſo the bookes of the new Teſtament, require the triall of the Greeke* which ſentence *Gratian* citeth as it were out of *Auguſtine*. *Ambroſe* ſpeaking in a certaine place of the new Teſtament, affirmeth, that *the authority of the Greeke bookes is to be preferred.* Auguſtine ſaith, *that we ought rather to beleeue that tongue, from which it is by interpreters, deriued into another.* And againe, *the former tongue expounderh the latter, and it is made certaine and plain in one, that was doubtfull in another.* And if it be ſaid, that the originall was then a virgin, which is ſithence defiled and defloured: what reaſons can the Ieſuites alledge why the Hebrew and the Greeke, which kept their integrity 400. yeares together after Chriſt, amidſt as bitter enemies as euer they had, as troubleſome and tempeſtuous times as euer were ſithence: ſhould after in time of leſſe danger, and greater quiet, leeſe not their beautie onely, but their chaſtitie alſo. And wee maruell that the Ieſuites are not afraid to ſuffer this blot to fall vpon their Popiſh gouernment, which braggeth it ſelfe to be the pillar of truth, and yet hath had no better care to preſerue the truth. But the abhominable ſtinch of this blaſphemous opinion, will better appeare by the Ieſuites reaſons: whereby they haue raked and ſtirred vp this dung of theirs.

Hierom. aduer. Helui-dium.
Hieron. ad Liuium Diſtinct. 9. ad veter. l. 2. c. 6 de ſpirit. ſanct.
Aug. de Ciu. dei. 18. 15. c. 13.
Aug. in Pſal. 38.

The firſt reaſon whereby they bring vp an euill report of the vndefiled virginity of the Greeke originall; is, that through multitude of heretickes riſing out of Greece, it hath (as it were) loſt her maidenhead. But they remember not, that as many clouds of hereſie roſe from thence, by occaſion of worldly wiſedom, and humane ſciences, whereinto they (excelling) leaned rather then to the ſimplicity of the word: ſo there roſe from that ſame corner of the world, great lights of Catholike doctrine, whereby thoſe miſty clouds were ſcattered. Neither was the diligence of the heretickes greater to deface them, then was the care of the Catholikes to keepe them vndefaced. And ſeeing they conuinced their hereſies out of the Scriptures, forſomuch as error is not confuted but by truth: it followeth, that if the falſifying of Copies by heretickes were proued; yet the ſame could be but in part, not ſo much as in the narrow compaſſe of Greece, much leſſe in the wide circuit of the world, where the Greek Copies were ſpred, as well as in Greece. And notwithſtanding that there haue been, for many hundred yeares, weightie controuerſies between the Greek Church and the *Turke*, diuers alſo betweene you and it: yet neither doe wee accuſe them, nor you are able to ſhew one place of the new Teſtament, which they haue attempted to corrupt for their aduange, either in the proceeding of the holy Ghoſt, or in your ſole primate and vniuerſall Biſhop, or otherwiſe.

This ſecurity from incorruption of the Greeke Copies, is greatly ſtrengthened by compariſon of the Lords ſafe conduct, giuen to the originall Hebrew for the ſpace of about a thouſand yeares, before the firſt comming of our Sauiour Chriſt. For howſoeuer that is alſo charged to bee impaired and embaſed either through malice, or negligence of thoſe that were put in truſt with the keeping thereof: yet the contrary thereof is manifeſt. For men muſt conſider who put them in truſt, not man which looketh onely vpon the preſent eſtate and face of men; but God himſelfe, which looketh into the ſecreteſt kidneyes of the heart, to diſcerne, not onely ſuch as they were at the time wherein he committed his oracles vnto them, but alſo what they ſhould be a thouſand yeares after.

Rom. 3.

Whereupon it will be eaſie to vnderſtand, that if the Lord had eſpied any ſuch vnfaithfulneſſe in them of keeping thoſe euidences, whereupon the happy and good eſtate not of them onely, but of the great poſterity of the Church depended, and whereby they ſhould haue both certaine and vndoubted entrance and ſeiſen of their inheritance; and finally, whereby they might conferre the promiſes made vnto the Fathers vnder the Law, with the full and exact accompliſhment of them in the Goſpell, hee would haue made other choice of the VVardens of his bookes, then they were. And ſeeing the Law went of Sion into all the world, it went forth pure and vndefiled, which otherwiſe had not beene the Law of God, but either of man, or man and God together. But what truſt the Iewes diſcharged heerein, may appeare manifeſtly in our Sauiour Chriſts time, of all other the moſt corrupt, yet was there no ſuch corruption of the Text brought in, by either Phariſies, Sadduces, or any other the ſworne enemies of the truth. For ſeeing our Sauiour taking them vp hotely and ſharpely for corrupt interpretations which was petilarſinie in regard of their famous robberies that ſhould change the text of Scripture; it is euident, that if there had beene any ſuch Church-robberie of raiſing the records, hee would haue made a ſcourge of Scorpions to haue laid vpon their skinnes, for ſuch inſufferable treacherie. Yea when of the contrarie part hee exhorteth the people to *ſearch the Scriptures*, ſuch as they were then: hee alloweth them for the ſame which the Prophets had by diuine inſpiration left vnto the Church, And this latter reaſon Origen vſeth to maintaine the perpetuall virginitie of the Hebrew Text.

Eſay. 2.
Ioh. 4.
Math. 5. 23.
Ioh. 5.
Hieron. in cap. 6. Eſay.

As for their trifling reaſons brought here againſt, in their diſcouerie of want & ſurpluſage, they are ſcarce worth the naming; They alledge *Pſal.* 22. which they ſuppoſe to differ from the Euangeliſts words in Greek; whereas the *Maſſorites* do witneſſe, that the moſt corrected copies haue, *They haue pearſed my hands and feete*, word for word with the Greeke. And your own *Genebrard* will not haue the Iewes charged with any falſification in this place. They further alledge, *Pſal.* 68. where there is no manner of difference of ſenſe, for the Hebrew hauing, *Chriſt receiued gifts for men*; doth in thoſe words declare manifeſtly that he gaue them vnto men. For otherwiſe they could not haue been to the vſe of men vnleſſe Chriſt had giuen them. Howbeit in the very next verſe there is added, that *God doth load us with gifts*: So that the Hebrew doth not onely tell vs, that Chriſt gaue gifts, but that hee gaue them as Mediatour, hauing receiued them. Beſide that it is known that the Apoſtles in alledging teſtimonies, doe not number the wordes but giue the waight of the ſentence, to which numbring of words, when not ſo much as tranſlators are alwaies (as it is ſaid) bound to: much leſſe were the Apoſtles tyed vnto it, which were no tranſlators but expounders of the Scriptures. And all reaſonable men will iudge it good payment if for foure ſingle pence hee receiue a whole groat: or if the opportunity ſo ſerue, eight ſingle halfepence.

In the preface number. 44. Genebrard. in Pſal. 21.

They proceed with the 40 *Pſal.* where in ſtead of the Hebrew, *Thou haſt pearſed my eares* the Apoſtle hath

hath, *Thou haſt prepared mee a body*. But they ought to haue vnderſtood, that there is firſt a Trope of the part for the whole, which the Apoſtle doth elegantly expreſſe, when for the eare hee ſetteth down the body. Secondly, they ſhould know that there is a manifeſt Metaphor in the word *pearcing* vſed of the Prophet, which being drawn from the Law, prouiding that the ſeruant which would willingly giue himſelfe ouer to a perpetuall and whole ſeruice of his maiſter, ſhould ſo bee ſerued: ſignifieth an inabling of the Prophet for a willing obedience to bee giuen vnto the Lord: And therefore this metaphor is elegantly expounded by the Apoſtle, when he ſaith, *Thou haſt prepared and fitted mee a body*, without the which our Sauiour Chriſt could not haue beene the ſeruant of God to any ſuch purpoſe as he was ordained, So that if as *Dauid* by Chriſt, ſo Chriſt for *Dauid*, muſt bring not a legall ſacrifice, but his eares bored through, that is, a body obedient vnto the death: men may eaſily ſee, that the Apoſtle did expound and make plaine that which was ſomewhat obſcure in the Prophet, whoſe ſenſe (and not whoſe words) hee alledged.

Further they alledge, 2. *Chron.* 28. 19. *Achas King of Iſrael, for King of Iuda*: As if they ought to bee ignorant that the place where *Achas* was buried was firſt the place where the Kings of Iſrael, that is of the twelue Tribes, were buried, or euer it was the place of the Kings of Iuda onely. And if they had marked it, they ſhould eaſily haue known both the Prophet *Ieremie*, and the Apoſtle, to containe *Iuda* vnder Iſrael, and contrariwiſe Iſrael vnder Iuda. And the vulgar according vnto the Hebrew in the laſt verſe, readeth, *in the Sepulchres of the Kings of Iſrael*, And as ignorance of the ſtory of the Scripture deceiued you here; ſo in the Text, the ignorance of the tongue abuſeth you. For 1. *Chron.* 2. 18. that which you turne out of the Hebrew, hee begat *Azubah* his wife and *Ierioth*. is falſly and ignorantly tranſlated. For ETH the particle there, is not a note of the accuſatiue caſe, but is a prepoſition, and ſignifieth that he begate of *Azubah* his wife, &c. as is confirmed by other places where it is ſo taken. As for that out of 2. *Reg.* 24. 19. of putting *brother* for vncle, it argueth you are vtterly vnacquainted with the Scriptures in any tongue, ſeeing the word brother is generall for all kinſ-men both in the old and new Teſtament: VVhereupon *Abraham* is called *Lots* brother, as your vulgar printed by *Plantaine* 1576. himſelfe readeth: and ſo our Sauiour Chriſt is ſaid to haue brethren. VVhereupon it is euident how free the Hebrew is from corruption, when the obiections againſt it are ſo friuilous as nothing can bee more. And as this is eaſie to conceiue of all that know the Church (which vnto that time was alwaies ſealed amongſt them) to be the pillar of truth: ſo it ſhall much more bee ſetled firmely in their breaſt, if the Iewes carefull minde and endeuour of keeping the Hebrew Text ſithence the time of their falling away, be conſideſiered: VVhich appeareth not onely in that the greateſt teſtimonies written by the Apoſtles and Euangeliſts (for the proofe of Ieſus to bee the Chriſt) doe remaine as they were alledged: but alſo by the teſtimony of the ancient Fathers 400 yeares after Chriſt, which beare witneſſe to their innocencie heerein. Your own men are now as much aſhamed of you in this charge of the Hebrew Text, as *Ierom* was of ſome in his time, charging the Hebrew as you do. Look *Arias Montanus* which defendeth the Iewes innocency in this behalfe. Look *Lucas Burgenſis* how he defendeth the Hebrew againſt the vulgar Latine where he cannot reconcile them. Read *Iohn Iſaac*, a Popiſh Iew, againſt *Lindan*. Now let them anſwer whether the Lords care bee not as great to keep the new Teſtament, as to keepe the old: whether it bee not as great to keepe thoſe words which hee ſpake by his Sonne, as it was to keep thoſe which hee ſpake by his ſeruants. Finally, whether he keepeth not his writings as ſafely by the Church, which is his friend, as hee keepeth it by the Synagogue which is his enemie. Laſt of all, let the good Reader vnderſtand that this Popiſh allegation is a very hereticall practiſe and ſhameleſſe ſhift of the deceiuers of Gods people. For thus *Ierome* chargeth *Heluidius*, *That hee quarrelled with the truth of the copies, and did moſt fooliſhly perſwade himſelfe that the Greek bookes were falſified*. The like practiſe vſed the monſtruous hereſie of the *Manichees* of whom *Auguſtine* writeth thus. *The Manichees not able to wreſt many places of the holy Scriptures whereby they are moſt euidently conuinced, affirme the ſame to bee falſe: yet ſo, that they attribute the ſame not to the Apoſtles which wrote them, but I know not to what other, which after corrupted them: Which becauſe they cannot proone, neither by the moſt copies, nor by the moſt ancient, nor by the authority of the former tongue (from which the Latine bookes were tranſlated) they are confounded, &c.* Wee may bee bold therefore to raunge you vnder the banner of heretickes, which beare their proper marke and recogniſance.

But let vs come to the particular places ſuppoſed to be corrupted: wherein let the Reader obſerue, firſt that to diſcredite numbers of the Greek copies, reading as we do, they bring but the authority of one onely Doctor. For although in the third place they alledge the corruption, from the *Treparnite ſtorie* and *Socrates*, yet it being known, that the tripartite ſtory gathereth that which hee writeth out of *Socrates*: vnder two authors there is but one authority, VVhich may alſo bee ſaid of the ſecond places, where the Authors alledged are not eye-witneſſes, but hang all of the report of the old Tranſlator. And if in Gods Law the witneſſe of one man is not ſufficient to take away a mans life: much leſſe may one mans witneſſe take away the life and authoritie of Gods word, which (without that witneſſe) ſhould vndoubtly be ſo taken. And if we ſhould weigh the old Tranſlator with ſuch weights, wee might with farre more right daſh out a great part of your Tranſlator in the old Teſtament: Euen ſo much as hee differeth and diſſenteth in from the 70 Interpreters: For there is a great conſent of the old fathers, that the interpretation of the 70. Interpreters in Greek was written by the ſame ſpirit wherewith the Prophets wrote in Hebrew. Secondly, it is to be obſerued that in prooning the Greek copies in three places to bee corrupted by the Greeke heretickes: they alledge for two of thoſe places Latine writers and Latine tranſlators, ſuch as were vſed in the Latine Church: ſo that if the teſtimonies proue any thing of the corruption of the originall, it proueth it more againſt the Latine, then againſt the Greek Church. For notwithſtanding that *Marcion* were a Greek borne, yet was not his hereſie begotten in Greece, but in Rome, after that his father (being a Biſhop) had for his lewd behauiour caſt him out of the Church, in his native Country. And ſeeing Rome taketh vpon her, to bee the Pillar of truth, and the Lords Librarie, whatſoeuer can bee proued of the corruption of the originall, ſhall by their own doctrine returne to the further diſcredite of the Latine then the Greek Church. Now touching the firſt example of *Marcions* corruption, you do belie *Tertullian*, and that in two ſorts: For firſt *Tertullian* ſaith not, that the truth is as it is in the vulgar. For *Tertullian* himſelfe readeth otherwiſe then the vulgar, after this ſort:

Lam. 2. 2. *Rom.* 9. 4. 27. & 10. 21. & 11. 7 16. & 2. 9. 10. & 3. 1. & 2. 9.

Gen. 44. 4. *Ezech.* 6. 9, *Geneſ.* 13. *Math.* 12. 46. 47. 1. *Tim.* 3.

Hieron. in 6. *cap. Eſ. Auguſt. de ciuita. Dei.* 15. c. 13. *Hier. epiſt.* 74. *ad Marcel.* *Look in his epiſtle of diuers readings.* *Franciſ. Iuca Burg annotat in ſacra Biblia.* *Look alſo his epiſt. ad Cardinal. Sirlet.* *Hebr.* 1. *Hieron: ad uerſus Helbidium. Hierō. Auguſt. ad Hieron. epiſt.* 19.

Ire. l. 3. *c.* 25 *Tertul. apolog. c.* 18: 19 *Hil. Pſal.* 2. *Auguſt. de ciuit. Dei l.* 15. *c.* 23.

The

Tertul. de reſurrectione carnis Cyprian de zelo & liuor & aduerſus Iudaos, & alibi.

The firſt man of the earth earthy, that is ſume, which is Adam. The ſecond man is from heauen, that is the word of God which is Chriſt, leauing out heauenly, which the vulgar hath, and you ſtriue for. And ſo his Scholler Cyprian readeth. Secondly you falſifie him, for that he doth not ſay (as you ſuppoſe of him) that the Greeke text which is now, is Marcions corruption. For ſo ſhould he haue accuſed himſelfe as well as Marcion: conſidering that himſelfe alſo departeth from that which is in the vulgar. Indeed Marcion had corrupted the place, by leauing out (man) in the ſecond place; thereby to helpe his hereſie of the vntruth of Chriſts manhood. It may alſo be gathered, that Tertullian liked not the word Lord; but eſteemed it; a corruption of Marcion. This is therfore now the queſtion, whether Lord in that place, be the true or hereticall reading? Firſt therefore let them ſhew vs, how this reading doth maintain (in any ſort) the hereſie of Marcion: conſidering that the Greek hath (with full conſent) the ſecond man, which Marcion left out, whereby the humanitie of Chriſt is plainly eſtabliſhed. And it appeareth that the vulgar tranſlation hath more colour of that hereſie then the Greeke reading. For he might haue eaſier abuſed the vulgar, to proue that Chriſt brought his fleſh from heauen; then he can do the Greeke. And as the Greeke reading is further from the hereſie of Marcion then the vulgar: ſo it is (in diuers reſpects) more proper, both from the generall analogie of the true doctrine of the perſon of Chriſt, and for the circumſtance of that particular place. For firſt, the Greek reading containeth a notable teſtimony of the two natures of our Sauiour Chriſt, in the vnitie of one perſon; which the vulgar doth not ſo manifeſtly expreſſe. Secondly, the oppoſition of *Adam* from the earth, and of Chriſt the Lord from heauen: is much fuller and liuelier: conſidering that hee might haue been both from heauen and heauenly: and yet haue been but a naked creature, as the Angels. Thirdly, the Greeke copies did not ſhun the word heauenly, which Marcion is ſuppoſed to haue of purpoſe auoyded: conſidering that they call Chriſt *heauenly*. For in the next two verſes the Greeke copies (with full conſent) apply the word *heauenly* vnto Chriſt. Therefore the Greek copies ſhunned not this word *heauenly* in ſpeaking of Chriſt: but reſerued it vnto a fitter place. For hauing in the former verſe called Chriſt *the Lord from heauen*: in the verſes following he might (without danger) call him *heauenly*: whereas if he had not ſent that title of *The Lord from Heauen* before, he might haue been thought to haue been called heauenly, in reſpect of the place he came from, as the firſt man is called earthly in regard of the earth from whence he was taken. Againe, ſeeing that Marcion did corruptly alledge verſe 45. as plainly appeareth by Tertullian, which corruption is not in the Greeke: there is no likelihood that one of the corruptions of Marcion ſhould continue in the Greeke more then the other. Moreouer, the Syrian and Arabian paraphraſis, ancienter then was Marcions reading, as the Greeke copies do: it is euident that either Marcion brought not in this reading (*of the Lord*) or elſe he brought it in long before he was borne. Laſt of all, ſeeing the Greeke Fathers ſo read, [a] *Damaſcene*, [b] *Chryſoſtom*, *Theophilact*, *Oecumenius*, all which deteſted the hereſie of Marcion: either this is no corruption, or elſe theſe learned mens noſes were ſtuffed, which could neuer ſmell the ſauour of any Marcioniſme. And although diuers ancient and other writers, accuſtoming themſelues to the reading of the vulgar tranſlation, followed it in this poynt, becauſe there is no manifeſt repugnance in it to any Article of faith: yet that is no let, but that this may be (as indeed it is) the truth which is found in Greeke copies, and not that which is in the old tranſlator.

[a] Lib. de orthod. fide. c. 3
[b] In hunc locum,

In the ſecond place Ierom alone is brought to diſcredit ſo many Greek Copies. Againſt whom (beſide the great conſent of the Greek Copies) we oppoſe the Syrian and Arabian Paraphraſis, *Chryſoſtom*, *Theophilact*, *Oecumenius*, and *Baſil*, who thrice in one book doth ſo alledge it, as the Copies ſuppoſed to be falſified. And laſt of all, we oppoſe Hierom himſelfe: who for once alledging it thus for his benefit againſt his aduerſarie in that booke, where the Papiſts themſelues cannot deny, but he abuſed diuers teſtimonies of the Apoſtles ſhamefully, alledgeth it twice as it is in the Greek Copies, which they condemne. Let all men therefore iudge what a worthy proofe this is, brought from Hierom to diſcredit theſe Copies, which is contraried of ſo many, and of himſelfe: who after he was departed from his heate of diſputation, to ſet down what was more agreeable to the truth, then what ſerued beſt againſt his aduerſaries, ſo readeth as we read.

Baſil. lib. περὶ τῆς τοῦ παρθένου ἀληθοῦς ἀφθορίας. Hieron. aduerſus Helvidium, & ad Euſtoch. de ſeruand. virginitate. Beza annot. in hunc locum.

Beſides all this, ſome Greek copies read as the old tranſlator doth. And therefore it is falſe which they ſay, that *it is not in the Greeke*. The *third* pretended *corruption* ſtandeth onely vpon *Socrates* teſtimony, who affirmeth, that in the Greeke Copies to be an hereticall corruption. How ſo? What one word is there in the Greeke Copies that leaneth to the *Neſtorian hereſie*? What light footing thereof can you ſhew? If you can ſhew none, there is no likelihood of hereticall corruption: conſidering that *Neſtorius* voyce, differing farre more from *S. Iohns*, then *Iacobs* did from *Eſaus*, might euen of a blinde man haue been diſcerned. Secondly, the Greeke reading falleth in farre better with the phraſe and circumſtance, then that which *Socrates* commendeth. For in the verſe before *S. Iohn* hath thus, *Euery ſpirit that confeſſeth Ieſus Chriſt to bee come in the fleſh, is of God*. VVhereupon he inferreth the words in queſtion, that *euery ſpirit that confeſſeth not Ieſus Chriſt to be come in the fleſh, is not of God*. VVhere it is euident, not onely that this doth aptly anſwer in oppoſition vnto the verſe before: but that it keepeth the frame and phraſe of ſpeech, which is to amplifie, and deeplier to imprint one thing in the memorie of the hearer, by deniall of one propoſition directly oppoſite vnto another. As in the 6. verſe of the ſame chapter, *He that knoweth God heareth vs, he that is not of God, heareth not vs*. Againe in the 7. verſe *Whoſoeuer loueth, is of God, and knoweth God, he that loueth not, knoweth not God*, Likewiſe 1. Epiſt. chap. 5. verſe 10, and verſe 12. &c. Thirdly, it is plaine that he which ſaith that Chriſt came in the fleſh, condemneth him that diſſolueth Chriſt: ſo that it was to no purpoſe to change it ſo. Laſt of all, if we would examine your alone witneſſe in this caſe; by the ſame law that your companion examineth the double witneſſe of *Socrates* and *Sozomene* in the caſe of *Paphnutius*, commendation of the Miniſters marriage: we might vtterly diſable him, and throw him from the barre: who (to diſcredit the truth of this ſtory) ſaith thus. *The thing dependeth of Socrates and Sozemene, whereof the one was a Nouatian, the other greatly extolled Theodorus, whom the 5th Synod condemned*. And a little before affirmeth it to haue bin *a tale of the Arrians, or of ſome vnchaſte perſons*. Now if *Socrates* were not (as your man ſaith) to beare witneſſe in the matter of *Paphnutius*: how commeth it that you lift vp his credit ſo high, as not alone to counteruaile, but to preuaile againſt ſo full a conſent of the Greek copies.

Copus dialog. 1. pag. 154.

RHEM. 37. But the proofe is more pregnant out of the aduerſaries themſelues. They forſake the Greek text as corrupted, and tranſlate according to the vulgar Latine, namely Beza and his ſchollers, the

Engliſh

Engliſh tranſlators of the Bible, in theſe places, *Heb. cap. 9. verſ. 1.* ſaying, *The firſt couenant*, for that which is in the Greeke, *The firſt Tabernacle*, where they put *couenant*, not as of the text, but in another letter, as to be vnderſtood according to the vulgar Latine, which moſt ſincerely leaueth it out altogether, ſaying, *Habuit quidem, & prius iuſtificationes, &c.* *The former alſo indeed had inſtifications, &c.* Againe, *Rom. 11. v. 21.* They tranſlate not according to the Greek text. *Tempori ſeruientes, ſeruing the time*, which Beza ſaith, muſt needs be a coruption: but according to the vulgar Latine, *Domino ſeruientes, ſerning the Lord.* Againe, *Apoc. 11. verſ. 2.* they tranſlate not the Greek text, *Atrium quod intra templum eſt.* *The court which is within the temple*, but clean contrary according to the vulgar Latine, which Beza ſaith is the true reading, *Atrium quod eſt foris templum, the court which is without the temple.* Onely in this laſt place, one Engliſh Bible of the yeare 1562. followeth the errour of the Greeke. Againe, *2. Tim. 2. v. 14.* they add, *but*, more then is in the Greek, to make the ſence more commodious & eaſie, according as it is in the vulgar Latine. Againe, *Iam. 5. 12* they leaue the Greek, and follow the vulgar Latin, ſaying, *leſt you fall into condemnation.* *I doubt not* (ſaith Beza) *but this is the true and ſincere reading, and I ſuſpect the corruption in the Greek came thus, &c.* It were infinite to ſet downe all ſuch places, where the aduerſaries (ſpecially Beza) follow the old vulgar Latine, and the Greeke Copy agreeable thercunto, condemning the Greeke text that now is, of corruption.

διαθήκην ἐκλυτὸν.
κυρίῳ κυρίων.
The Caluinists themſelues forſake the Greeke Text as corrupt, & tranſlate according to the ancient vulgar Latine Text.
ὑπερῴῳ.

The anſwer to the 37 Section.

CARTVV. The Ieſuites in knocking their heads againſt the originall copies, haue loſt euen the common ſenſe and vnderſtanding of a man. For to proue that we (in many places) haue *left the Greeke to follow the vulgar tranſlation*: they haue not brought ſo much as one place, wherein Maiſter Beza hath not ſhewed that he followed better light, then that which hee had of the old tranſlator, In ſome places many Greek copies, in euery place ſome one or other Greek copie, and that of ſingular note: beſide the Syrian paraphraſt ancienter then the old tranſlator. And if Maiſter Beza being but one man, was able (by the prouiſion he had made of copies) to warrant his interpretation by one Greek booke at the leaſt: it is euident, that if it had been poſſible for him to haue gotten all the Greeke copies in his ſtudie; hee ſhould haue been able to haue performed it more plentifully. Touching the firſt place *Heb. 9, 1.* It is falſe: that eyther *M. Beza, or we haue followed the vulgar*, who tranſlateth that place doubtfully. For his word *former* may aſwell agree with the copies, which reade the firſt Tabernacle, as with the firſt couenant. And Maiſter Beza ſheweth that both *Photius* the Greek interpreter, and the Syrian Paraphraſt, as alſo the Greek copie of *Clermont*, reade as the copie which the vulgar followed. And becauſe both the diſcourſe of the former chapter, and the direction of the verſe next going before, argueth that this word *former* is referred to the couenant. Therefore (for more plainneſſe) wee put *couenant* in ſmall letters. Which was ſo much more needfull to be done, as certaine reading ioyne this word with *Tabernacle*. And yet becauſe we are entred into queſtion of this place, we will not feare to ſet down what wee think in this caſe. Which is that (ſauing ryper iudgement) the conſent of the Greeke copies in the word σκηνὴ may well and ought to be retained: not in proper ſignification, but in a Trope of the part for the whole outward and ceremoniall worſhip of God: euen as the writer of the Hebrewes doth afterward vſe it, where he ſaith, that we haue an Altar, whereof they haue no authority to eate, which ſerue the Tabernacle: that is to ſay, which retaine the ceremoniall worſhip. *Rom. 12. 11*; they ſay, that *the Greeke hath ſerning the time, for ſerning the Lord.* Wherein they doe nothing but dally with the truth. For manie Greek and ancient copies haue, *ſerning the Lord.* So hath the Greeke Scholiaſt, *Chryſoſtome, Theophilacte*, and *Baſile*. And the cauſe of this diuerſity Maiſter Beza noteth to haue the ſhort writing by χ ω which was taken of ſome for κυρίῳ where they ſhould haue taken it for κυρίων. *Apoc 11. 2.* they affirm that the Greeke hath, *the Court within the Temple the Latine hauing (and truely) the Court without the Temple.* Wee anſwer, that that reading is found in Greek both ſcholiaſt and copie. Wherefore herein wee had more certain guides, then is the olde tranſlator.

Heb. 13. 10.

Baſil defi-nit.

2. *Timoth. 2. 14.* we *read* (*but*) *as the old interpreter.* But the old tranſlator, and we both, read ſo without any word of that ſignification in the Greek: onely to lay open to the reader, that which the ſhort ſpeach of the holy Ghoſt, might haue made harder to be vnderſtood in our language, And therefore this is meere dotage to bring this example, to proue that wee haue forſaken the Greek to follow the olde tranſlator, And as for vs; wee haue put our (*but*) in a ſmall letter, to note it an addition aboue the words which are in Greek; yet needful to cleare the ſenſe vnto the reader, and to make plaine the Eclipſe that is in the Greek, wheras the vulgar hath not delt ſo ſincerely, who hath put it in the ſame letter with the the text, And beſide that ſome of your copies make no ſupplie of the Eclipſe which is in Greek in thoſe copies of yours, where there is in any ſupply, it is fondly made by *niſi*; which is not an aduerſatiue anſwering to our *but*, which you allow of, but a note of exception. And therefore we haue bettered your tranſlator herein.

They ſay that in *Iames 5. 12*, *we haue* left the Greek and followed the Latine: which is moſt falſe. For there is ſhewed forth, for warrant of that reading, a moſt excellent Greek copie, beſide the *Syrian* paraphraſt tranſlating the Greek before the Latine did. Hereby the reader may eaſily vnderſtand, that where our tranſlations agreed with the olde tranſlator: it is not in following him but through warrant of the Greek copies, which are extant at this day. And that the Thraſonicall Ieſuites *of the infinite examples*, wherein thy would make the world beleue, that we haue forſaken the Greeke to follow the vulgar: are not able to ſhew, ſo much as one poore example.

Superfluities in Greeke which Eraſmus calleth trifling & raſh additions. See no. Teſt. Grec. Rob. Stephani in folio, and Criſpini.

RHEM. 38. Againe, *Eraſmus* the beſt tranſlator of all the latter, by *Bezas* iudgement, ſaith, that the Greeke ſometime hath ſuperfluities corruptly added to the Text of holy Scripture, as *Mark. 6.* to the end of the *Pater noſter*, theſe words, *Becauſe thine is the kingdom, the power, and the glory for euer-more.* which hee calleth *nugas*, trifles, raſhly added to our Lords prayer, and reprehendeth *Vlla* for blaming the old vulgar Latine becauſe it hath it not. Likewiſe, *Rom. 11. 6.* theſe words in the Greeke, and not in the vulgar Latin: *But if of workes, it is not now grace: otherwiſe the worke is no more a worke.* and *Mark. 10. 29.* theſe words, *or wife*, and ſuch like. Yea the Greeke text in theſe ſuperfluities condemneth it ſelfe, and iuſtifieth the vulgar Latine exceedingly, as being marked throughout in a number of places, that ſuch and ſuch words

or ſentences are ſuperfluous, in all which places our vulgar Latine hath no ſuch thing, but is agreeable to the Greek, which remaineth after the ſuperfluities to be taken away. For example, that before mentioned in the end of the *Pater noſter*, hath a marke of ſuperfluitie in the Greek Text thus ". and Mar. 6.11, theſe words: *Amen I ſay to you, it ſhall bee more tolerable for the Land of Sodom and Gomorrah in the day of iudgement then for that Citie*, and Math. 20.22. theſe words, *And bee baptiſed with the Baptiſme that I am baptiſed with* which is alſo ſuperfluouſly repeated againe, verſe 23. and ſuch like places exceeding many, which being noted ſuperfluous in the Greek, and being not in the vulgar Latine, proue the Latine in thoſe places to bee better, truer, and more ſincere then the Greek.

The Anſwer to the 38. Section.

CARTVV. Leaſt there ſhould want any thing, wherein theſe enemies of God and of his word, ſhould not play their parts againſt the originall Greek; they haue thought good to ſet vpon it with a new accuſation of *ſuperfluitie*: whereof notwithſtanding they cannot bring a word of reaſon, beſide the bare authoritie of *Eraſmus*, whoſe naked teſtimonie (without proofe againſt the Greeke they are content to admit: which notwithſtanding they vtterly reiect, when (with good and ſubſtantiall reaſon) it commeth againſt the old tranſlator. But let vs ſee into the authoritie. Firſt it is confeſſed of the Ieſuites, that the Greeke copies read the ſuppoſed ſuperfluities with full conſent. And doe they thinke that ſuch a conſent of Greek copies ſhall not be able to weigh down the authoritie of the vulgar tranſlation, and *Eraſmus* allowance of it in this place: where neither vntruth of doctrine nor anie vnſutablenes to that which either goeth before or commeth after, is able to be ſhewed? If you your ſelues ſhould lay in ballance together, *Eraſmus* which here maketh for your vulgar, and *Valla*, that maketh againſt him: we ſuppoſe that vnleſſe your extreame pouertie in this caſe draw you to doe otherwiſe, you would giue the better weight to that ſkale, wherin you lay *Valla*: as one that dealt not ſo roughly with Monkery & other your pedlary as did *Eraſmus*. And as for the preheminence and authoritie, that all the Greek copies haue before the old tranſlator (thoſe Papiſts excepted onely which haue made themſelues driuels & drudges vnto him: we refuſe no mans weight, nor no mans iudgement. Beſide that to diſburden the Greeke of this falſe ſurmiſe of *ſuperfluitie*: wee haue the Syrian paraphaſt which in this poynt is not ſuperfluous in that being long before the vulgar, he beareth witnes in all theſe pretended *ſuperfluities* vnto our Greeke copies; as vnto thoſe that are moſt auncient. Now as for the place Math. 6. *for thine is the kingdom &c.* If *Eraſmus* had vnderſtood that it is taken out of the booke of Chronicles, written by the pen of the holy Ghoſt: he would (no doubt) haue taken heed how hee had called this concluſion of the Lords prayer, *triſles*. For it appeareth manifeſtly, that this ſentence was borowed from the Prophet *David*, with ſome abridgement of the Prophets words: which being then fit to ſet forth the zeale and preſent touch of the loue wherewith he loued the Lord, was not ſo fit (without an abſtract (for that prayer wherein our Sauiour ſought all ſhortneſſe poſſible. Secondlie, that cannot be *ſuperfluous* without the which we ſhould not haue had a perfect form of Praier. For when praier ſtandeth as well in praiſing of God & thankſgiuing, as in petitions & requeſts to be made vnto him: it is euident that if this concluſion had been wanting, there had wanted a forme of that praier, which ſtandeth in praiſe & thankſgiuing. Laſt of all, if to giue a reaſon of that which goeth before be ſuperfluous, then this concluſion may be ſo. But we ſuppoſe that it will be a ſtrange voice in the eares of all the learned; to affirme that a ſubſtantiall reaſon giuen of any thing, ſhould be iudged reaſonleſſe, and the coupling vp of the cauſe with the effect in their ſurmiſed *ſuperfluitie* of this place. Rom. 11.6. is charged likewiſe, VVhere it is no maruell although they iudge the later propoſition ſuperfluous: ſeing they are not able to beare the enimity of the former, as that which hangeth their blaſphemous opinion of merit; ſo that it can draw no breath when it appeareth. VVhich becauſe the Apoſt. would be ſure to hang thorowlie, he doubled his coard by a manifeſt oppoſition, frequented oftentimes of the holy ſcriptures. And therefore with the ſame kniſe they cut off this branch, that they may lop as ſuperfluous boughs a number of ſentences in the Scripture, eſpecially in S. Iohn. And theſe men that account Logicall reaſoning ſuperfluous in the Apoſtle: how will they beare the holy ghoſts rethorick, in repeating one thing in one place, by variety of words alone, without any variety of ſentence: which is ſo cuſtome-able a thing in the Proph. as the Rabbins (for auoyding of rediouſnes) note the whole rule thereof in fiue letters. ראאכמט. And if they will not giue the Apoſt. leaue to vſe his Logicke, without reproach of ſuperfluity: they may (with better reaſon) denie the Prophets that figure of Rethorick, which of all other they moſt delighted in. Laſt of all, *Eraſmus* teſtimonie here (vpon whom they onely leane) is not ſo full. For he doth not condemne the place of ſuperfluity but ſuſpecteth it. There followeth Mar. 10.29. where (with other things) *wiues* being ſpoken of in one verſe, is not with them repeated in the next. Whereupon is concluded, that in the former verſe it is a ſuperfluitie. And if it were not for reverence of *Eraſmus* learning, we might well ſay it were a fond concluſion. For why may there not be aſwel a defect in the latter verſe, as a ſuperfluitie in the former: and rather a defect here, then a ſuperfluitie there; conſidering that in *Luke*, there is a full agreement of all Greek copies, reading as Saint *Mark* doth in the former verſe. But that this reaſon is neither proofe of *ſuperfluitie* nor defect: it is manifeſtly ſhewed by a like place. For the Apoſtle hauing nombred and marked out diuerſe gifts & offices in the Church: in the two next verſes making rehearſall of them againe, leaueth out two: of which notwithſtanding he might as trulie affirm that which hee aſcribeth to the other as of any of them whatſoeuer. If therefore in a rehearſall the leauing out of ſome things ſent before, be an argument of *ſuperfluitie*: let them thruſt out theſe two ordinarie offices out of the Church; and together with the whole honourable traine of the greeke copies, which they will be eaſilie intreated vnto: let them alſo condemne their vulgar tranſlation. Nay, more then that, let them condemne (with the Greek) their own vulgar, in this verie place of Saint *Marke*: which hauing made mention of *fathers* in the former verſe, maketh no more mention of them, in the verſe following then of *wiues*. And where they would proue, that by theſe two pricks " in *Robert Stephanus edition of the new Teſtament in Greek*, is noted a ſuperfluitie in the Greek: we know not whether wee ſhould aſcribe it vnto their blockiſh ignorance, or to their hatefull mallice againſt the truth. For doe they think that *Robert Stevens and Criſpine*, men

2. Chro. 29 11.

Luk. 18.29

1. Cor. 12. 29. ἀντιλήψεις κυβερνήσεις

men of great iudgement & learning both so senceles, as to haue put that for the text of the Scripture, which by their note, they would discredit with the reproach of superfluitie: whose purpose was to shew by those notes some diuersity of reading in those places, which they so marked as it is manifest by the exãples here alledged. In all which M. Beza declareth, that there is difference amongst the greeke copies. But yet the differences is not such, but both by the greater number of the greeke copies, & by their antiquitie, manifestly confirmed by the Syrian Paraphrast, & lastly by the good coherence & sute of one sentence with another: it may easilie appeare that there is defect in the vulgar, and no superfluitie in our editions. As in *Mar.6.29.* how aptlie is that threatning added against the refusers of the Gospell, *that it shall be easier &c.* So in *Matth.* 20.22. the similitude of Baptisme with the death and afflictions of our Sauiour Christ and his Apostles, is not onely elegant to declare how they should bee ouerwhelmed with them, as the body is plunged in the waters: but also comfortable exceedinglie, to shew that the person baptised, lifteth vp his head. after that he hath bin sowced in the waters: so both hee and his Apostles should haue a certaine and most assured good issue, out of all their troubles, and death it selfe. Of which comfort liuelie set forth in this similitude, which was not in the similitude of *drinking the cup*: the Church had been depriued of, if there had not been either wiser heades or diligenter hands then your vulgar had. Which being *repeated in the 23. verse* should not haue been iudged a superfluitie, seing beside the use of repetition, to imprint it deeplier in memory, there is a noble increase whereby it is declared, that they shall assuredlie suffer with him: that so calling them home from their ambitious preasing after superioritie ouer their fellowes, they might think to prepare themselues to troubles.

RHEM. 39. Whereupon wee conclude of these premises, that it is no derogation to the vulgar Latine text which we translate, not to disagree from the Greek Text, whereas it may notwithstanding be not onely as good, but also better, and this the aduersarie himselfe, their greatest and latest translatour of the Greeke, doth auouch against *Erasmus* in behalfe of the old vulgar Latine translation, in these notorious words: *How vnworthily and without cause* (saith hee) *doth* Erasmus *blame the old Interpreter as dissenting from the Greek? hee dissented, I grant, from those Greek copies which hee had gotten: but wee haue found not in one place, that the same interpretation which hee blameth is grounded vpon the authority of other Greek copies, and those most ancient: Yea in some number of places wee haue obserued, that the reading of the Latine Text of the old Interpreter, though it agree not sometime with our Greek copies, yet it is much more conuenient, for that it seemeth hee followed some better and truer copie:* Thus farre Beza; In which words hee vnwittingly, but most truely, iustifieth and defendeth the old vulgar translation against himselfe and all other cauillers that accuse the same, because it is not alwaies agreeable to the Greek Text: Whereas it was translated out of other Greek copies (partly extant, partly not extant at this day) either as good and as ancient, or better and more ancient, such as S. *Augustine* speaketh of, calling them *doctiores & diligentiores, the more learned and diligent Greek copies*, whereunto the Latine translations that faile in any place must need yeeld. *Lib. 2. de doct. Christ c.15.* And if it were not too long to exemplifie and proue this, which would require a treatise by it selfe, wee could shew by many and most cleere examples throughout the new Testament, these sundry meanes of iustifying the old translation.

The vulgar Latine translation agreeth with the best Greek copies, by Bezaes *own iudgement.*

Beza præfat. no. Te. 1556 See him also, Anno in 13. Act. v. 20.

When the fathers when say, that the Latin Text must yeeld to the Greek, & bee corrected by it, they meane the true and vncorrupted Greek Text.

The answer to 39. section.

CARTVV. The Iesuites taking pleasure to proue the Lord an euill husband in suffering thornes and thistles to ouergrow his most sacred and holy field, of the originall in the new Testament: alledge Master *Beza, which preferreth the reading of the translator in some places vnto the Greeke copies which he had.* Wherein first mark, that one sentence of Master Beza is snatched at contrarie to his continuall practise, through euerie page in a manner, where he conuinceth the old translator, of slippes and falles in translating, Secondly, obserue how fondlie they would conclude that Master Beza iustifieth the vulgar translation, because he saith: that in some places his reading is sounder then the reading which he found in his Greeke copies. Thirdly, it ought not to be passed by how sottishly, they would conclude: that therefore the old translator is in some places purer then the Greeke copies, for that he is in some places purer then those copies which Master Beza had. For they might well haue known, that as Master Beza had Greeke copias which *Erasmus* had not, whereby he was able to relieue the old interpreter against *Erasmus*, that charged him to haue forsaken the Greek: so diuers others may haue other copies, which neither Master Beza nor *Erasmus* haue come vnto. And therefore if the old translator should haue any thing better then the Greek copies, which Master Beza had: yet thereof should it not follow, that it should be purer then all the Greeke copies, But this is the prophane minde of the Iesuites, which would rather put fault in the Greeke copies, then either in the negligence, or inabilitie of translators, to get such a number of copies, as might be able to furnish that worke of translation throughly. Now of all the examples in the new Testament that they could chuse to iustifie the olde translator against the Greeke: it seemeth good vnto them to send vs to *Act.13.20.* where wee nothing doubt but the old translator vsed the same Greeke copie that we haue in full consent. But because there are not 450. yeares vnder the gouernment of the Iudges: he changed the place of the preposition μετα and set it so, as the account of the 450. yeares should be referred vnto the time which was from the birth of *Isaac*, vnto the time of the Iudges Wherein as we take his iudgment to be good and sound: so his meanes to shew it needed not to haue been so violent, by carrying the Preposition so farre from his home: if (according to the manner of all tongues) he had vnderstood a commodious particle. For (sauing better and riper iudgement) we would think that it may well be thus read. *After these things* done *in 450. yeares, or thereabout*, he gaue, &c. The like eclipse of speech we read in another place of the Acts, where it is said, *Ioseph sent for his father Iacob, and all his kindred*, standing of 75. persons. And again, *to you the promise was made.* And so the account of the yeares is very certaine. For adding to the 400. yeares expired at their departure from Egypt, 40. yeares, wherein they were vnder *Moses* in the desart, and 7. yeares, wherein they hauing made a great conquest of the land, receiued their inheritance by Lot: there riseth the number of 447. whereto make a round number, as the Scripture doth in diuers other places: the Apostle added three yeares. For which cause he saith not precisely 450. yeares, but about 450. thereby marking out either the defect of the same num-

Act. 7. 14. Act. 2. 39.

ber of 50, if (ſeuen onely yeares of Ioſua being taken to his account, the reſt of his yeares be gathered to the reigne and gouernment of the Iudges, or the ſurplus of the ſame number of 50. if the whole gouernment of Ioſua (compaſſed in 17. yeares) be numbred. Such alſo is the forehead of theſe Ieſuits, that they dare cite *Auguſtine* in this caſe, as if there grew any thing in his garden that can giue the old tranſlator ſuch an incorruptible nature, as they pretend, whoſe iudgement againſt the ſcourgers of the holy Scriptures, hath been before ſhewed. Who affirmeth alſo in the very chapter by them alledged, *that all Latine bookes whatſoeuer ought to be reformed by the Greeke copies*, if therefore the old tranſlation was ſo highly commended of him, as they ſay; yet it is euident, that hee would not haue him priuiledged againſt the Greek in ſuch ſort as he ſhould not (as a ſubiect) appeare before the Greeke copies, as before his lawfull and competent Iudge.

Auguſt. de doctr. chr. lib. 2. c. 15.

RHEM. 40. Firſt, if it agree with the Greek Text (as commonly it doth, and in the greateſt places concerning the controuerſies of our time, it doth moſt certainely) ſo far the aduerſaries haue not to complaine, vnleſſe they will complaine of the Greek alſo, as they do, *Ia. 4. ver. 2.* and *1. Pet. 3. ver. 21.* where the vulgar Latine followeth exactly the Greek Text, ſaying *Occiditis*, and *Quod vos ſimilis forma*, &c. But Beza in both places correcteth the Greek text alſo as falſe.

The vulgar Latine tranſlation is many waies iuſtified by moſt ancient Greek copies.

RHEM. 41.] 2. If it diſagree heere and there from the Greek text, it agreeth with another Greek copy ſet in the margent; whereof ſee examples in the aforeſaid Greek Teſtament of *Robert Stevens* and *Criſpin* throughout, namely, *2. Pet. 1. 12. Satagite vt per bona opera certam veſtram vocationem faciatis* διὰ τῶν ἀγαθῶν ἔργων and *Mar. 8. v. 7. Et ipſos benedixit*, ἐυλογήσας αὐτά.

RHEM. 42.] 3. If theſe marginall Greek copies bee thought leſſe authenticall then the Greek Text, the Aduerſaries themſelues tell vs the contrary, who in their tranſlations often follow the marginall copies, and forſake the Greek text; as in examples aboue mentioned, *Rom. 11. Apoc. 11. 2. Tim. 2. Iam. 5.* &c. it is euident.

RHEM. 43.] If all *Eraſmus* Greek copies haue not that which is in the vulgar Latine, *Beza* had copies which haue it: and theſe moſt ancient (as hee ſaith) and better: And if all *Bezaes* copies faile in this point, and will not helpe vs, *Gagneie* the French Kings Preacher, and hee that might command in all the Kings Libraries hee found Greek copies that haue iuſt according to the vulgar Latine, and that in ſuch place as would ſeeme otherwiſe leſſe probable, as *Iac. 3. v. 5. Ecce quantus ignis quam magnam ſilnam incendit! Behold how much fire what a great wood it kindleth!* A man would thinke it muſt bee rather as in the Greek text, *A little fire what a great wood it kindleth!* But an approued anicient Greek copie alleaged by *Gagneie*, hath as it is in the vulgar Latine: And if *Gagneies* copies alſo faile ſometime, there *Beza* and *Criſpin* ſupply Greek copies fully agreeable to the vulgar Latine, as *Epi. Iuda. verſ. 5. Scientes ſemel* omnia, *quoniam* IESVS, &c. And *verſ. 19. Segregant* ſemetipſos. Likewiſe *2. Epheſ. 2. Quod elegent vos primitias* ἀπαρχὰς in ſome Greek copies, Gagn. & *2. Cor. 9. Veſtra æmulatio*, ὁ ὑμῶν ζῆλος ſo hath one Greek copy, *Beza*.

Codex veronenſis.

ἡλίκον πῦρ πολὺ ὕλη ἐστίν.

ἰαυτούς.

The anſwer to the 40. 41. 42. 43. *Sections.*

CARTVV. In all theſe ſections the Ieſuites poynts of their ſwords are ſet againſt themſelues. For if to iuſtifie the vulgar tranſlation they iudge it expedient to ſhew the agreemenr of it, with ſome Greek readings either copies or Fathers that followed their copies: then followeth it that the Greek is of more authoritie then the Latine, as that whoſe credite dependeth of the good report, which the Greek will giue of it. Whereof alſo it is brought to paſſe, that in tranſlating the vulgar rather then the Greek; you are like to thoſe ſilly poore men, that hauing not wherewith to buy new out of the Marchants ſhop, goe to the huck-ſtars that haue things at the ſecond hand. Maiſter *Bezaes* reuerence of the Greek copies, which you haue vtterly caſt from you doth heerein appeare, that euen where his iudgement leadeth him otherwiſe, he notwithſtanding leaueth the Greek reading, according to the vniforme conſent of the Greek copies: As *Iam. 4. 2.* where alſo we miſlike not the vulgar for his tranſlation, conſidering that the Apoſtle (to make the enuious emulation which followeth more deteſtable) doth as our Sauiour Chriſt did, in the caſe of cruel and vnaduiſed wrath, call it murder: wherein alſo the Apoſtle doth very excellently expound the commandement of murdering. But in the other place of *1. Pet. 3. 21.* you falſely report Maiſter *Beza*, who correcteth the old Interpreter by a Greek copie of great authority, And therefore correcteth not the Greek. How ridiculous they make themſelues, and their *Gagneie* in iuſtifying the old Interpreter, which maketh it a wonder, that a great deale of fire ſhould conſume a great deale of wood: all men (that haue but their common ſenſe) may eaſily vnderſtand. Howbeit what good choiſe your vulgar hath made of Greek copies, where it hath any that are now extant, it already appeareth manifeſtly by your deepe ſilence, againſt their reaſons which haue conuinced the frailty of his iudgement that waies: and more ſhall in the cenſure of your tranſlation which pretendeth to follow him.

Math. 5.

RHEM. 44.] 5. If all their copies bee not ſufficient, the ancient Greek Fathers had copies and expounded them, agreeable to our vulgar Latine, as *1. Tim. 6. 20. Prophanas vocum nouitates*: So readeth *S. Chryſoſtome* and expoundeth it againſt Hereticall and erronious nouelties. Yet now wee know no Greek copie that readeth ſo. Likewiſe *Io. 10. 20. Pater meus quod mihi dedit maius omnibus eſt*: ſo readeth *S. Cyril* and expoundeth it, *lib. 7. in Io. c. 10.* Likewiſe *1. Io. 4. 3. Omnis ſpiritus qui ſoluit* IESVM, *ex Deo non eſt*, ſo readeth *S. Irenæus lib. 3. cap. 18. S. Auguſtine tract. 6. in Ioh. S. Leo Epiſt. 10. c. 5.* beſide *Socrates* in his Eccleſiaſticall hiſtory, *lib. 7. cap. 22.* and the *Tripartite lib. 12. cap. 4.* who ſay plainely, that this was the old and the true reading of this place in the Greeke. And in what Greeke copie extant at this day is there this text. *Io. 5. 2. Eſt autem Hieroſolymis probatica piſcina?* and yet *S. Chryſoſtom, S. Cyril*, and *Theophilact* read ſo in Greeke, and *Beza* ſaith it is the better reading, and ſo is the Latine text of the Romane Maſſe-booke iuſtified, and eight other Latine copies, that read ſo. For our vulgar Latine here is according to the Greek text, *Super probatica, & Rom. 5. v. 17. Donationis & iuſtitiæ*, ſo readeth *Theodoret* in Greek, and *Luke 2. v. 14.* Origen and *S. Chryſoſtom* read, *Hominibus bonæ voluntatis*, and *Beza* liketh it better then the Greek text that now is.

καινοφωνίας.

The Greeke Fathers.

ἐπὶ ἀγαθοῦ.

RHEM. 45.] 6. Where there is no ſuch ſigne or token of any ancient Greek copie in the Fathers, yet theſe later Interpreters, tell vs, that the old Interpreter did follow ſome other Greek Copie, as *Mark.*

7.3. *Niſi crebro lauerint*, Eraſmus thinketh that he did read in the Greeke, πυκνὰ *often*: and Beza and others commend his coniecture, yea and the Engliſh Bibles are ſo tranſlated, whereas now it is πυγμῇ which ſignifieth the length of the arme vp to the elbow. And who would not thinke that the Euangeliſt ſhould ſay, The Phariſes waſh often, becauſe otherwiſe they eate not, rather then thus, *Vnleſſe they waſh vp to the elbow, they eate not.*

The anſwer to the 44. and 45. Sections.

CARTVV. Look for the anſwer in the thirtie nine ſection. Beſide that they deale vnfaithfully here with Maiſter *Beza*: For although he affirme that the old Interpreter might (in ſome places) haue a better copie then himſelfe could come vnto, yet heere hee preferreth the conſent of the Greeke readings. And indeed it is moſt fit for the circumſtance of the place: For telling afterward, how often they waſh, namely as often as they had come from any place of common and ciuill meetings; It agreeth both with the ſhortneſſe of ſpeech which *Mark* (aboue all other) followeth, and with the doting ſuperſtition of the Phariſes: to expound this by a diligent and exact waſhing, thereby declaring that they did not onely waſh often, but waſhed with great endeuour of rubbing one hand againſt another: leaſt (happily) any vncleanneſſe ſhould ſtick vnto them: which ſenſe alſo is confirmed of the Syriack Paraphraſt.

RHEM. 46.] 7. If all ſuch coniectures, and all the Greeke Fathers helpe vs not, yet the Latine Fathers with great conſent will eaſily iuſtifie the old vulgar tranſlation, which for the moſt part they follow and expound, as *Ioh. 7. 39 Nondum erat ſpiritus datus*, ſo readeth *S. Auguſtine, lib. 4. de Trinit. c. 20.* and *li. 83. Quæſt. q. 62. & tract. 52. in Ioan. Leo ſer. 2. de Pentecoſte.* Whoſe authoritie were ſufficient, but indeed *Didimus* alſo a Greeke Doctor readeth ſo, *lib. 2. de Spir. Sanct.* tranſlated by *S. Ierom*, and a Greeke Copie in the *Vaticane*, and the *Syriak* new Teſtament. Likewiſe *Ioh. 21. 22. Sic eum volo manere*, ſo read *S. Ambroſe in Pſalm. 45.* and *Pſal. 118, octonario Reſh. S. Auguſtine*, & *Ven. Bede* vpon Saint Iohns Goſpell.

The Latine Fathers. See Annot. Louan. in no. Teſt. & annot. Lucæ Burgenſis in Biblia.

The anſwer to the 46. Section.

CARTVV. If your Latine Interpreter be ſo neere driuen, as to borrow his *Iuſtification* of the *Latine Fathers*, which ſeek themſelues throughout to be iuſtified by the Greek Copies: it is euident that the accuſations againſt him, muſt needs cleaue ſtill vnto him; vntill ſuch time as his proctors can get ſome Greek copies to cleare him by.

RHEM. 47.] 8. And laſtly, if ſome other Latine Fathers of ancient time read otherwiſe either here, or in other places, not all agreeing with the text of our vulgar Latine, the cauſe is, the great diuerſitie & multitude that was then of Latine Copies, (whereof *S. Ierom* complaineth) till this one vulgar Latine grew onely into vſe. Neither doth their diuers reading make more for the Greeke then for the vulgar Latine, differing oftentimes from both, as when *S. Ierom* in this laſt place readeth, *Si ſic eum volo manere, li. 1. adu. Iou.* it is according to no Greeke Copie now extant. And if yet there be ſome doubt, that the reading of ſome Greeke or Latine Fathers, differing from the vulgar Latine, be a check or condemnation of the ſame: let Beza, that is, let the Aduerſary himſelfe tell vs his opinion in this caſe alſo. *Whoſoeuer (ſaith he) ſhall take vpon him to correct theſe things* (ſpeaking of the vulgar Latine Tranſlation) *out of the ancient Fathers writings, either Greek or Latine, vnleſſe hee do it very circumſpectly, and aduiſedly, hee ſhall ſurely corrupt all, rather then amend it, becauſe it is not to bee thought, that as often as they cited any place they did alwaies looke into the book, or number euery word*: As if hee ſhould, Wee may not by and by thinke that the vulgar Latine is faulty and to bee corrected, when wee reade otherwiſe in the Fathers, either Greek or Latine becauſe they did not alwaies exactly cite the words, but followed ſome commodious and godly ſenſe thereof.

Præſat. in 4. Euang. ad Damaſum.

Præfat. citat.

The anſwer to the 47 Section.

CARTVV. And if the multitude of Latine copies hurt the authoritie of your vulgar amongſt the Latine Fathers, becauſe (after it was ſet forth) there were many other tranſlations abroad in their hands. Why did they hurt it, vnleſſe it were becauſe the Fathers eſteemed other tranſlations (in diuers points) better then it? for they were neither ſo proud, nor ſo negligent, as to haue left the old Interpreter in thoſe places wherein they eſteemed him to haue approched neerer vnto the truth: eſpecially ſeeing your vulgar is ſaid to haue had *Damaſus* the Popes commendation, to whoſe voyce you would beare the world in hand that the Fathers gaue no leſſe reuerence, then to an Oracle from heauen. If therefore the Latine Fathers forſooke the old Interpreter, when he was freſh and new, and therefore furtheſt from corruption. How much more would they, if they were now aliue, in many places let him goe peaking alone after he hath been ſo corrupted as hath been before declared, and is further euident by the multitude of Latine Copies differing one from another, by farre greater diuerſities, then the Greeke Copies doe: ſo that if it were an impoſſible thing to make choyce of the truth of Greeke Copies, becauſe of their diuerſitie: it is much more impoſſible to pick out the truth of the old tranſlation, encumbred with ſo many and great varieties.

Looke the King of Spaines great Bible.

RHEM. 48. Thus then wee ſee that by all meanes the old vulgar Latine tranſlation is approued good, and better then the Greek Text it ſelfe, and that there is no cauſe why it ſhould giue place to any other Text, copies, or readings. Mary if there bee any faults euidently crept in by thoſe that heeretofore wrote or copied out the Scriptures (as there hee ſome) then wee grant no leſſe, then wee would grant faults now adaies committed by the Printer, and they are exactly noted of Catholicke writers, namely in all *Plantines* Bibles ſet forth by the Diuines of *Louain*. And the holy Councell of *Trent* willeth that the vulgar Latine text bee in ſuch points throughly mended, and ſo to bee moſt authenticall: Such faults are theſe, *In fide*, for *in fine*: *præſcientiam*, for, *præſentiam*: *Suſcipiens*, for *Suſpiciens*: and ſuch like very rare, which are euident corruptions made by the copieſts, or grown by ſimilitude of words. Theſe being taken away, which are no part of thoſe corruptions and differences before talked of, we tranſlate that Text which is moſt ſincere, and in our opinion, and as wee haue proued incorrupt. The Aduerſarie

The few and ſmall faults negligently crept into the vulgar Latine tranſlations. Seſſ. 4.

contrary, translate that text, which themselues confesse both by their writings and doings, to be corrupt in a number of places, and more corrupt then our vulgar Latine, as is before declared.

The Answer to the 48 Section.

CARTVV. *Thus then* we may *see*, that all the sope, niter and scouridge, that the Iesuites are able eyther to beg, to borrow, to steale, or otherwise to come by: are not able to cleanse the vulgar translation, from the filth of blood, eyther wherein it was first conceiued, or which it hath gathered, from some hundred yeares by passing through so manie filthie hands of vnlearned Monkes; from the which the Greek copies, haue had great freedome and rest: because vntill a few yeares ago, wherin the Popish shauelings haue been somewhat wakened, by the professors of the Gospell: their vnskilfulnesse in the Greek tongue, was so notorious, that they caused it to come into prouerb: *It is Greek cannot be red.* yea wee doubt not, but apparant vnto all indifferency: that it is not onely cleansed from the filth thereof but that the more they haue laboured to rub and skoure it, the fouler it appeareth, to all that haue not willingly closed their eyes against the trueth, which, that it may more euidentlie and without contradiction be vnderstood; go to, you Iesuites, and after a vomit of your dogged stomack discharged against the Greek copies, almost in a continuall vntruth. Heare the most trew and modest charge, that shall be obiected against the insufficiences of your vulgar translation, in one kinde alone, Where, far be it from vs that we should take advantage of that which may probably bee deemed, to haue crept in, by the slip either of *pen or print*. For it were not onely a poynt of vnfaithfulnes, but of mere folly, in such an infinit number of foule corruptions, whereof the mower may (in a manner) fill his arme, labouring in this feild: once so much as to stoupe after these slippes, before the other were cut down. Although (euen in them also) the loue that popery is in with error, may euidently appeare: which counting them slippes of pen, haue not yet in so many yeares, & after so many impressions, caused them to be amended: VVhereby they bewray how they dote after lies, which will not farme out that which (in their vulgar rranslation) they are constrained to confesse, to be sowtage or kitchin stuff: so much more intollerable, as some of these corruptions are blasphemous: as in stead that the greek hath, that Christ committed himselfe vnto him (meaning God) that iudgeth iustly: it hath, that he committed himselfe to him, that iudgeth vniustly. For we had rather lay this fault being so grosse, vpon the writer then vpon the translator. And albeit the Iesuites retaine it dreaming of a sense to make this interpretation stand: yet it is manifoldlie confuted and cannot be admitted without foule and grosse error. Yet *Rom.12.* they haue left the old translator which saith *not defending your selues*, and followed the Greek with vs, which is not *reuenging* your selues. In the corruptions of the vulgar, which shall be layd forth: let the reader vnderstand that they are all conuinced by the generall consent of all the Greeke copies which are known at this day, by the Syrian Paraphrast, by their own interlineal, & by circumstance of the place, in diuers places most euident, in other some pregnant & apparant enough, to such as haue any singlenesse of eie to look vpon them. Amongst the corruptions that stand in addition, let that be for example, which is *Luk.2.18. And concerning those things spoken by the shepheards.* VVhere beside the superfluitie, there is no good sense, Secondly, *Iohn 2.15. he made as it were a whipp*: where is added *as it were*: which beside the falsifying the storie, can hardly haue any tollerable vnderstanding. Againe *Iohn. 8.19.* if you know me *perhaps* you might know my father. VVhere *perhaps* is dangerously added, fauouring the heresy **of Arius**: considering that our Sauiour Christ otherwhere also doth preciselie affirm, that he that seeth him, seeth the father. *Hebrew.3.14. If yee keepe the beginning of his substance firme vnto the end*: where he hath added *his*, not onely to the obscurling of the argument of the Apostle, but to insinuate thereby an aduantage to the *Arians*, that Christ had a beginning of his substance. And these may suffice for a tast of addition. The detractions follow. *Mat. 6.* the conclusion of the Lords prayer is wholy left out. *Mark 9.38. because he followed not vs*, left cleane out. *Mark.13.14.* where is left out *which was spoken by the prophet Daniell.* Also in the same chapter, *neyther do you meditate* left out. *1.Cor.4.4. to my selfe* left out. Diuers also of detractions, detract from the truth which is in controuersie, *Mat.17.* where it is said *Elias shall come*, there is left out *first*, for the maintenance of theirs, & the Iewes idle fable of *Elias*, cõming a few yeares before the worlds end, *Rom.11. But if it be of Works now it is not of grace otherwise, &c. Heb.1.3. by himselfe* left out: which is verie effectuall to exclude all mans merits with other meanes whatsoeuer in the matter of our saluation, & therfore went to the heart of their sinfull sacrifice: and is prooued that it ought not to be left out, by the other member of the verse. The altrations are infinite almost, and those often of waight. *Math.1.23. born in her*, for *begotten in her.* And in the same verse and other-where, in *sleepe* for *in dreame. Mark.3.92.* Cyltie of *eternall sinne*, for eternall iudgement. *Math.26.30.* when *they had said an hymn*, for when they had sung an hymn. *Ioh.6,45.* shall be *teach-able of God*, for shall bee *taught of God. Rom. 1. 13. hatefull vnto God*, for *haters of God. Rom.14.5. Let him abound in his own sense*, for *let him bee perswaded fully in his own minde. 1.Cor.15.51. Wee shall all indeed rise againe, but wee shall not all bee changed*; for *wee shall not all sleepe, but wee shall all be changed.* Of which reading of the vulgar *Ierome* denyeth that there is any warrant in the Greek copies. *Gal.3.1.* The old hath, that Christ was *proscribed*, which is a Law word, signifying a man whose substance (for debt or some crime) is set to publicke sale: where the Apostle setteth forth, that Christ was (by *Pauls* preaching and administring the Sacraments) so pourtraied and painted before their eies, as if hee had beene crucified among them. *Heire by God*, for *heire by Christ*: as both the phrase of the Scripture, and the circumstance of the place conuinceth. And often in the aduantage of their Popish doctrine, as *Ioh.14.* for this *the holy Ghost shall bring to your remembrance whatsoeuer I haue said vnto you*, to further the Churches vnwritten verities, it hath *Hee shall suggest whatsoeuer I shall say vnto you.* For the merite of workes, in *Ephes.2.* in stead of, *God hath created vs vnto good workes*, it hath *in good workes.* And *Hebr.13.* in stead of, *with such sacrifices God is delighted*, it hath is *promerited. Luk.10.* for whatsoeuer thou spendest *more*, it hath, whatsoeuer thou shalt *supererogate. Luk.1.* for *looked on the low estate of his handmaid*, it hath *the humility of his handmaid*: And in the same place, for had *freely graced*, it hath *full of grace. Colloss. 2 23.* In *superstition* for in *Wil-worshipp*, thereby to make way to the inuentions of their own braine. *Ephes.5.* (for multiplication of Sacraments) in stead of a great *Mysterie*, it hath *Sacrament.* And *Luk.22.20.*

Addition.

Iohn 14.

Detraction.

Alterations.

Hieron. Mineto. & Alexan.

for

For *this cup is the new Teſtament*, it hath, *this is the cup*: thereby to auoyd the euidence of the figuratiue ſpeech, *Heb.* 5. 11. which *cannot be expounded*, for which is hard to be expounded: thereby to defend the Popiſh opinion of the ſin againſt the holy Ghoſt. *Heb.* 7. 25. *To ſaue for euer*, for *to ſaue wholly, or throughout*. *Heb.* 9. 14. *By the holy ſpirit*, for, *by the eternall*, in fauour of their wicked opinion that our Sauiour Chriſt is high Prieſt, onely in regard of his humanitie, and not in regard of his diuinitie, with numbers of others, the iuſt treatiſe whereof would require a whole booke.

RHEM. 49. And if we would here ſtand to recite the places in the Greeke, which Beza pronounceth to be corrupted, we ſhould make the reader to wonder, how they can either ſo plead otherwiſe for the Greek text, as though there were no other truth of the new Teſtament but that: or how they tranſlate onely that (to deface, as they thinke, the old vulgar Latine) which themſelues ſo ſhamefully diſgrace, more then the vulgar Latine, inuenting corruptions where none are, nor can be, in ſuch vniuerſall conſent of all, both Greeke and Latine copies. For example, *Math.* 10. *The firſt Simon, who is called Peter*. thinke (ſaith Beza *in annot. Nou. Teſtam. an.* 1556.) this word πρῶτος *firſt*, hath been added to the Text of ſome that would eſtabliſh Peters primacie. Againe; *Luk.* 22. The Chalice *that is ſhed for you*. It is moſt likely (ſaith he) that theſe words being ſometime but a marginall note, came by corruption out of the margent into the text. Againe, *Acts* 7. Figures which they made, *to adore them*. It may be ſuſpected (ſaith he) that theſe words, as many other, haue crept by corruption into the text out of the margent. And 1. *Cor* 15. He thinketh the Apoſtle ſaid not νῖκος, *victorie*, as it is in all Greeke copies, but νεῖκος, *contention*. And *Acts* 13. he calleth it a manifeſt error, that in the Greeke it is 400 yeares, for 300. And *Acts* 7. *v.* 16. he reckoneth vp a whole catalogue of corruptions, namely, *Mark.* 12 *v.* 42. ὅ ἐστι κοδράντης, *Which is a farthing*: and *Acts* 8. *v.* 26. αὕτη ἐστὶν ἔρημος, *This is deſart*. And *Acts* 7. *v.* 16. the name of *Abraham*, and ſuch like. All which he thinketh to haue been added or altered into the Greeke Text by corruption.

The Caluiniſts confeſſing the Greeke to be moſt corrupt, yet tranſlate that onely, & hold that only for authenticall.

RHEM. 50. But among other places, he laboureth exceedingly to proue a great corruption, *Acts* 7. *v.* 14. where it is ſaid (according to the *Septuaginta*, that is, the Greeke text of the old Teſtament) that *Iacob* went downe into Egypt with 75. ſoules. And *Luk.* 3. *v.* 16. he thinketh theſe words, τοῦ κωναν, *Which was of Cainan*, to be ſo falſe, that he leaueth them clean out in both his editions, of the new Teſtament, *Anno dom.* 1556. and 1565. ſaying, that he is bold ſo to do, by the authoritie of *Moſes*. VVhereby hee will ſignifie, that it is not in the Hebrew text of *Moſes*, or of the old Teſtament, and therefore it is falſe in the Greek of the new Teſtament. Which conſequence of theirs (for it is common among them, and concerneth all Scriptures) if it were true, all places of the Greek text of the new Teſtament, cited out of the old, according to the *Septuaginta*, and not according to the Hebrew (which they know are very many) ſhould be falſe, and ſo by tying themſelues onely to the Hebrew in the old Teſtament, they are forced to forſake the Greek of the new: or if they will maintaine the Greek of the new, they muſt forſake ſometime the Hebrew in the old. But this Argument ſhall be forced againſt them elſe-where.

They ſtanding preciſely vpon the Hebrew of the old, and Greeke text of the new Teſtament, muſt of force deny the one of them.

The Anſwer to the 49. and 50. Sections.

CARTVV. Notwithſtanding theſe ſwiniſh Ieſuites tread the pearles of the Greeke Copies vnder their filthy feet, and that either without any manner of reaſon at all, or elſe with ſo ſmall reaſon, as will hardly iuſtifie them to be reaſonable creatures: yet can they not beare that Maſter Beza ſhould (with great probabilitie and likelihood of truth) ſo much as ſuſpect the Greek Copies. For they are not able to ſhew one onely place that he hath corrected, contrary to a whole conſent of the Greek Copies. They may condemne without reaſon, he may not ſuſpect, with great probabilitie thereof. They may ſet in the Text what pleaſeth them, contrary to the authority of all the Greeke copies: he may not vtter his opinion in his ſcholies and annotations vpon the text. They cannot beare to be charged with their preſent errour: but he muſt beare the blame of ſlips and errours which are paſt, and now are reformed. VVherefore, either their hatred is ſo great againſt the Greeke Copies, that they cannot abide M. Bezas modeſt and ſhamefaſt reprehenſions of them, vnleſſe he ſhould flatly condemne them, as they doe: or elſe their equitie is ſo little, that they can ſee a mote in his eye, when they perceiue not the beame that is in their owne. And if the places were ſo many, wherein M. Beza *pronounceth the Greeke to bee corrupted, that they would make the reader to wonder*: you haue done very fooliſhly, which (in the great ſtore you pretend, haue repeated the moſt places twice, and that of *Cainan*, thrice at the leaſt in this booke: bewraying thereby, how (in great want of abilitie of accuſing him iuſtly) the will and deſire to accuſe, was out of all meaſure. Yet ſpeake we not this, as taking vpon vs M. Bezas defence, without all exception. For we haue ſhewed *Acts* 13. how the Greeke Copies do well agree with the truth: ſo we hope that the ſame might be performed in other appearances of contradiction, euen in the two moſt difficu teſt places of all other, which are in the ſeuenth of the *Acts*. And touching that of the 75. ſoules beſide *Iacob*, it accordeth well with the number which *Moſes* particularly reckoned vp; *Geneſ.* 46. where (beſide Iacob) are mentioned 75. perſons. Neither doth S. *Stephen* affirme, that 75. perſons came into Egypt: but declareth in that number the whole family of *Iacob* was, before he came to Egypt: that when men knew, that it came in ſo many yeares to no greater a ſumme then 75. perſons, reckoning alſo the 4. wiues of *Iacob*, and two ſonnes of *Iehuda* that were dead: they might the more cleerely ſee the wondrous and miraculous bleſſing which followed before their departure from Egypt. The other place which ſeemeth likewiſe irreconcileable, concerning *Abrahams* bying of a peece of ground at *Sichem*, of the ſonnes of *Emor*: is cleare as the ſunne at noone dayes: if this place of the *Acts* be compared with the places of *Gen.* 12. 3. 4. and 33. 19. 20. for in the former of theſe places it is euident that *Abram* had built an Altar vnto the Lord in the very ſelfe ſame place which *Iacob* (in the latter of theſe chapters) is ſaid to haue bought for 100. peeces of money Now if *Abraham* would not bury his wife in that land wherein he was a ſtranger, but in ground bought with his owne money: much leſſe would he build an Altar to ſerue the Lord with, but vpon a purchaſe thereof made. It appeareth therefore, that S. *Stephen* might (with as good right) call it the place which *Abram* bought, as that which *Iacob* bought; both of them hauing bought the place. Neither can it ſeeme ſtrange vnto any, that *Iacob* purchaſed the ſame againe, that his grand-father had bought before: if they remembred that the Fathers were often iniured and depriued of VVelles and other things that they had

Look verſe 14. how Ierome reconcileth theſe places which the Ieſuits thinke irreconcileable in his queſtions vpon Geneſis. Look Tremellius & Iunius in their annotations vpon Gen. 46. Verſ. 26.

Gen. 26.

had gotten, especially amongst a people, who (in all kinde of impietie and iniustice) were now come almost to the top. And that it was S. *Stephens* meaning to note out *Abrahams* purchase, rather then *Iacobs*; it may partly appeare in that he maketh no mention of a certaine price paid for the ground; which notwithstanding is twice precisely made mention of in the purchase of *Iacob*. And if the places were of that difficultie, that we were not able to cleare them: yet (for our parts) we had rather confesse our owne ignorance; then to charge a full consent of Greek copies with an vntruth. And although it should be true, which M. Beza suspecteth some where of the Greeke Copies: It followeth not, that the truth, or any part of the truth is fallen from the Greek copies: considering that the corruptions suspected of him, are not such; but by either circumstance of the place, or conference of other places of Scripture, the repaire may be made.

Gen. 33. 19. Ioſ. 24. 31.

Last of all, where they assigne such contrarietie, between the testimonies cited according to the 70. interpreters in the new Testament, and the Hebrew text in the old; that either we must be driuen *in cleauing to the Hebrew of the olde, to forsake the Greeke of the new; nor in cleauing to the Greek in the new, to forsake the Hebrew in the old*: they declare themselues to be verie trifelers, & to abuse their readers too impudently. For they know that we are able to iustify euery place cited out of the 70. by the Apostles and Euangelists, to be agreeable with the Hebrew, and (in some diuersitie of words) to haue the same sense; at the least to haue no sense repugnant to that in the Hebrew: which is manifest by this, that where the 70. differed in sense, there they leauing the 70, whom they so desirouslie followed (for support of the Gentiles acquainted therewith) follow the Hebrew text. And as this is manifest by experience, so it is obserued expresly of *Ieromie*.

Hierom. prolog. 15. lib. in Esai.

RHEM. 51. By this little, the Reader may see what gay Patrones they are of the Greek Text, and how little cause they haue in their own iudgements to translate it, or vaunt of it, as in derogation of the vulgar Latine translation, and how easily wee might answer them in a word why wee translate not the Greek: forsooth because it is so infinitely corrupted. But the truth is, wee doe by no meanes grant it so corrupted as they say, although in comparison wee know it lesse sincere and incorrupt then the vulgar Latine, and for that cause and others before alleaged, we preferre the said Latine, and haue translated it.

They say the Greek is more corrupt then wee will grant them.

The Answer to the 51 Section.

CART VV. Doubt not (good reader) but the Iesuites are like to bruste for anger, to vnderstand that we are so well prepared, to proue both that the princely garments are not worn vpon the Greek originals for the space of aboue fifteene hundred yeares, wherein they haue passed from hand to hand in the horrible desart of this wicked world: and that both the bread and apparell of the olde translator, setting out some hundreth yeares after it, if euer it were clad and vitailed, in any possible measure of a translation? yet that now it is so patched and so peeced, so hoary and so mouldly, that any man (that asketh counsell of the Lord) may easily see, that neyther it commeth so far as the Iesuits do pretend, neither hath food and rayment, able to feed or cloth the children and heires of so great a King. And where hauing no more shamefastnesse in their forehead, then they haue haire on their bald pates: they haue taken this boldnes to say, that *the Greek is not so corrupt as we say, although the olde translator be lesse corrupted then the Greeke*: vnto whom what may we answer better, then that which our Sauiour Christ answered vnto the Deuill confessing him to be the son of God, *hold your peace*. For beside that the truth cannot beare any praise of such foule mouthed enemies as these be: their praise (inferior to the Deuils in truth) is alwaies to the same end that his, that is wholy tending to the destruction of the trueth. *The Greeke is not so corrupt as we say.* O impudency: as if there were any, that hath cald down the royall value of the originall Greeke, as you haue done, *Though (in comparison) wee know it lesse sincere and corrupt, then the vulgar Latine.* O noble commenders of the Greek copies. Could you haue set them lower then vnder the vulgar? You might aswel haue set heauens vnder the earth: cõsidering that the Greek original being borne in heauen, your vulgar sprung out of the dust. How doth also this agree, with your owa saying: which affirme that you haue forsaken the poynting of the Latine to follow the *poynting* of the *Greeke* And if the Greeke hath kept the trew poynting, why should it not keep the trueth of words. And if your Latine haue lost the true poynting (without the which hee that readeth the Scripture is like him that rideth without a bridle) why should it not rather be said, to haue lost the truth of the words and sense, then the Greek which keepeth the trueth in poynting.

Mark. 1.

The last page of their preface.

RHEM. 52. If yet there remaine one thing which perhaps they will say, when they cannot answer our reasons aforesaid: to wit, that wee preferre the vulgar Latine before the Greek text, because the Greek maketh more against vs: we protest that as for other causes we preferre the Latine, so in this respect of making for vs or against vs, we allow the Greek as much as the Latine, yea in sundry places more then the Latine, being assured that they haue not one, and that wee haue many aduantages in the Greeke more then in the Latine, as by the Annotations of this new Testament shall euidently appeare: namely, in all such places where they dare not translate the Greek, because it is for vs, and against them; as when they translate δικαιώματα, *ordinances*, and not, *iustifications*, and that of purpose, as Beza confesseth, *Luk.* 1. 6. παραδόσεις, *ordinances* or *instructions*, and not, *traditions*, in the better part. 2. *Thes.* 2. 15. πρεσβυτέρους, *Elders*, and not *Priests*: εἰδώλα, *Images* rather then *Idols*. And specially when S. *Luke* in the Greeke maketh so much for vs, (the vulgar Latine being indifferent for them and vs) that Beza saith it is a corruption crept out of the margent into the text. VVhat need these absurd deuises, and false dealings with the Greeke text, if it made for them more then for vs, yea if it made not for vs against them? But that the Greeke maketh more for vs, see 1. Cor. 7. In the Latine, *Defraud not one another, but for a time that you giue your selues to prayer.* in Greeke, *to fasting and prayer.* Act. 10. 30. In the Latine *Cornelius* saith, *From the fourth day past, vntill this houre, I was praying in my house, and behold a man, &c.* In the Greeke, *I was fasting and praying.* 1. Io. 5. 18. In the Latine, *We know that euery one which is borne of God, sinneth not, but the generation of God preserueth him, &c.* in the Greek, *but he that is borne of God, preserueth himselfe.* Apoc. 22. 14. In the Latine, *Blessed are they that wash their garments in the blood of the lambe, &c.* In the Greeke, *Blessed are they that do his Commandements.* Rom. 8. 38. Certus sum, &c. I am sure that neither death nor life, nor other

VVee preferre not the vulgar Latine text as making more for vs. The Greek text maketh for vs more then the vulgar Latine.

For the reall presence. *Luk.* 22. 20

For fasting.

For free will.

Against onely faith.

other creature is able to separate vs from the charitie of God, as though he were assured, or we might and should assure our selues of our predestination. in the Greeke, πέπεισμαι, I am probably perswaded, that neither death nor life, &c. In the Euangelists, about the Sacrifice and B. Sacrament, in the Latine thus: *This is my bloud that shall be shed for you*: and in S. *Paul*, *This is my body which shall be betrayed or deliuered for you*: both being referred to the time to come, and to the Sacrifice on the Crosse. In the Greeke, *This is my bloud which is shed for you*: and, *my body which is broken for you*: both being referred to that present time when Christ gaue his body and bloud at his supper, then shedding the one and breaking the other, that is, sacrificing it sacramentally, and mystically. Loe these and the like our aduantages in the Greeke more then in the Latine.

Against speciall assurance of saluation. For the sacrifice of Christs Body and Bloud.

The answer to the 52. Section.

CARTVV. The principall cause that hath made you take armes against the Greek copies: is that you are not of God, and therefore cannot abide the words of God. Thereupon it commeth, that the old translation as it is further from the word of God, smacketh you better then the Greek copies doe. And although you may sooner get water out of a flint, then anie reliefe of your cause from the Greek copies: yet if it were possible for trueth to helpe to maintaine a lye, it were yet vnpossible for you to like of it: and therefore although wee are assured that you had great aduantage out of the vulgar which is a great cause, that maketh you stand so close vnto it, and no aduantage at all out of the Greek (as partly hath and further shall appeare) yet we know that you haue a further fetch in preferring the hand-maide vnto her mistres: which is thereby to vndermine all authoritie of the holy Scripture, that (it being ouer-thrown) the Popes decrees might ride on horseback? which cannot take breath, as long as the authoritie of the holy Scripture remaineth. And if it be as you say, that the Greek serueth your turne better then the vulgar: you beare vs witnes (at vnawares) that the small estimation which we haue your vulgar in, procedeth not of any feare, that we stand in, lest he should hurt our cause. Ioh. 8.47.

RHEM. 53. But is the vulgar translation for all this Papisticall, and therefore doe wee follow it? (for so some of them call it, and say it is the worst of all other) If it bee, the Greek (as you see) is more, and so both Greek and Latine, and consequently the holy Scripture of the new Testament is Papisticall. Againe, if the vulgar Latine bee Papisticall, Papistry is very ancient, and the Church of God for so many hundred yeares wherein it hath vsed and allowed this translation hath beene Papisticall. But wherein is it Papisticall? forsooth in these phrases and speeches, *Pœnitentiam agite. Sacramentum hoc magnum est.* AVE GRATIA PLENA. *Tabbus hostijs promeretur Deus*, and such like. First, doth not the Greek say the same? See the Annotations vpon these places. Secondly, could hee translate these things Papistically or partially, or rather Prophetically, so long before they were in controuersie? Thirdly, doth hee not say, for, *Pœnitentiam agite*, in another place, *Pœnitemini*: and doth hee not translate other Mysteries, by the word *Sacramentum*, as *Apoc.* 17. *Sacramentum mulieris*, and as hee translateth one word, *Gratia plena*, so doth hee not translate the very like word, *Plenus vlceribus*, which themselues doe follow also? is this also Papistry? When hee said, *Heb.* 10. 29 *Quanto deteriora meretur supplicia. &c.* and they like it well enough, might hee not haue said according to the same Greek word, *Vigilate vt mereamini fugere ista omnia & stare ante filium hominis*, *Luk.* 21. 36. and, *Qui merebuntur sæculum illud & resurrectionem ex mortuis, &c. Luk.* 20. 35. and, *Tribulationes quas sustinetis, vt mereamini regnum Dei pro quo & patimini*, 2. *Thess.* 1. 5. Might hee not (wee say) if hee had partially affectated the word merit, haue vsed it in all those places, according to his, and your own translation of the same Greek word, *Heb.* 10. 29? which hee doth not, but in all these places saith simply, *Vt digni habeamini*, and *Qui digni habebuntur*. And how can it bee iudged Papisticall or partiall when he saith, *Tabbus hostijs promeretur Deus*, *Heb.* 13? Was *Primasius* also; S. *Augustines* scholler, a Papist for vsing this text, and all the rest that haue done the like? Was S. *Cyprian* a Papist, for vsing so often this speech, *Promereri Dominum vestris operibus, pœnitentia, &c.* or is there any difference, but that S. *Cyprian* vseth it as a deponent more Latinely, the other as a passiue lesse finely; Was it Papistry to say *Senior* for *Presbyter*, *Ministrantibus* for *sacrificantibus*, or *liturgiam celebrantibus*, *simulachris* for *idolis*, *fides tua te saluum fecit* sometime for *sanum fecit*. Or shall wee think that hee was a Calfinist for translating thus, as they thinke hee was a Papist, when any word soundeth for vs? The Protestants condemning the old vulgar translation as making for vs condemne themselues. Against D. Sand. Rocke p. 147. See Kimnit. in exam. Concil. Trid. sess. 4. Matth. 3. 12. Ephes. 5. Luk. 1. Hebr. 13. Mark 1. μετανοεῖτε. ἐλεημοσύνας. It is void of all partiality. Luk. 16. 20 No. Test. 1580. In Epist. ad Heb. Epist. 14. & 18.

The Answer to the 53. Section.

CARTVV. It were (doubtles) vnworthie the name of a translation, that should be inferiour to the vulgar. Howbeit wee charge not the old translator of Popery, and impute not all the corruptions in the vulgar to the translator: but rather to the enemie, which sow tares in his field: albeit as (hath bin said) he might some where preiudice the trueth, not thinking of it. As for the testimonies both here and in the former section, they are discussed in their proper places.

RHEM. 54. Againe, was he a Papist in those kind of words onely, and was he not in whole sentences? As, *Tibi dabo claues &c. Quicquid solueris in terra, erit solutum & in cœlis*, and *Quorum remiseritis peccata, remittuntur eis*, and, *Tunc reddet vnicuique secundum opera sua*, and, *Nunquid potest fides saluare eum? Ex operibus iustificatur homo & non ex fide tantum*, and, *Nubere volunt, damnationem habentes, quia primam fidem irritam fecerunt*, and *Mandata eius grauia non sunt*. And *Aspexit in remunerationem*. Are all these, and such like, Papisticall translations, because they are most plaine for the Catholicke faith which they call Papistry? Are they not word for word as in the Greek, and the very words of the holy Ghost? And if in these there bee no accusation of Papisticall partialitie, why in the other? Lastly, are the ancient Fathers, Generall Councels, the Churches of all the VVest part, that vse all these speeches and phrases now so many hundred yeares are they all Papisticall? Bee it so, and let vs in the name of God follow them, speake as they spake, translate as they translated, interpret as they interpreted, because wee beleeue as they beleeued. And thus farre for the sense of the old vulgar Latine translation, and why wee translated it before all others. Now of the manner of translating the same. The papistry thereof (as they terme it) is in the very sentences of the holy Ghost, more then in the translation. Math. 16. Iohn 20. Math. 16. Iam. 2. 1. Tim. 5. 1. Iohn 5. Heb. 12.

The Answer to the 54. Section.

CARTVV. We grant they are *word for word as in the Greek.* And therefore vnleſſe wee ſhew that Poperie leaning vpon them, falleth to the ground, and that is not onely ſtaied by them, but deſtroyed of them. We will willingly confeſſe, our ſelues moſt vnworthie eyther of the defence of ſo good a cauſe, or of the places which wee occupy in the Church of God. In the meane ſeaſon your beggery is to impudent which take that for graunted, wherein you haue been alwaies (in the face) reſiſted, And if wee would trifle out the time, as you doe; we could for fiue or ſix ſentences which you bring, as ſeeming to to ſmyle vpon you; alledge fiue or ſix hundreth, which doe ſo apparantly frowne vpon your Poperie, as at the verie ſight of them it falleth down dead. If you had any generall Councils or any other auncient fathers of the weſt part, beſide *Cyprian* and *Primaſius* to warrant your phraſes by: we doubt not, but you would haue made them ſpeake: which handle the matter ſo cunninglie, that the dumbe in your cauſe, and ſometime thoſe which are eloquent againſt it, are notwithſtanding (for want of others) compelled to ſpeake for it. As for the two fathers alledged: let the reader looke the anſwer in the proper place.

The manner of this tranſlation, and what hath been obſerued therein.

RHEM. 55. IN THIS OVR TRANSLATION, becauſe we wiſh it to bee moſt ſincere, as becommeth a Catholick tranſlation, and haue indeuoured ſo to make it: we are very preciſe and religious in following our Copie, the old vulgar approued Latine: not onely in ſence, which wee hope we alwayes doe, but ſometimes in the very words alſo and phraſes, which may ſeeme to the vulgar reader, and to common Engliſh eares, not yet acquainted therewith, rudeneſſe, or ignorance: but to the diſcreet reader, that deeply weigheth and conſidereth the importance of ſacred words and ſpeeches, and how eaſily the voluntary tranſlator may miſſe the true ſence of the holy Ghoſt, we doubt not but our conſideration and doing therein, ſhall ſeeme reaſonable and neceſſary: yea and that all ſorts of Catholike Readers will in ſhort time thinke that familiar, which at the firſt may ſeeme ſtrange, and will eſteeme it more when they ſhall otherwiſe * bee taught to vnderſtand it, then if it were the common knowne Engliſh.

** See the laſt table at the end of the booke*

Certaine words not Engliſh, nor as yet familiar in the Engliſh tongue,

Amen.
Alleluia
Non. Teſt. Ann. 1580.
Bib. an. 1577
Paraſceue.
Mark. 14. v. 42.

Paſche.
Azymes.
Bib. 1577.
Mat. 26. 17

Neophyte.

Why we ſay, our Lord, not the Lord (but in certaine caſes) ſee the annotations 1. Tim. 6. pag 585.

Catholicke termes proceeding from the very text of Scripture.

For example, we tranſlate often thus, *Amen, Amen, I ſay vnto you.* Which as yet ſeemeth ſtrange, but after a while it will be as familiar, as *Amen* in the end of all prayers and Pſalmes. And euen as when wee end with *Amen*, it ſoundeth farre better then *So be it*: ſo in the beginning *Amen, Amen*, muſt needs by vſe and cuſtome ſound farre better then *Verily, Verily.* VVhich indeed doth not expreſſe the aſſeueration and aſſurance ſignified in this Hebrew word. Beſides that it is the ſolemne and vſuall word of our Sauiour to expreſſe a vehement aſſeueration, (*See annot. Io. 6. 8. verſ. 34. and Apoc. cap. 19. verſ. 4.*) and therefore is not changed, neither in the Syriack, nor Greek, nor vulgar Latine Teſtament, but is preſerued and vſed of the Euangeliſts and Apoſtles themſelues, euen as Chriſt ſpake it, *propter ſanctiorem authoritatem*, as Saint *Auguſtine* ſaith of this and of *Alleluia, for the more holy and ſacred authoritie thereof, lib. 2. Doct. Chriſt. cap. 11.* And therefore do we keepe the word *Alleluia. Apoc. 19.* as it is both in Greeke and Latine, yea and in all the Engliſh tranſlations, though in their booke of Common prayer they tranſlate it, *Praiſe ye the Lord.* Again, if *Hoſanna, Raca, Belial*, and ſuch like, be yet vntranſlated in the Engliſh Bibles, why may not we ſay *Corbona*, and *Paraſceue*: ſpecially when they Engliſhing this latter thus, *The preparation of the Sabboth*, put three words more into the text, then the Greek word doth ſignifie. *Math. 27. 62.* And others ſaying thus, After the day *of preparing*, make a cold tranſlation, and ſhort of the ſence, as if they ſhould tranſlate *Sabboth, the reſting.* For *Paraſceue* is as ſolemne a word for the *Sabboth* eue, as *Sabboth* is for the Iewes ſeuenth day, and now among Chriſtians much more ſolemner, taken for Good-friday onely. Theſe words then we thought farre better to keepe in the text, and to tell their ſignification in the margent, or in a table for that purpoſe, then to diſgrace both the text and them with tranſlating them. Such are alſo theſe words, *The Paſche, The feaſt of Azymes, The bread of propoſition.* VVhich they tranſlate, *The Paſſouer, The Feaſt of ſweet bread, The ſhew bread.* But if *Pentecoſt Acts 2.* be yet vntranſlated in their Bibles, and ſeemeth not ſtrange, why ſhould not *Paſche* and *Azymes* ſo remaine alſo, being ſolemne feaſts as Pentecoſt was? or why ſhould they Engliſh one rather then the other? ſpecially whereas *Paſſouer* at the firſt was as ſtrange as *Paſche* may ſeeme now, and perhaps as many now vnderſtand *Paſche* as *Paſſouer.* And as for *Azymes*, when they Engliſh it, *The feaſt of ſweet bread*, it is a falſe interpretation of the word, and nothing expreſſeth that which belongeth to the feaſt, concerning vnleaued bread. And as for their tearme of *ſhew Bread*, it is very ſtrange and ridiculous. Again, *if Proſelyte* bee a receiued word in the Engliſh Bibles, *Math. 23. Acts 2.* why may not we be bold to ſay, *Neophyte, 1. Tim. 3.* ſpecialy when they tranſlating it into Engliſh, do falſely expreſſe the ſignification of the word thus, *a yong ſchollar.* VVhereas it is a peculiar word to ſignifie them that were lately baptized, as *Catechumenus* ſignifieth the newly inſtructed in faith, not yet baptized, who is alſo a yong ſchollar rather then the other, and many that haue been old ſchollers, may be *Neophytes*, by differring baptiſme. And if *Phylacteries* be allowed for Engliſh, *Mat. 23.* we hope that *Didragmes* alſo, *Prepuce, Paraclete*, and ſuch ſuch like, will eaſily grow to be currant and familiar. And in good ſooth, there are in all theſe ſuch neceſſity, that they cannot conueniently be tranſlated, as when S. *Paul* ſaith, *Conciſio non circumciſio*: how can we but follow his very words and alluſion? And how is it poſſible to expreſſe *Euangelizo*, but as we do, *Euangelize*? For *Euangelium* being the Goſpell, what is *Euangelizo*, or *to Euangelize*, but to ſhew the glad tidings of the Goſpell, of the time of grace, of all Chriſts benefits? All which ſignifications is loſt, by tranſlating as the Engliſh Bibles do, I *bring you good tidings*, *Luk. 2. 10.* Therefore we ſay, *Depoſitum, 1. Tim. 6.* and, He *exinanited* himſelfe, *Philip. 2.* and, You haue *reflouriſhed*, *Philip. 4.* and, *to exhauſt*, *Heb. 9. 28.* becauſe we cannot poſſibly attain to expreſſe theſe words fully in Engliſh, and we think much better, that the reader ſtaying at the difficultie of them, ſhould take an occaſion to looke in the table following, or otherwiſe to aske the full meaning of them, then by putting ſome vſuall Engliſh words that expreſſe them not, ſo to deceiue the reader. Sometime alſo we doe it for another cauſe: as when we ſay, *The aduent of our Lord*, and, *Impoſing of hands*, becauſe one is a ſolemne time, the other a ſolemne action in the Catholicke Church, to ſignifie to the people, that thoſe and ſuch like names come out of the very Latine text of the Scriptures. So did *Penance, Doing penance, Chalice, Prieſt, Deacon, Traditions, Aultar, Hoſt*, and the like (which we exactly keepe as Catholicke tearmes) proceed euen from the very words of Scripture.

CARTVV,

The answer to the 55. Section.

CARTVV. As the Philoſopher ſaid of his work, that being ſet forth, it ſhould for the hardnes and darknes therof (as it were) be vn-ſet forth: ſo may it be verified in a good part of the Ieſuites tranſlation; that being tranſlated, it remaineth, partly for the ſottiſh ſuperſtition of keeping of words rather then ſenſe, and partly for the vnneceſſarie new fangledneſſe of forraine ſpeach, as it were vn-tranſlated. So is your *tranſlation* as little *Catholik*, as may be: as that which is ſo proud, ſo ſcornfull and diſdainfull, that none of the ruder ſort, can haue any acquaintance with it: whereas a good tranſlator will endeuour to deliuer to his reader, the meaning of his author which he tranſlateth, with all light & plainnes of ſpeach poſſible. VVhat are the *ſacred words and ſpeaches* for retaining whereof you are fallen into this ſeruitude? If you had tranſlated the Greek you might better haue pretended this. For we acknowledge the pens of the Apoſtles and Euangeliſts to haue been *ſacred*: which we cannot acknowledge, nor you cannot ſhew in the old tranſlator. Vnleſſe your Councell of *Trent* comming ſo many yeares after the olde tranſlator, was able then to make that ſacred, which had not been ſo before. *Cadres ſmall.*

But let us heare their examples. The firſt kind wherof is, of Hebrew words retained in the Greek text, and by the ſame reaſon to be contayned in all tranſlations. But this argument turneth not all together ſo round as you think. For it may well bee, that theſe words of *Amen*, *and Alleluia &c.* were well known, by the Apoſtles preaching to the Churches in that time. VVherefore the vſe of them then, when they were well and generallie knowne, was more iuſtifiable then now, when they are not ſo. And for the word *Amen*, firſt we haue the Apoſtle, which giueth iuſt weight thereof in a Greeke word, whereunto our yea anſwereth. Secondly the old tranſlator vſeth it as an indifferent thing, eyther to tranſlate it into Latine, or to let it remaine, as he found it in the Greeke text. Heere therefore the drudgerie of the Ieſuits is manifeſt. For notwithſtanding they eſteeme it not meet, that *Amen* ſhould be tranſlated: yet becauſe the vulgar hath tranſlated it, they haue alſo thought good to follow him therein. Thereby tying themſelues faſter vnto the vulgar, then the vulgar did tye himſelfe vnto the originall. Howbeit in retaining of the Hebrew words, which the originall doth vſe, they ſhould (for vs) haue paſſed without blame if by contrary practiſe of that which they profeſſe, they had not differed as much frō themſelues, as from us: yet deceiue themſelues in that they think they may keep *Corbana aſwell as wee keep Hoſanna, Raca, Beliall.* For Saint *Luke* hath tranſlated *Corbana Gazophylacium:* which is in our tongue a treaſurie, and tearmeth it alſo the *place* of the giftes of God. VVhich interpretation when none of the Apoſtles or Euangeliſts giue, in the words which we haue retained: it is euident, that they haue not that warrant of retaining this which wee haue of thoſe: much leſſe to keep the *Paraſceue*, which they ought aſwell to haue tranſlated into Engliſh, the tongue which they write in, as Saint *Luke* (forſaking the Hebrew and Syriack words) vſed the word that was proper vnto the tongue hee wrote in. And therefore you impudently face down the trueth, when you ſay that *Paraſceue is as ſolemne a word for the ſabaoth euen, as Sabaoth is for the Iewes ſeuenth day.* Neither is there more cauſes to leaue it vn-tranſlated, when we are not able, with like ſhortnes of our ſpeach, to attaine the full ſignification: then to leaue it vnturned, when the ſhortnes of our ſpeach, affordeth a ſentence in a ſmaller compaſſe of words then doth the originall. And if this be a ſufficient reaſon, to hold the tranſlators hand becauſe there are *three words in the tranſlation of Paraſceue, above that which is in the Greeke*: why haue you tranſlated *παρασκευὴ μαρτύρων put to open ſhame*, Nay, how commeth it to paſſe, that without all warrant of the Greeke, or circumſtance of the place, beyond the marke of the vulgar tranſlation, which you propounde vnto your ſelues, and that in text letters, you tranſlate *παρασκευασαν, they took order for buriall.* VVe know therefore that your Dirigie groats, and Trentall money, will make you lauiſh and rauill in your tranſlation, as much as your ſeruile minde maketh your dumb and mute in other places, where you might better ſpeak. In the reſt alſo, your compariſons are fooliſh. For if we haue retained certain words in their originall, becauſe our ſpeach fitteth them not ſo well: it followeth not therefore that you might doe that, where it is at hand and readie to ſerue the Greeke, or Hebrew word, Or if we haue ſometimes not vſed the benefite and wealth of our tongue: doth it follow therefore, that you may ſo doe? And if we ſeeking to tranſlate all the Greeke wordes, haue left ſome vntranſlated becauſe the Engliſh phraſe either did afford it vnto vs, or els ſtood as that time far from vs: doth it follow, that you ſhould retain thoſe words in a ſtrange tongue, which our tongue doth afford you, the tranſlation of which, we haue found out vnto your hand and which hath confirmation, by the common vſe and practiſe of our nation for many yeares together. Breifly, whereas our people by the grace of God, in knowledge of the word, through the meanes of a lightſome and plaine tranſlation, haue been deliuered out of Egypt: in ſteed that you ſhould haue added light where it is wanting, and plained that which is rough: you haue endeuoured, by your cloudy and hacked ſpeaches to bring in againe all confuſion and ignorance of God, and of his trueth. And if your danitie ſtomack could not brooke the feaſt *of the ſweete bread*; yet was there no cauſe for you, to accuſe it of *falshood* ſeing *ſweete bread*, and vnleauened bread (with vs) are all one. The tranſlation alſo printed at Geneua, hath *vnleauened bread*, But nothing taſteth you but *Azymes*, and that becauſe the people cannot chaw theſe cruſts of yours, or bones rather, which of purpoſe you ſet before thē, that they may depart hungrie from your table. Your interpretation of *παρουσία*; is falſe, without all manner of prooфes, framed out of your cruell & vnmercifull iudgement, of throwing all into hell which die without baptiſme: as if they were not planted in the houſe of God, before they be baptized: where the true vſe of baptiſm is towards thoſe, which we vnderſtand either by their own confeſſion, or by the couenant, to be already planted in the houſe of God. As for the meaning of the Apoſtle, it is euident that he would haue none drawn to the miniſtery of the word which is lately come to profeſſion of the Goſpell: and therefore your fantaſie of *a neophyte that hath been an old ſcholler* in the ſchoole of Chriſt (for ſo you muſt meane) implieth a manifeſt contradiction, and is all one, as if you ſhould ſay, he is a new olde plant, or a new olde ſcholler. For in thoſe that were not gathered from heatheniſh religion to the fellowſhip of the Goſpell, before the yeares of diſcretion: the ſame daie that they became true ſcholers, they became true plants, and contrariſe. VVherefore to be a *young ſcholler*, is the ſame thing in effect, as to be a yong plant: where *Neophyte*, to a bare Engliſhman is nothing at all, no more then *depoſitum, examined, exhauſt*: the foolerie and

1. Cor. 1. 20
Matth. 5. 18.
Luk. 23. 54
Mat. 27. 62.
Act. 8.

beastlines whereof, is euident to all men, seing our speach is able to yeeld the iust valuation of them: And if *our shewing the glad tidings*, be not significatiue to our nation, much lesse is your Euangelizing, which scarce one amongst a hundreth doth vnderstand.. And if you had learned that the doctrine of Christ vnder the Gospell, is not set forth sufficiently by the Greeke word, without a Trope of *synechdoche*, or as they call it καθ' ἐξοχην or & κατ' ἐξοχην, you might easilie haue known, that the same Trope being vnderstood in our *glad tidings*, would haue reached the Greek word, and whatsoeuer is signified by it, sufficiently. For εὐαγγελια was a Greeke word before the Gospell came into the world: and is vsed of Greeke authors, to signifie all manner of good newes, and nothing els. And therefore the word can properly signify no more now, then it did then. But the Euangelist chose that word especially to note, that where men are desirous to know good tidings, they should bestow both their eares to vnderstand this doctrine, which is onely worthie of that name. And if our translation liked you not, as you haue translated εὐαγγελιον Gospell: so you might haue translated εὐαγγελιζω to Gospell, and εὐαγγελιζων, Gospelling, with more vnderstanding of our people, and with as full attainment of the signification of the words, vnlesse you will confesse, that you haue fayled in turning εὐαγγελιον the Gospell. Lastly, if so much of the *signification is lost*, vnlesse *it be turned Euangelize*: how commeth it, that you, Mat. 11.5. haue translated it, *the Gospell is preached*. Heere therefore your drudgerie to the old interpreter, is again manifest, for notwithstanding you hold it ill turned vnlesse the Greek word be retained: yet because the old translator turneth it otherwise; you stick not contrary to your iudgment to turn it as he doth: so haue you no iudgment of your own, & the old translators iudgment (who by turning it now one way, and now another signifieth an indifferency of translation) you vtterly ouerthrow. But that which followeth, is more absurd: that the people must be depriued of the natural translation of the words, through your sottish desire of keeping of Latin words, which the vulgar vsed: which these lying spirits calling first the *Latine text of the Scripture*, after by & by call it, *the verie words of the Scripture*: as if the Scripture translated in the English tongue, were not as much the Scripture, as that which is translated into the Latine. For your *penance*, you must do penance: considering that Luk. 17.4. you turne the same word which you translate *doe penance, be penitent*. The same whip commeth to you, for your *aduent*: which in one and the same chapter and sense, turne it *comming* & *aduent* both. VVee are content you keepe your *Priest*, and your *Chalice* to your selues. Albeit you greatly forget your selues, which makes your *Priest* here, to come of the Latine word; whom otherwhere, you would faine deriue from the Greek.

Math. 24. 27. Vpon Act. 14.22.

Certain hard speeches and phrases.

RHEM. 56. Moreouer, we presume not in hard places to mollifie the speeches or phrases, but religiously keep them word for word, and point for point, for feare of missing, or restraining the sence of the holy Ghost to our phantasie, as Ephes. 6. *Against the spirituals of wickednesse in the celestials*. And, *What to mee and thee woman?* whereof see the Annotation vpon this place. And 1. Pet. 2. *As infants euen now borne, reasonable, milk without guile desire yee*. VVe do so place *reasonable*, of purpose, that it may bee indifferent both to infants going before, as in our Latine Text; or to milke that followeth after, as in our Latine copies, and in the Greek. Ioh. 3. wee translate, *The spirit breatheth where hee will, &c.* leauing it indifferent to signifie either the holy Ghost or the winde; which the Protestants translating *winde*, take away the other sense more common and vsuall in the ancient Fathers. VVee translate, Luk. 8. 23. *They were filled*, not adding of our own, *with water*, to mollifie the sentence as the Protestants do. And ch. 2. *This is the Chalice, the new Testament, &c.* not, *This Chalice is the new Testament*. Likewise, Mark. 13. *Those daies shall be such tribulation, &c.* not as the aduersaries, *In those daies*, both our Text and theirs being otherwise. Likewise, Iac. 4. 6. *And giueth greater grace*, leauing it indifferent to the *Scripture*, or to the *Holy Ghost*, both going before? whereas the aduersaries too too boldly and presumptuously add, saying, *the Scripture giueth*, taking away the other sence, which is farre more probable. Likewise Heb. 12. 21. we translate, *So terrible was it which was seene, Moses said, &c.* neither doth Greek or Latine permit vs to adde; *that Moses* said, as the Protestants presume to do. So we say, *Men brethren, a widow woman, A woman, a sister, Iames of Alpheus*, and the like. Sometimes also we follow of purpose the Scriptures phrase, as *The hell of fire*, according to Greek and Latine, which we might say perhaps, *the firie hell*, by the Hebrew phrases in such speeches, but not *hell fire*, as it commonly is translated. Likewise Luk. 4. 36. what *word* is this, that in power & authority, he commandeth the vncleane spirits? As also Luk. 2. Let vs passe ouer, and see the *word* that is done, where we might say *thing*, by the Hebrew phrase, but there is a certain maiesty and more signification in these speeches, and therefore both Greek and Latine keepe them, although it is no more the Greek or Latine phrase, then it is the English. And why should we be squamish at new words or phrases in the scripture, which are necessary: when we do easily admit and follow new words coined in Court and in Courtly or other secular writings?

The Protestants presumptuous boldnesse and liberty in translating.

Math. 5. Gehenna ignis.

The Answer to the 56 Section.

CARTVV. VVe need not trauaile much to lay forth the shame of these men, who themselues shew their own nakednes. Let their first example heere be considered: and so let all men iudge: whether a most plain sentence of the holy Ghost, be shamefully obscured: and not obscured onely, but made senseless. For the Hebrew phrase being rendred, it is plaine, that that which they turn *spirituals of wickednes*, ought to be turned spirituall wickednes. And if they had any care, that the people should haue been made warie, against this spirituall craftines: they would haue said, in the heauenly places or things, as the text consdered in the circumstance would best beare, rather then to say, *celestials*. But it should appeare that beside their peeuish affecting of obscuritie, the ignorance of the Hebrew phrase in the former part of this sentence, and the ignorance of the sense in the latter part: droue them vpon this witlesse translation. The same ignorance of the Hebrew tongue, caused them to vse some like dotage in the next example. For if they had known, that it is ordinarie and vsuall for the Hebrews to vnderstand the verbe substantiue and had further learned, that the verbe simple, hath (as the place & circumstance requireth) the signification of the compound: they should easily haue vnderstood, that this translation, *what is between mee and thee*, had not passed the measure of a simple and plaine translation. The next example doth likewise bewray, their ignorance in all good law of translation. For it is well known to children, that euerie tongue hath a proper composition: in such sort, that he that will make the composition of one tongue,

agree

agree with the compoſition of another, vtterly corrupteth the tongue which hee will conforme. And is all one as in a body, which is diſfigured and deformed by diſplacing of the ſeuerall members thereof. In Hebrew he that ſaith, MARA MALE, and not MALE MARA, is eaſily knowne not to ſpeak the tongue of *Canaan*. Bread white in our ſpeech would offend patient eares, white bread in the French language would be as offenſiue. And if ſo ſmall a change, and as it were the remouing of a word to the next houſe, be ſo foule, how much more, is it not to bee abided, that the word, whoſe naturall place is in the beginning ſhould be ſet in the end, as if it were remoued from one end of the ſtreet to the other. And if there could be any profite in this dotage, yet you haue not obſerued it. For where the Greek hath in one verſe, *A reed bruſed, and flax ſmoaking*; you haue in the former followed the order of the Greek, and ſay a *reed bruſed*, but in the latter you haue left the order of the Greek, and kept the naturall order of our ſpeech, ſaying *ſmoaking flax*, not *flax ſmoaking*. And although it be no anſwer here, to ſay that they followed their old tranſlator, ſeeing rather they ought to haue followed the full conſent of the Greek copies, if ſuch an imitation had beene needfull, yet they are eaſily ſtripped of that anſwer. For ſometimes they leaue the order of the old Interpreter, and follow the Greek, as *Math.* 4.4. they ſay as the Greek *bread alone*, and not as the vulgar *alone bread*: Which alſo they do not in phraſe onely, but in whole ſentences: as *Math.* 4. they forſake the vulgar, which ſaith, *walked in darkneſſe*, and take the Greek which ſaith, *ſate in darkneſſe*: And in *Rom.* 12. in ſtead of that the vulgar hath, *not defending our ſelues*, they haue cleaued to the Greeke, which is *not reuenging our ſelues*. Neither can they ſay, that this was the ſlip of a pen of the writer, for beſide that there is no reſemblance of the words, they are ſhut from that, in that that *Item* ſo readeth: And other ſomtime they forſake the order of the Greek and vulgar both. For where both Greek and vulgar haue, *to his Angels ſhall hee giue charge of thee*, they haue turned it, *he will giue his Angels charge of thee*. And againe, where both Greek and Latine haue, *into an hill high verie*: they (as it ſhould ſeeme) aſhamed of this their apiſh and ſottiſh imitation, haue tranſlated it, as wee doe, *into a very high mountaine*. So it appeareth, that they are vtterly ignorant of all good order of tranſlation: ſo they keepe not themſelues to their own crooked rule, but when and where it pleaſeth them.

Mat. 12. 20

Math. 4. 6.

Ibid. verſ. 8

And as they make themſelues ridiculous in the profeſſion of a ſuperſtitious obſeruation of the order of words, ſo are they not onely often ridiculous, but ſometime impious in the ſenſe, which their ſeruile obſeruation of like number of words, draweth them vnto. Take for example one of the moſt comfortable places in all the Scripture, which by their ſottiſh tranſlation (in ſparing a word) they haue turned into deadly poyſon and bitter wormewood. For vnto this queſtion, *who ſhall accuſe againſt the elect of God?* They haue added for anſwer, *God which iuſtifieth*: as if God ſhould accuſe his elect. And to another queſtion, *who is hee that ſhall condemne?* they adde for anſwer, *Chriſt Ieſus that died, &c.* Cleane contrarie to the meaning and phraſe of the Apoſtle, alſo contrary to their meaning, but yet their words can beare no other ſenſe, where the Apoſtle keeping the Hebrew phraſe, left out the verbe ſubſtantiue, which being alwaies in that phraſe vnderſtood of it ſelfe, is not ſo in our tongue, vnleſſe it be expreſſed. Now that wee ſee their peruerſe imitation of words is not religious, but ſuperſtitious, and ſometime impious, ſometime obſerued, and ſometime not, at their pleaſure, it will bee alſo eaſie to ſee in diuers examples, that they riot and play the wantons in their tranſlation. Albeit it hath already bene performed, and that in three or foure of thoſe examples, which they haue alledged to teſtifie their great frugalitie in tranſlating: yet there are others whereby the ſame is conuinced; As *Math.* 3.14. where the Greek hath, *hee vtterly forbade him*, and the vulgar *forbade him*: they leauing both the Greek and the vulgar, tranſlate *ſtaied him*, and in the ſame chapter & verſe they tranſlate *preſented*, and yet 8. chap. 16. *offered*: the old tranſlator hauing *obtulerunt*, in both places, *Mark* 9.49. they tranſlate *victima*, *Hebr.* 5.1. they tranſlate *ſacrifices*, and *Heb.* 13,16. they turne *hoſtes*: the word with full conſent of the Greek copies, being one and the ſame in all: Ordinarily they tranſlate *præpuce* and *præpuced*; yet *Act.* 7.51. they ſay vncircumciſed, *Mark.* 10.42. they tranſlate *ouer-rule them*, contrary to the meaning of our Sauiour, contrarie to *Luke* which vſeth the verbe ſimple, as of the ſame value as the compound, and contrary to their own vulgar, who vſeth an indifferent word, which hath not ſo great exceſſe of rule adioyned with it, thereby to help the Lordſhip of their Clergy.

Rom. 8. 33. 34.

Διεκωλυεν Prohibebat.

Rom. 12.

Dominantur

To ſtand vpon the reſt of their examples, whereby they glory in their own ſhame, would be ſo ſmall profit of the reader: eſpecially conſidering that the places of any importance, are other-where debated, ſome of them being ridiculous, as *a word done, hell of fire, &c.* yet can we not paſſe ouer one open impudent, wilfull and ſaucie corruption, which they haue vſed throughout their whole tranſlation: which alwayes in ſtead of *the Lord*, haue ſet (and that text-wiſe) *our Lord*, contrary to the faith both of all the Greek examples, and the vulgar tranſlation, hauing therefore taken from, and put to: you haue all the curſes ſtanding at your doores, which are threatned againſt falſifiers of the publicke records of the Church, whether they be conſidered as they are indeed, or as they are in your opinion. For notwithſtanding you haue laid vp the vulgar tranſlation, in the holy Arke of the Lord, hurling out from thence the originall, as it were the two tables, written by the finger of God: when ſuch dealing may ſerue your turne: yet beare you ſo little reuerence vntoit, as that in a matter of ſmall importance, which can neither hinder vs, nor helpe you, you haue put out, and put in at your pleaſure. And although the former fault may happily be imputed to your ouer-ſight, yet the latter of adding, wherein you fall ſo often and continually, can argue nothing elſe, but a challenge of Maſterſhip and Rabbiniſme in the Church of Chriſt, and of a chaire aduanced ſo high, as that the chaire of our Sauiour may ſcarce ſeeme to bee a footſtoole vnto it. And if you could but ſhew one ſuch boldneſſe of ours throughout the tranſlation of the whole body of the Bible: we would couer our faces, and our anſwer ſhould bee in ſilence. We ſee eaſily what a ſmall gale of winde hath driuen you vpon theſe ſands. Onely for that wee, according to the moſt cuſtomable phraſe of the Scripture, do ſo ſpeake: you haue choſen to ſpeake otherwiſe then the Scripture, rather then you would ſpeake as we doe. Ywiſſe you ſee it otherwiſe in vs; which bauk not your phraſe of ſpeaking whereſoeuer the text of Scripture doth offer it vs. You haue made the wall of your ſeparation from vs high otherwiſe: and you might haue made it higher with leſſe appearance of your contempt of the word. Sauing that the Lord would thus diſcouer you: to a hateful abhomination of your malapertneſſe in handling his word. Beſide that, as you haue diuided your tongues

Heb. 7.14.

from the tongue of the holy Ghost; so you haue diuided it from your own hearts. For neither indeed, nor by your owne doctrine, can you say, *our God*, or *our Lord*: which stand in a continuall mammering, whether he be louingly affected towards you or no. You haue presumed further herein, then durst your good masters and betters. For the whole vniuersitie of *Louaine*, translating the Bible into French, as you do the new Testament into English: kept themselues herein precisely to the old translator, turning *the Lord*, and not *our Lord*. VVhere, if the weight of authoritie be asked after, the vniuersitie of *Louaine* is of better marke then the vniversitie of *Rhemes*: the Doctors and Diuines of *Louaine*, then the Nouices and Questionists of *Rhemes*: the whole vniuersitie of *Louaine* of greater credit then one small Colledge of the vniversitie of *Rhemes*. And if to all these we had (for answer) onely returned; *In such and such places we translate thus and thus, not as the Iesuites doe*; as they say, that *they translate not as the Protestants doe*: we feare not, but all indifferent iudgements will be constrained to giue the preheminence of a true and plaine translation vnto vs, especially in respect of theirs. As euen in the next example, where the Greeke word is different, eyther to the *holy Ghost*, or to the *Wind*; forasmuch as it is most euident by vndoubted arguments, that the wind is to be vnderstood: we holde it for a grace of our translation, which hath apropriated the speach to the meaning of the Scripture. And therfore we may iustly condemn their translation, which, where one thing is intended and marked out of the Scripture, vseth that word, which is common to both significations. Albeit wee know neither generall speach of the whole land, nor particular language of any seuerall shire: where the word *spirit*, doth signifie wind. So that if it were a vertue for your translation, so to halt of both sides, that the certaine meaning could not be known: yet haue you not here, attained vnto it.

Le Scrigeur.

The Greek added often in the Margent for many causes.

RHEM. 57, VVee adde the Greeke in the margent for diuers causes. Sometime when the sense is hard that the learned Reader may consider of it, and see if hee can help himselfe better then by our translation, as *Luk.* 11. *Nolite extolli*, μὴ μετεωρίζεσθε, and againe, *Quod superest date eleemosynam.* τὰ ἐνόντα. Sometime to take away the ambiguity of the Latine or English, as *Luk.* 11. *Et domus supra domum cadit* which wee must needs English. *And house vpon house shall fall*, by the Greek, the sense is not, one house shall fall vpon another: but if one house rise vpon it selfe, that is against it selfe, it shall perish, according as hee speaketh of a Kingdom diuided against it selfe in the words before. And *Act.* 14. *Sacerdos Iouis qui erat*, in the Greek, *qui* is referred to Iupiter. Sometime to satisfie the Reader, that might otherwise conceiue the translation to bee false, as *Philip.* 4. 9. *But in euery thing by prayer, &c.* ἐν παντὶ προσευχῇ, not, *in all prayer*, as in the Latine it may seeme. Sometime when the Latine neither doth nor can reach to the signification of the Greek word, wee adde the Greek also as more significant. *Illi soli seruies, him onely shalt thou serue*, λατρεύσεις. And *Act.* 6. *Nicholas a stranger* of Antioche, προσήλυτος. And *Rom.* 9. *The seruice*, ἡ λατρεία, and *Eph.* 1. *to perfite, instaurare omnia in Christo*, ἀνακεφαλαιώσασθαι: And, *wherein hee hath gratified vs*, ἐχαρίτωσεν. And, *Ephes.* 6. *Put on the armour*, πανοπλίαν and a number the like. Sometime, when the Greek hath two senses, and the Latine but one, wee adde the Greek, 2. *Cor.* 1. *By the exhortation wherewith wee also are exhorted*, the Greek signifieth also *consolation, &c.* And, 2. *Cor.* 10. *But hauing hope of your faith increasing to be, &c.* where the Greeke may also signifie, *as* or *when your faith increaseth*. Sometime for aduantage of the Catholicke cause, when the Greek maketh for vs more then the Latine, as Seniores, πρεσβυτέρους. *Vt digni habeamini*, ἵνα ἀξιωθῆτε. *Qui effundetur*, τὸ ἐκχυνόμενον, *Praecepta*, παραδόσεις, and *Ioh.* 21. πόιμαινε, *Pasce & rege*. And sometime to shew the false translation of the heretickes, as when Beza saith, *Hoc poculum in meo sanguine qui* τὸ ποτήριον ἐν τῷ ἐμῷ αἵματι τὸ ἐκχυνόμενον, *Luk.* 22. And *Quem oportet cœlo continere*, ὃν δεῖ μὲν οὐρανὸν δέχεσθαι. *Act.* 3. Thus we vse the Greek diuers waies, and esteeme of it as it is worthy, and take all commodities thereof for the better vnderstanding of the Latine, which being a translation, cannot alwayes attaine to the full sence of the principall tongue, as we see in all translations.

Mat. 4.

Act 2. 2. Thess. 2. 2. Cor. 12.

The Latine text sometime noted in the Margent.

RHEM. 58. Item, we add the Latine word sometime in the margent, when either we cannot fully expresse it, (as *Acts* 8. They tooke order for *Stephens* funerall, *Curauerunt Stephanum.* and, All take not this word, *Non omnes capiunt.*) or when the reader might thinke it cannot be as we translate, as *Luk.* 8. A storme of winde descended into the lake, *and they were filled, & complebantur.* and Ioh. 5. when Iesus knew that he had now a long time, *quia iam multum tempus haberet.* meaning in his infirmity.

In the beginning of bookes, Matthew, Paul, &c. not S. Matthew, S. Paul. Bib. Ann. 1579. 1580 Ann. 1577, 1562.

RHEM. 59. The precise following of our Latin text, in neither adding nor diminishing, is the cause why we say not in the title of books, in the first page, *S. Matthew, S. Paul*: because it is so neither in the Greeke nor Latin, though in the tops of the leaues following, where wee may be bolder, we adde, *S. Matthew*, &c. to satisfie the Reader. Much vnlike to the Protestants our aduersaries, which make no scruple to leaue out the name of *Paul* in the title of the Epistle to the *Hebrues*, though it be in euery Greek booke which they translate. And their most authorised English Bibles leaue out (Catholike) in the title of *S. Iames* Epistle and the rest, which were famously known in the Primitiue Church by the name of *Catholicæ Epistolæ*, *Euseb. hist. Eccles. lib. 2. cap. 22.*

Another reading in the Margent.

Item we giue the reader in places of some importance, another reading in the margent, specially when the Greeke is agreeable to the same, as Io. 4. *transiet de morte ad vitam.* Other Latine copies haue, *transiit*, and so it is in the Greeke.

The pointing sometime altered.

RHEM. 60. VVe bind not our selues to the poynts of any copie, print, or edition of the vulgar Latine, in places of no controuersie, but follow the pointing most agreeable to the Greek, and to the Fathers Commentaries, as Col. 1. 10. *Ambulantes digne Deo, per omnia placentes. Walking worthy of God, in all things pleasing.* ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρέσκειαν. *Eph.* 1. 17. we point thus, *Deus Domini nostri Iesu Christi, pater gloriæ*, as in the Greek, and *S. Chrysostom* and *S. Hierom* both in text and commentaries: which the Catholicke reader specially must marke, lest he finde fault when he seeth our translation disagree in such places from the poynting of his Latine Testament.

The margent reading sometime preferred before the text.

VVe translate sometime the word that is in the Latine Margent, and not that in the text, when by the Greek or the Fathers, we see it is a manifest fault of the writers heretofore, that mistook one word for another: as *in fine*, not *in fide.* 1. Pet. 3. v. 8. *præsentiam*, not *præscientiam.* 2. Pet. 1. 16. Heb. 13. *latuerunt*, not *placuerunt.*

Thus haue we endeuoured by all meanes to satisfie the indifferent reader, and to helpe his vnderstan-

ding

ding euery way both in the text, and by annotations: and withall to deale moſt ſincerely before God and Man, in tranſlating and expounding the moſt ſacred text of the Holy Teſtament. Farewel good Reader, and if we profit thee any whit by our paines, let vs for Gods ſake be partakers of thy deuout prayers, and together with humble and contrite heart call vpon our Sauiour Chriſt to ceaſe theſe troubles and ſtormes of his deareſt Spouſe: in the meane time comforting our ſelues with this ſaying of *S. Auguſtine*: *That Heretickes, when they receiue power corporally to afflict the Church, do exerciſe her patience: but when they oppugne her onely by their euill doctrine or opinions, then they exerciſe her wiſedom, De Ciuit. Dei lib. 18. cap. 51.*

The Anſwer to the 57. 58. 59. and 60. Sections.

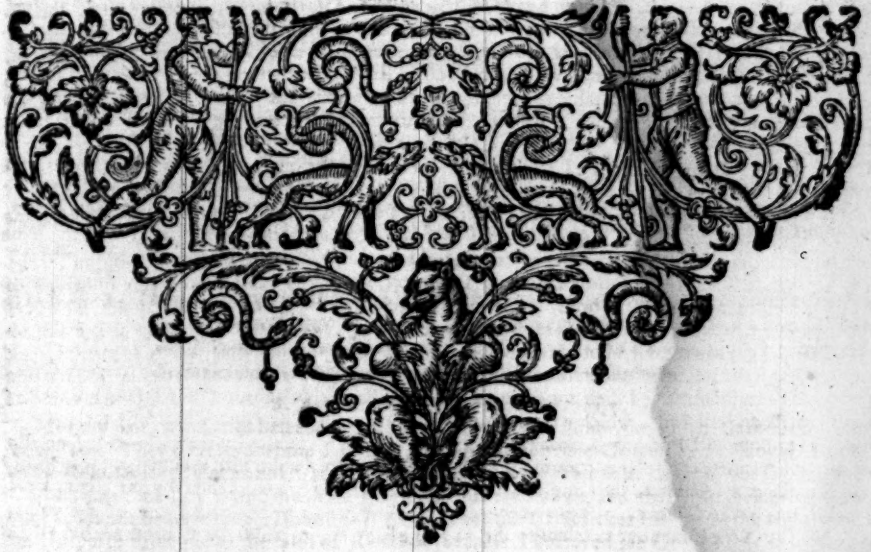
CARTVV. That the *Greek* neuer *fauoreth* you, it ſhall euidently appeare, that there is no *corruption* vſed of M. *Beza* in either of theſe verſes let the *reader* look in their ſeueral places. To the reſt we anſwer nothing: as we do not vnto the next ſection, nor the next to it. For firſt it is known to all the world, that in both the Epiſtles to the *Hebrewes*, and Saint *Iames*: we acknowledge the holyeſt and higheſt authoritie that can be. Secondly, it ſhall appeare in the place, that wee keepe the boundes of modeſtie, in abſtaining to name the writer of the Epiſtle to the *Hebrewes*, whoſe name the holie Ghoſt hath concealed. Thirdly, not ſticking to name Saint *Iames* Epiſtle in our beſt tranſlations, *Generall*: it is well knowen, that both that title, is not giuen of the holy Ghoſt; but of the ſcholiaſt, which tooke it of *Euſebius*, and is not giuen, for a mark of further degree of holynes aboue other Epiſtles, but onely to note the difference of the other Epiſtles, written with greater reſtraint of perſon or place. Where theſe latter Epiſtles of Saint *Iames*, *Peter*, *Iohn*, and *Iude*, were directed to the Iewes, ſcattered in diuers countries and prouinces, whither they had been carried captiue: and therefore are called generall. Beſide that it were good for you, not to be bould with *Euſebius* in the title of *Catholike*: vnleſſe you will match Saint *Iames* moſt holy Epiſtle, with the Epiſtles of *Denys* Biſhop of *Corinth*, which *Euſebius* calleth Catholike, as hee doth Saint *Iameſes*. *Euſebius* therefore was not a fit author for this: eſpecially, if you had remembred, his raſh iudgement of Saint *Iameſes* Epiſtle. To the three next ſections, we anſwer nothing.

Euſeb. lib. 4. Hiſt. Eccleſ. Eccleſ. c. 22. 22. 23.

Euſeb. 2. lib. Hiſt. Eccleſ. 6. 23.

In the laſt, let (hardly) the reader iudge how they *help his vnderſtanding euery way*, which make plaine places rough, darken that which is lightſom by diſorder of ſentences, by vnwonted phraſe, by wordes fetcht from far countries, which their own countrie doth afford them off. And finallie, by doubtfull ſpeach, inclyning as well to that, which is not the meaning of the Scripture, as to that which is. And the way which is ſo plain and lightſome, that they can neuer make rough nor dark by their tranſlation: they do by their *annotations* vtterly peruert. And therefore *we comfort our ſelues with this ſaying* of the Apoſtle, that *you ſhall proceede no further, for aſmuch as your madnes ſhall be known to all men.*

2. Tim. 3. 9.



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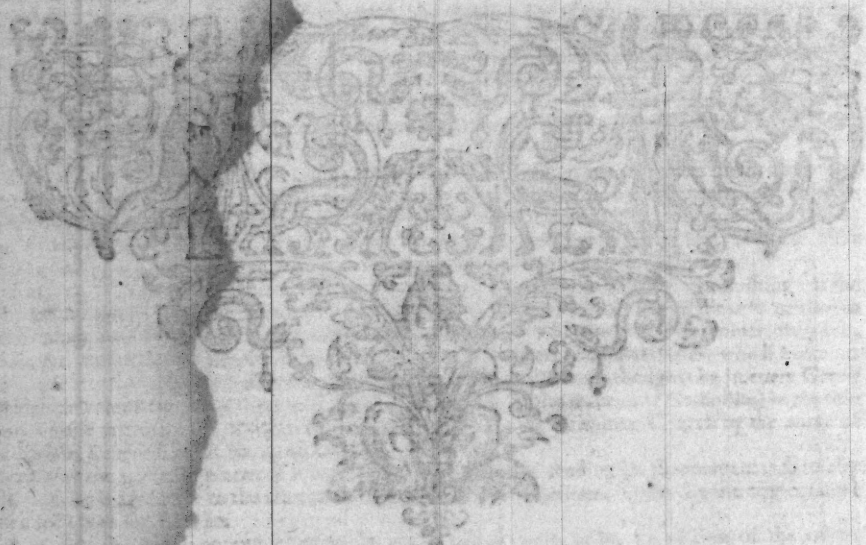

THE BOOKES OF THE NEW TESTAMENT
according to the account of the Catholicke Church.

RHEM.

4. GOSPELS.

THE Gospell of Saint Matthew.
The Gospell of S. Marke.
The Gospell of S. Luke.
The Gospell of S. Iohn.
The ACTES of the Apostles.

S. PAVLS EPISTLES. 14.

THE Epistle to the Romanes.
The 1. Epistle to the Corinthians.
The 2. Epistle to the Corinthians.
The Epistle to the Galathians.
The Epistle to the Ephesians.
The Epistle to the Philippians.
The Epistle to the Colossians.
The 1. Epistle to the Thessalonians.
The 2. Epistle to the Thessalonians.
The 1. Epistle to Timothie.
The 2. Epistle to Timothie.
The Epistle to Titus.
The Epistle to Philemon.
The Epistle to the Hebrewes.

THE 7. CATH. EPISTLES.

THE Epistle of S. Iames.
The 1. Epistle of S. Peter.
The 2. Epistle of S. Peter.
The 1. Epistle of S. Iohn.
The 2. Epistle of S. Iohn.
The 3. Epistle of S. Iohn.
The Epistle of S. Iude.
The APOCALYPS of S. Iohn.

1. *The infallible authoritie and excellencie of them aboue all other writings.*

S. Augustine lib. 11. cont. Faustum. cap. 5.

THE excellencie of the Canonicall authoritie of the Old and New Testament, is distincted from the bookes of latter writers: which being confirmed in the Apostles times, by the successions of Bishops, and propagations of Churches, is placed as it were in a certaine throne on high, whereunto every faithfull and godly understanding must be subiect and obedient. There, if any thing moue or trouble thee, as absurd, thou mayest not say, The authour of this booke held not the truth: but either the copie is faultie, or the translator erred, or thou understandest not. But in the workes of them that wrote afterward, which are contained in infinite bookes, but are in no case equall to that most sacred authoritie of Canonicall Scriptures: in which soeuer of them is found euen the same truth, yet the authoritie is farre unequall.

CARTVV.] Who would thinke that these men were of that kennell of the Iesuites, which affirme that the Scripture is unperfect, mangled, and maimed. And in that which the Scripture doth set forth; it is as a nose of waxe, giving no certaine nor unmoueable sentence, but which may be bent or bowed to any interpretation. *In censur. Iesuitar. Colonienss. fol. 220.*

Whereby they embase the authoritie of the holy Scripture, beneath the authoritie of many prophane writers: out of whom the iudgement of that they write may be so certainly gathered, and so necessarily concluded, as he that shall stand in the defence of it, shall be iudged worthier of a cudgell ratling about his bones, then of any further reason sounding in his eares: whereof the good Reader may easily perceiue, that howsoeuer their speeches of the scripture are sometime oylie, yet that their hearts are so filled with the hate and contempt thereof, that their mouthes must needs runne over with it. *ibid. 117.*

RHEM. 2. *The discerning of Canonicall from not Canonicall, and of their infallible truth and sence, commeth unto us onely by the credit we giue to the Catholick Church; through whose commendation we beleeue both the Gospell and Christ himselfe: whereas the Sectaries measure the matter by their fansies and opinions.*

S. Augustine cont. Epist. Fundament. cap. 5.

I for my part, would not beleeue the Gospell, unlesse the authoritie of the Catholicke Church moued me. They therefore whom I obeyed, saying, Beleeue the Gospell: why should I not beleeue them, saying, Beleeue not * *Manichæus*? Chuse whether thou wilt. If thou wilt say, beleeue the Catholickes: loe they warne me that I giue no credit unto you: and therefore beleeuing them, I must needs not beleeue thee. If thou say, Beleeue not the Catholickes: it is not the right way, by the Gospel to driue me to the faith of *Manichæus*, because I beleeued the Gospell it selfe by the preaching of the Catholickes. *Luther, Calvin.*

Againe, lib. de vtilit. credend. cap. 14.

I see that concerning Christ himselfe, I haue beleeued none, but the confirmed and assured opinion of peoples and nations: and that these peoples haue on every side possessed the mysteries of the Catholicke Church. Why should I not therefore most diligently require, specially among them, what Christ commanded, by whose authority I was moued to beleeue that Christ did command some profitable thing? wilt thou (O hereticke) tell me better what hee said? whom I would not thinke to haue been at all, or to be, if I must beleeue, because thou sayest it. What grosse madnesse is this, to say, Beleeue the Catholickes, that Christ is to be beleeued; and learne of us, what he said.

Thou ſeeſt then in this matter what force the authority of the Catholicke Church hath, which even from the moſt grounded and founded ſeats of the Apoſtles, is eſtabliſhed untill this day, by the line of Biſhops ſucceeding one another, and by the conſent of ſo many peoples. Whereas thou ſayeſt, This is *Scripture*, or, this is ſuch an Apoſtles, that is not; becauſe this ſoundeth for me, and the other againſt me. Thou then art the rule of truth, whatſoever is againſt thee, is not true.

How the the Scripture is known to be Scripture. Tertul. in Apolog.

CART. It is here truly verified, that *Tertullian* deridingly (as he might wel) ſpeaketh, If God pleaſe not man, he ſhall not be God: ſo that man muſt now be merciful to God, who muſt ſtand (as it were) at his curteſie: for as truely and certainly as God is God, ſo truely is the Scripture the Scripture. If therefore the Scripture be not the Scripture, unleſſe the Church doe finde it, it muſt follow, that God ſhall not be God, unleſſe the Church doe ſo allow him. Howbeit, let us conſider of this matter: whether there be any better or certainer way to know the Holy Scriptures by, then that whereof the Ieſuites ſpeake.

Authour. 2. Tim. 3. 16. 2. Pet. 1. 21

Wherein firſt the authour of the Scriptures commeth to be conſidered, which is marked out to be God, when it is ſaid, that *the ſcripture is inſpired of God*: And, that *the men of God ſpake, being led by the holy ſpirit*. Seeing therefore it is the writing of ſo cunning an Artificer, why ſhould it not bee diſcerned from the creatures writings, as well as the Creator is diſcerned from the creature.

There is no worke of God ſo baſe, but a reaſonable man doth eaſily diſcerne the excellencie of it from the higheſt and moſt excellent worke of any creature; and ſhould they not bee able to diſcerne of the moſt chiefeſt worke of the Lord, ſeeing the wiſedome and glory that ſparkleth in other workes, flameth out here in this? whereln if they anſwer, That men, having ſome capacitie in other things, haue not the ſame in the diſcretion of the Scriptures; we yeeld willingly. But as this incapacitie of theirs is not helped by this meditation of the author of the Scriptures: ſo is it not helped by the iudgement of the Church: ſaying that they be the Scriptures, which are indeed, untill the Spirit of God come to make either of them, or both together profitable.

Matter.

The matter alſo which it handleth, which the Apoſtle calleth *the truth according to godlineſſe*, doth eaſily ſever it from all other writings, and more certainly then the teſtimony of the Church. For beſide that the learnedeſt and moſt adviſed of the heathen writers, ſometimes ſtray from all manner of truth, even the Eccleſiaſticall writers, that profeſſe to write of the generall doctrine of faith and good maners, haue never yet been found to haue ſpun an even threed of truth, throughout all their writings: but here and there haue made their knots, whileſt ſometimes they breake from the truth, and ſometimes from themſelues.

Now when in the Scripture there is a continuall tenure, and equall levell of the truth in all places, never diſcontinued by any tracke of untruth, or broken off by any ſquare of contradiction: it is euident, that the holy Scriptures may bee eaſily diſcerned from the writings of all other men whatſoever.

Forme.

This is further proved by the forme and frame of ſpeech in the Scripture: which outwardly being homely, without all ſhew of ſtatelineſſe, yet being more inwardly conſidered (as things that are ſo renowned) haue a marvellous beautifull regard, and ſuch a maieſtie in them, as will aſtoniſh the beholder, which ſhall more neerely and more narrowly looke into them. Whither alſo belongeth, that in ſo few words, and the ſame alſo not farre ſought, but taken from the common uſe of ſpeech: it coucheth ſuch a deale of matter, as no pen of man is able in ſo ſmall roome to lodge, ſpecially with ſo great eaſe, and facilitie of ſpeech.

Whereupon we remember that it is ſome where written, That when a great learned Philoſopher had read the firſt ſentence onely of S. *Iohns* Goſpell: he cried out and ſaid, that this barbarous man, (ſo calling him, becauſe he was no Grecian) had ſhut up more in theſe few words, then many Philoſophers and orators had done in whole bookes.

Effect.

Moreover, the word of God hath ſuch an effect, and working in men, both in good and bad, as will eaſily ſort it and ſingle it from all mens words. For beſide that we read oft-times, that all learned and unlearned were aſtoniſhed at the Sermons of our Saviour Chriſt and his Apoſtles; we may underſtand that the wicked and ungratefull Nazarites, which draue our Saviour Chriſt out of their towne, and would haue throwne him downe headlong from a ſteepe mountaine, had notwithſtanding given teſtimony to the gracious words that proceeded from him, which is nothing elſe but an acknowledgement of the truth of the words he ſpake. And the miniſters of the Phariſees, which were

Ioh. 7. 46.

ſent to take Chriſt, albeit they remained ſtill in their Phariſaiſme; yet notwithſtanding confeſſed, that never man ſpake as he did, acknowledging the excellency of his words over all other that ever they heard.

Now when wicked men which haue onely the light of nature, are, through the effect and powerfull working thereof, able to put a difference between the word of God and that which is not: how much more ſhall the children of God diſcerne it, which feele the power and vertue thereof, in the marrow of their ſoules, changing and transforming them from the former vanity of their converſation: for the Apoſtle declareth, that it is evidently knowne to be the word of God, in that it bringeth forth fruit.

1. Theſſ. 2. 13.

Seeing therefore every faithfull man is able to diſcerne whether he bringeth forth fruit or no, he muſt conſequently be able to know whether it is the word which he hath beleeved or no. And if the ſheepe, which beſide that it (as all other bruit beaſts) is one of the ſimpleſt and witleſſe beaſts upon the earth, notwithſtanding is able to diſcerne the ſhepheards voyce from all other mens voyces, that are not their ſhepheard: how much more ſhall the children of God be able to diſcerne between the voyce of their ſhepheard, and all other, which are not onely partakers of reaſon, but of the heavenly wiſedome, ſurmounting all reaſon further then reaſon doth unreaſonableneſſe.

Iohn 10.

The Apoſtle ſaith, that the ſpirituall man diſcerneth all things. Hereof it is good (for the underſtanding of the ſimpler ſort) to put an example,

Let

Let therefore a ſentence of the Scriptures be propourded unto one that is not able to read; The Lord openeth his heart to beleeue it. That man, although he never before read it, nor reade it afterward; yet knoweth he reſolutely, and without all doubt, that it is the holy ſcripture. To the ſame man let there be propounded a ſentence out of *Auguſtine*, or ſome other whoſoever: Albeit he may probably thinke it is *Auguſtines* ſentence; yet not being able to read it, he ſhall never be able to come to an undoubted knowledge that it is his ſentence.

Antiquitie. To this queſtion belongeth the Ancienty of the Scriptures, knowen and confeſſed before all other writings of men, for ſome hundred yeares: ſo that the gray haires thereof are able to diſcern it.

Durableneſſe Likewiſe, the incorruption and durableneſſe thereof, that all other mens writings hauing been corrupted, and (in part) falling away: the Scriptures can neither be corrupted, nor fall away in any part or ſentence thereof. Whereof let the reader looke to the treatiſe before.

Sincerity. Againe, their ſingle and plaine ſincetitie, appearing manifeſtly in the Writers, who notwithſtanding that they knew that their monuments ſhould continue unto the worlds end, yet ſpare they neither their anceſtors nor their owne faults: but how foule ſoever they be, lay them open to the glory of God, and edification of the Church, partly in warning, partly in conſolation thereof.

Thoſe that be good Bankers or money changers, at the firſt ſight of the money know whoſe money it is, and whoſe image and ſuperſcription it beareth: and ſhould not we at the ſight of the Lords money, and hearing it ring in our eares, be able to diſcerne it from the copper money of other writings.

The penſill of Apelles, is eaſilie known from the penſill of a common painter, and the graving of Lucippus, is quickly diſcerned from all other gravings.

It is no hard matter, to diſcerne between Tullies and Saluſts, between *Demoſtheneſſe* and *AEſchines* writings. *Ariſtarchus* could ſay: this verſe is *Homers*, this is not: *Seruius* alſo, that this is *Plautus*, and this is not. And (in our dayes *Eraſmus*, had ſo quick a noſe, eſpecially in *Hieroms* work that he could ſay: this *Hierom* wrote, this he wrote not.

If therefore the excellencie of mens writings, that exceeded one another in ſome reaſonable ſort of gifts, bee (without difficultie) diſtinguiſhed, how much more may the works and writings of God, which infinitely ſurmount in all manner of grace, and dexterity, the works and writings of men be ſevered and ſundred from them. And if men be able to diſcerne the words, and works of men, of whoſe ſpirit they haue no part: how much more are the children of God able to diſcerne from all other, the words, and writings of God, of whoſe ſpirit, (by faith in Chriſt) they are made partakers.

Churches witneſſe of the Scriptures how Howbeit we deny not, but that the Churches witneſſe of the Scriptures, is profitable: when it witneſſeth a truth of them: yet neither is it ſo generall an argument as any of theſe, and divers others, that might be brought conſidering that it reacheth not to the infidels, & towards whom theſe haue place: neither hath it power to convince any, but onely to induce a probable opinion of the truth it witneſſeth. It is well known, (and afterward ſhall more at large appeare) that the Church whether it be conſidered in the councels, or in the fathers, may, and hath erred: and that in the point now ſpoken of. Some Councels, and fathers, excluding from the Canon of the Scriptures, that which otherſome do admit. And therfore the diſcretion of the truth in Gods matters eſpecially, is unadviſedly given to men, by nature lying, and after grace ſubiect to a lie: and the determination of the trueth, which can not deceiue, nor be deceived, to men which may doe, and ſuffer both.

For notwithſtanding that the Church cannot erre in her iudgement of the whole canons, (for then ſhe ſhould not be the Church of God, being no manner of way the piller of the trueth:) yet may ſhe, and hath erred in the canon of certaine books.

Church not aboue the Scripture. And if the Church, were (with her teſtimony) able to leaue a certain perſwaſion of the diſcretion of the canon, in the mind of him to whom ſhe will giue this teſtimonie: yet that which the Ieſuits would conclude hereof, that the authoritie of the Church, is greater then the authoritie of the Scripture doth not onely follow, but is out of meaſure abſurd and blaſphemous. It followeth not for ſo much as albeit *Iohn* Baptiſt bare a greater & certainer witnes of Chriſt, then the Church can doe of the Scriptures: as one that was immediatlie called thereunto, yet thereof it cannot be concluded, that the authority of *Iohn* Baptiſt was aboue the authoritie of Chriſt: neither is everie one that can giue certain notice to another, who is the king: forthwith of greater authoritie then the king himſelfe: nor he that keepeth the charters and roules of the Cittie, or witneſſeth of the lawfull making of them, is therefore to be iudged of more authoritie (for things compriſed in the writings, then the charters, and roules themſelues. It is alſo, (as was ſaid,) abſurd, and blaſphemous, for ſeing the Church is appointed to keepe the Law, ſhe cannot be the Iudge of the Law: but muſt iudge by the Law. And theſe things. *Iames* oppoſeth, as thoſe which cannot ſtand together, to obſerue the law, *Iames 4.* and to be iudge of the Law.

Againe, if it bee a ſhamefull diſorder in the houſe of a mortall man, that the voice of the wife ſhould be lowder then the voice of her husband, & beare more ſway: how much more is it a thing full of confuſion, and reproch, that in the houſe of the living God, the commandements, and word of Chriſt which is the husband, ſhould haue no further allowance, then the Church, which is the wife) will afford it? where it is ſo far from the Lord, to ſubmit his word to the iudgement of ſinfull men: that he will not haue the holy Angels to be iudges of it, whom he ſpareth not to curſe, *Gal. 1.* with an horrible curſe, if that they ſhould teach any other thing, then that it teacheth: thereby advauncing the authoritie of the word aboue the authoritie of all creatures in heauen and earth.

Nay, which is yet more, the ſonne of God himſelfe as he is mediator between God and us, and therefore more then a creature: will not haue the full authoritie of the word, to reſt and ſtay upon him, untill it come to the higheſt authoritie, which is, that it came from his father, and from the higheſt ſeat and court of glorie, that is in heaven and earth.

Hereof it cometh, that our Saviour Chriſt ſaith, That who ſo would doe the will of God ſhould know

know whether the doctrine hee ſpeake were of himſelfe or of God. Alſo that I doe nothing of my ſelfe, but as my father hath taught, ſo I ſpeake: that my doctrine is not my doctrine, but the doctrine of him that ſent me. Alſo, that hee that receiveth you, receiveth me, and hee that receiveth mee, receiveth him that ſent me: likewiſe hee that contemneth you, contemneth me, and he that contemneth mee, contemneth him, that ſent mee.

Ioh. 7. 17. 18. 24. 32. 44. 50. Math. 10. Luk. 10. 16

Whereuppon roſe that worthie ſentence of Tertullian, of admitting that doctrine onely, which the Church received of the Apoſtles, they of Chriſt, Chriſt of God. Now if Chriſt, God and man, will not haue us, alone reſt our Salvation in his doctrine, further then, he delivereth that unto us, which he received of his father, and unles it be ſtayed upon the authoritie of God ſimply conſidered, without any mediation: what an untollerable arrogancie is it, to graunt, the authoritie of the Scripture, in the iudgement of the Church, ſo far inferiour to the mediatour.

Tertul. lib. de preſcript. adverſ. haret.

Auguſtine anſwered.

In the firſt teſtimony alleadged out of Auguſt. to proue the authoritie of the Church aboue that of the Scripture: Obſerue firſt the compoſition of the word, which ſignifieth to moue with other things: whereby *Auguſtine* giveth to underſtand, that the authoritie of the Church, moved him to beleeue the Goſpell, but moved him not alone, without any other conſiderations.

Commoniſſet

Secondly, there is manifeſt iniury done to Auguſt. whileſt that, which he ſpake of himſelfe, not fully converted, is drawen, and haled to that time, wherein he was of ſound and ſetled iudgement in Chriſtianitie, what time it is manifeſt, that he was of another iudgement, for thus hee writeth. That we being made more ſtrong in faith, may be meet to underſtand that we beleeue, not now men, but God himſelfe, eſtabliſhing, and inlightning our mind inwardly. Thirdly, he ſpeaketh not of the Churches authoritie ſimply, but compared with the authority of *Manichem*, to whom there was no cauſe that he ſhould giue the credit, he did unto the Church as it appeareth by the words following the ſame place which they alledge, for unto *Manichem* ſaying, that *Auguſtine* did well to beleeue the Church, praiſing the Goſpel, but that he did not wel to beleeue it, diſpraiſing him: *Auguſtine* anſwereth thus: Doeſt thou think that I am ſo fooliſh as to beleeue what thou wilt, or not to beleeue that which thou wilt not without any reaſon given. Thereby, noting that if *Manichem* had brought any good reaſon, contrarie to the iudgement of the Church, he would haue beleeved him, notwithſtanding of the iudgement of the Church againſt him, which is yet further manifeſt by that he addeth, that if *Manichem* had brought authoritie out of Scripture, hee would neither haue beleeved the Church nor him where he uſeth this cõnection, but God forbid that I ſhould not beleeue the Goſpel giving therby to underſtand, that hee made greater conſcience of not beleeving the Goſpell, then of not beleeving the Church.

Whether Auguſtine in other places uſeth not this compound for the ſimple.

Aug. contra epiſt. Fundament. cap. 14 Contra epiſt. fundament. cap. 5.

Gerſon de vita ſpirit. & anim. lect. 2. corrolar.

And if this will not ſtop their wide throats, yet let them beleeue their own doctor, who declaring that the primitiue Church, of thoſe which ſaw Chriſt, heard him, and were his witneſſes, is of greater authoritie then the Church in theſe dayes, affirmeth that in thoſe words of *Auguſtine* [I had not beleeved the Goſpel unleſſe the Church had moved me thereunto] he taketh the Church for the primitiue Church, and that Aſſembly which ſaw and heard Chriſt, ſo that if the Church had ſuch authoritie, as they pretend out of theſe words, yet their credite (by their owne doctor) oweth not to the Church of Chriſt, in theſe dayes much leſſe to the Popiſh Church.

The next place *de Vtilitate credendi*, chap. 14. receiveth the ſame anſwer as that which hath the ſame meaning, whereupon he ſaith, toward the end of the chapter: beleeue (ſaith the Hereticke) that which is written; to whom *Auguſtine* anſwereth, but if any new writing not heard of, bee brought or commended by a few without reaſon, credit is not given to that, but to them that brought it forth. So that he driveth to this, that where the matter hangeth upon the authoritie of perſons, and not to the ground of reaſon: that there the Churches authoritie muſt be preferred.

In the third place, there being the ſame ſenſe, that is in the other two, it hath the ſame anſwer with them, for to the hereticke ſaying, the book is falſified, he willeth him to bring a true. If ſaith *Auguſtine*, he do bring one, your adverſarie crying out that not in part, but in the whole, it is falſe: whither can you turne your ſelfe. And thereupon bringeth in theſe words alleadged by the Ieſuits. Whereby it is evident, that ſtill he ſhewes the Churches authority, balanced with the hereticks, but of the ſimple authoritie of the Scripture, he ſpeaketh thus immediately: If there be queſtion of the truth of the copies, as in ſome there are certaine varieties of ſentences, which are few, and well known to divines: our doubts may bee decided, either by books of other countries, from whence the doctrine came, or if they varie there alſo, let the greateſt number of copies bee preferred to the leſſe, and the elder to the latter. And if yet the varietie be doubtfull, let the tongue from whence it was firſt turned, be conſulted with. Thus they ſeeke, which deſire to find that which moveth ſcruple in the holy Scriptures, which are confirmed, with ſo great authoritie. If therefore when the queſtion is, of one onely ſentence in the Scriptures: *Auguſtine* will not haue men runne to the authoritie of the Church for the deciſion thereof: much leſſe would he haue men depend on her authoritie, for the whole body of the holy Scripture.

But this cauſe is more largely handled in another place, where *Auguſtine* ſearching how a Gentile or heathen man ſhould be brought to the profeſſion of the Goſpell aſſigneth this to be the beſt, and moſt effectuall notice, if certaine of the old prophecies of the Scriptures, being laid out before his eyes the true and certaine accompliſhment of them, be compared with them. And doubteth not but upon the view and compariſon of the one with the other. i. of the prophecies with the evident, and notorious accompliſhment of them, hee will bee greatly mooved, to beleeue the trueth of the Scriptures.

Aug. contra Fauſtũ Manich. lib. 13. 6. 7. 8. 9. 10. 11. 12. 33. 4.

In all which diſcourſe of his', to bring a man to know, which bee the ſcriptures, hee maketh no manner mention, of the authoritie of the Church. And in another place he declareth, that whether the queſtion be of Chriſt, of the Church, or of whatſoever thing elſe, which belongeth to faith, and to our life: he is accurſed, that even announceth any thing beſide that, which is in the ſcriptures of the law and the Goſpell. And if every queſtion, is to bee defined by the Scriptures; then this alſo, whether

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the Scriptures be the Scriptures? To this queſtion agreeth that of *Theodoret*, that the Evangelicall, Apoſtolicall, and propheticall Oracles, doe plainly inſtruct us, by a touch, or feeling of their maieſtie, or divine power. Likewiſe that which *Euſebius* writeth of *Clements* bookes, reputed of antiquitie to be Apochrypha, becauſe they had not the right marke of the Apoſtolicall doctrine. Where note, that his workes were reiected from the canon. Not by the bare authoritie of the Church, but upon good and ſubſtantiall reaſon that it brought. *Hiſtor. lib. 3. cap. 7. Lib. 3. 16.*

RHEM. 3. *No hereticks haue right to the Scriptures, but are uſurpers: the Catholick Church being the true owner and faithfull keeper of them. Hereticks abuſe them, corrupt them, and utterly ſeeke to aboliſh them, though they pretend the contrary.*

Tertullian lib. de præſcriptionibus, *bringeth in the Catholicke Church ſpeaking thus to all Hereticks.*

Who are you, and from whence came you? what do you in my poſſeſſion, that are none of mine? by what right (*Marcion*) doſt thou cut down my wood? who gaue thee licence, (O *Valentine*) to turne the courſe of my fountaines? by what authoritie (*Apelles*) doſt thou remoue my bounds? and * you the reſt why doe you ſow and ſeed for theſe companions at your pleaſure? It is my poſſeſſion, I poſſeſſe it of old, I haue aſſured origins thereof, even from thoſe authours whoſe the thing was. I am heire of the Apoſtles. As they provided by their Teſtament, as they committed it to my credit, as they adiured me, ſo do I hold it. You ſurely they diſherited alwayes, and haue caſt you off, as ſtrangers, as enemies. *O Luther, Zuinglius, Caluin.* * *The ſchollers and followers.*

Againe in the ſame booke.

Encountring with ſuch by ſcriptures, availeth nothing, but to overturne a mans ſtomacke or his braine. This hereſie receiveth not certaine Scriptures: and if it do receiue ſome, yet by adding and taking away, it perverteth the ſame to ſerue their purpoſe: and if it receiue any, it doth not receiue them wholy: and if after a ſort it receiue them wholy, nevertheleſſe by diviſing divers expoſitions, it turneth them cleane another way, &c.

CARTW. To your third point we anſwer: that untill you be grieved for your hereſie it cannot grieue us, to heare you pronounce ſentence againſt your ſelues. for the uniuſt claime you make unto the poſſeſſion of the Scriptures.

RHEM. 4. *Yet do they vaunt themſelues of Scriptures exceedingly, but they are never the more to be truſted for that.*

S. Hierome adverſus Luciferanos in fine.

Let them not flatter themſelues, if they ſeeme in their owne conceit to affirme that which they ſay, out of the chapters of Scripture: whereas the Diuell alſo ſpake ſome things out of the Scriptures, and the Scriptures conſiſt not in the reading, but in the underſtanding.

Vincentius Lirinenſis lib. cont. Prophanas hæreſium Nouationes.

Here perhaps ſome man may aske, whether Hereticks alſo uſe not the teſtimony of divine ſcripture? Yes indeed do they, and that vehemently: For thou ſhalt ſee them flie thorow every one of the ſacred bookes of the Law, thorow *Moyſes*, the bookes of the *Kings*, the *Pſalmes*, the *Apoſtles*, the *Goſpels*, the *Prophets*. For, whether among their owne fellows, or ſtrangers; whether privately, or publikely: whether in talke, or in bookes; whether in bankets or in the ſtreets; they (I ſay) alleadge nothing of their owne, which they endeavour not to ſhadow with the words of ſcripture alſo. Reade the workes of *Paulus Samoſatenus*, of *Priſcillian*, of *Eunomian*, of *Iouinian*, * of the other plagues and peſtilences; thou ſhalt finde an infinite heape of examples, no page in a manner omitted or void, which is not painted and coloured with the ſentences of the New or Old Teſtament. But they are ſo much the more to be taken heede of, and to be feared; the more ſecretly they lurke under the ſhadows of Gods divine Law. For they know their ſtinckes would not eaſily pleaſe any man almoſt, if they were breathed out nakedly and ſimply themſelues alone: and therefore they ſprincle them as it were with certaine precious ſpices of the heavenly Word, to the end that he which would eaſily deſpiſe the errour of man, may not eaſily contemn the Oracles of God. So that they doe like unto them, which when they will prepare certaine bitter potions for Children, doe firſt annoint the brimmes of the cup with hony, that the unwary age, when it ſhall firſt feele the ſweetneſſe, may not feare the bitterneſſe. **Of Calvin of Iuel, of the reſt.*

CARTW. To the fourth wee anſwer, that your concluſion of that which *Ierome* and *Vincentius* ſay, that the Divell and Hereticks uſe of the Scriptures is childiſh. And unleſſe you will conclude that all thoſe that uſe the Scriptures are Hereticks, it is utterly vaine. *Diuels and Hretikes uſe Scripture, but not onely.*

If you ſay that Hereticks appeale to the Scriptures alone, which the Catholikes do not. Firſt you ſay an untruth, ſeeing you may remember him that complained he was reiected with the Fathers. *Dioſcorus conſil. calcedon. Act. 3.*

Secondly you ſay more then *Lirinenſis* doth, nay he ſaith the cleane contrary, as that the Scripture alone is ſufficient againſt Hereticks, if it be taken in the right ſence. And albeit, before hee ſpeaketh of the tradition of the Catholike Church: yet thereby he meaneth not unwritten verities, but the right expoſition of the ſcriptures, made by the paſtors and teachers of the Church. For otherwiſe how can the Scriptures alone be a perfect and ſufficient rule againſt the hereticks, if it neede the ſupply of unwritten verities. Wherefore you are like to him that having arrowes to ſhoot at the armed enemy, ſpent them vainely in ſhooting at birds. And we feare not (with a holy vaunt) even to vaunt our ſelues in the Goſpell and Scriptures of God, as in the ſword, which neuer faileth to bring us home a ſpoyle and a prey from you, as oft as we ioyne battell with you. *Philoſtorg.*

RHEM. 5. *The cauſe Why, the Scriptures being perfect, yet we uſe other Eccleſiaſticall Writings and traditions,*

* So hee calleth the Churches ſenſe, and the fathers interpretation of Scriptures. * Otherwiſe Wickliffe, Luther, Caluin, Puritanes.

Heere ſome men perhaps may aske, Foraſmuch as the Canon of the Scriptures is perfect, and in all poynts very ſufficient in it ſelfe, what need is there to ioyne thereunto the authority of the * Eccleſiaſticall underſtanding? For this cauſe ſurely; for that all take not the holy Scripture in one and the ſame ſenſe, becauſe of the deepneſſe thereof: but the ſpeeches thereof ſome interpret one way, and ſome another way, ſo that there may almoſt as many ſenſes be picked out of it as there bee men. For *Nouatian* doth expound it one way, and *Sabellius* another way, otherwiſe *Donatus*, otherwiſe *Arius*, *Eunomius*, *Macedonius*, otherwiſe *Photinus*, *Apollinaris*, *Priſcillianus*, otherwiſe *Iouinian*, *Pelagius*, *Celeſtius*; and laſtly, otherwiſe *Neſtorius*. * And therefore very neceſſary it is, becauſe of ſo great windings and turnings of diverſe errours, that the line of Propheticall and Apoſtolicall interpretation bee directed according to the rule of the Eccleſiaſticall or Catholick ſenſe or underſtanding.

S. Baſil lib. de ſpiritu ſancto. cap. 27.

Of ſuch Articles of religion as are kept and preached in the Church, ſome were taught by the written Word, other ſome we haue received by the tradition of the Apoſtles, delivered unto us as it were from hand to hand in myſtery ſecretly: both which be of one force to Chriſtian religion: and this no man will deny that hath any little skill of the Eccleſiaſticall rites or cuſtomes. For if wee goe about to reiect the cuſtomes not contained in Scriptures, as being of ſmall force, we ſhall unwittingly and unawares mangle the Goſpell it ſelfe in the principall parts thereof, yea rather wee ſhall abridge the very preaching of the Goſpell, and bring it to a very bare name.

Scriptures how to be underſtood.

CARTW. If an hard and difficult place of the Scripture be offered unto us, the firſt and principall thing to be done, is, to haue our recourſe unto God by prayer. So *Rebecca* being in doubt what myſtery it ſhould be, that the two children ſtroue (otherwiſe then the courſe of nature ſuffered) in her wombe, firſt of all made her prayer unto God. The ſame did *Cornelius* when hee was in doubt whether ſide was more agreeable to the Scripture: that which kept the ceremonies of the Law ſtill, or that which embraced the doctrine of the Goſpell. This alſo did the Church that continued at Babylon, and in thoſe parts (by the Ambaſſadours) practiſe, when there roſe a doubt: whether they ſhould continue their ſet faſts, which they had obſerued the ſeuenty yeares of the captiuity or no. For ſeeing God is the author of the Scripture: it is cleare that none can know his minde, but he to whom he will reueale it: for if one man cannot know an other mans minde, further then he will make it knowne unto him: much leſſe can a man know Gods minde, unleſſe hee will communicate it with him. And thus far we ſuppoſe, the Ieſuites will goe with us. But this being done, whither ſhall a man goe to haue the underſtanding of that hee prayeth for? Here the Ieſuits runne to the Fathers and the Churches interpretation. Aske them by what authority? They alleadge *Vincentius Lirinenſis*, and *Baſil*, to whom it ſhall be anſwered afterward. In the meane ſeaſon, they ſhall heare an other iudgement ſtayed upon other manner of pillers then theirs. To come therefore to our former examples; *Rebecca* after ſhee had prayed went to aske counſaile of the Lord: which is as much as if it were ſaid, ſhe went to the Prophet of God: and in likelihood (as *Aben Ezra* iudgeth) to *Abraham* her father in law. *Cornelius* after he had prayed, was directed to the inſtruction of the Apoſtle *Peter*. The Churches Ambaſſadours likewiſe after their prayers in the Temple, are directed to goe to the Prieſts and Prophets that were in Ieruſalem. Heere firſt *Rebecca* (eſpecially by reaſon of the children in her wombe, bearing the figure of the Church, being in doubt) ſeeketh to a greater authority then was in her; which is the authority of the Word, in the mouth of the Prophets. In the ſecond, *Cornelius* doubting of the authority of both partes, whereof one notwithſtanding he knew to be the true Church, is directed for the deciſion of his doubt, to neither of them, but is ſent to *Peter*, the mouth likewiſe of God. Now if the Ieſuites ſay, that that which *Abraham* was to *Rebecca* in her doubt, and that which *Peter* was to *Cornelius* in his; that is now the iudgement of the Church, in her Biſhops, Fathers, and Councels. They ſay that which never good Biſhops, Fathers, or Councels ſaid of themſelues. All which either confeſſe that they haue erred, or elſe haue prayed for pardon of their errors in the matters they handled: or at leaſt haue acknowledged ſuch a breach and decay in them, as if they did not erre in matters that fell into their diſcourſe, yet were they within the danger of errour, which point is afterward *Acts* 15. and in other places diſputed more at large.

1 By Prayer. Gen. 25. Act. 10. 9. Zach. 7.

1. Cor. 2.

2 Conference with the Prophets. Gen. 25.

Acts. 10. Zach. 7.

Now when neither theſe together, nor no one of them apart could fall either into the Prophet that *Rebecca* asked counſell at; or to *Peter* to whom *Cornelius* was directed: the Ieſuits ought to be aſhamed to match the authority of the Church in her Biſhops, Fathers and Councels, with the authority either of the holy Prophets or Apoſtles.

But this will notably appeare in the third example of the Churches Ambaſſage: for in that the Ambaſſadours of the Church, being ſent to the Prieſts and to the Prophets, are firſt directed to the ordinary meanes, viz. to the Prieſts, according to that which *Moyſes* had provided in ſuch a caſe. Now this ordinary authority of that Church in her Prieſts, anſwereth (by the Ieſuites owne iudgement) to the ordinary authority the Church hath in her Biſhops, Fathers and Counſailes: but if the ordinary miniſtery of the Prieſts was not able to reſolue them in this doubt, they had commiſſion to proceede further, to conſult with the Prophets, as with Gods owne mouth. And that this was the manner of proceeding, appeareth evidently, for that the anſwere to the queſtion was not giuen by the Prieſts, as by thoſe that being nor able to anſwer, in likelihood ſent them to the Prophets: but it was given by the Prophet *Zacharie*, who had freſhly receiued an anſwer from God touching that queſtion. Whereby it appeareth, that vnleſſe you will ſay, that God in his graces to the Church under the Goſpell is cloſer handed, then to that under the law: it muſt needs follow, that for determining of controuerſies, there is an higher and more certaine authority, then is the authority of the Church.

Deut. 17.

Moreover

Moreouer that this crowne of peereleſſe authority, which in times paſt ſtood upon the heads of the Apoſtles and Prophets, was neuer tranſlated to the Church, but is with great ſolemnity put vpon the holy Scripture, that all the powers and crafts of hell are not able to remoue it, may eaſily appeare by that which *Peter* teacheth: for he having ſpoken of the teſtimony that God the Father (in the holy Mount) gaue to his ſonne from heauen, and of the witneſſe that hee and certaine of his fellows gaue of him, according as they had heard the ſame, ſetteth for the continuall direction of the Church, in place both of Gods owne Teſtimony, and their witneſſe: the Propheticall word which he ſoone after calleth the *Propheticall Scripture*; as a light whereto they are to take heede in in all their darke and doubtfull waies: and that they ſhould neuer ſuffer themſelues to bee carried away from the triall that is by the Scripture, to any, either earthly, or eccleſiaſticall iudgement, or interpretation of it, untill our Saviour Chriſt came: he addeth, that it is of no priuate interpretation, whereby what hee meaneth, hee declareth in the next verſe, where hee ſheweth the reaſon of his ſaying; namly, that it muſt be interpreted as it was written, and by as high authority. Seeing therefore it was firſt ſpoken by holy men, which ſpake as they were lead by the holy Spirit, and were inſpired of God, it followeth, that it muſt be interpreted by the ſame authority. Whereupon it is evident, that all that, is private interpretation, which is not drawne from that authority which the Prophets ſpake with, and which is not out of the publicke Notaries that God himſelfe immediatly appointed. But that authority is not now in man, but in the Scripture: the Scriptures therefore are authenticall, and able to authoriſe the interpretation of the Church. The interpretation therefore that is brought out of the Apoſtles and Prophets, is not private, although it bee auowed by one man onely. On the other ſide, that interpretation which is not brought from thence, although it haue the allowance of whole generall Counſels, is but private. We deny not but the Church is the Interpreter of the Scripture, and that a man may ſafely reſt in the interpretation of the Church ſo farre foorth as appertaineth to a ſufficient knowledge of the way of Salvation. For the true Church layeth the grounds of her doctrine out of the Scripture. And therefore as the bare authority of the Church is an inducement to the truth: ſo her iudgement being accompanied with ſubſtantiall proofes out of the Scripture, is able to ſettle the faith of Gods children. In which caſe, they leane not upon the credit of the Church, but upon the Scripture which the Church bringeth.

Scripture to be interpreted by Script. 2. Pet. 1.

Private interpretation.

But heere it is to be obſerved, that as we deſpiſe not the iudgement of the Church in her Teachers, that are dead, but eſteeme them according to the graces that ſhine in their writings: ſo wee dare boldly affirme, that their writings (how excellent and true ſoeuer) are not the ordinary Interpreters of the preſent Churches; nor the beſt meanes to perſwade us in that point of Religion whereof we may haue conceiued doubt; For when the Church is the Piller of the truth in her Miniſtery eſpecially: the dead being neither Paſtors nor Doctors, giuen of Chriſt for the building of the Church, cannot haue that bleſſing in their writings, towards the building of it, as hath the liuely voice of the Paſtors and Doctors: albeit were the Fathers writings more learned then the teaching of thoſe that liue. So that unleſſe the writings of the Fathers were either perpetuall, or Apoſtolicall, we may well ſay of them, as the Apoſtle *Paul* ſaith of *David*, as touching his Princelike gouernement: That they ſerued their time. And if the Prophets and Apoſtles writings (although inſpired) haue not (ordinarily) power to perſwade to the truth, unleſſe they be laid open by the liuely voice of the Churches Miniſtery: how much leſſe are mens writings, which may not bee preached able to lighten them, which cannot ſee or ſtay the heart of them that are wavering.

Iudgement of the fathers in expounding the Scriptures, their vſe ſeriours to the preſent Paſtors. Act. 13.

Which thing is yet more evident, in that all men being bound to heare their Paſtors and Doctors, as the ordinance of God, provided to ſaue: ſo no man is neceſſarily bound to reade the writings of the Fathers. And therefore the Papiſts which call ſo much for the Churches iudgement, do ignorantly place the ſame in the Fathers and Councels of elder times, as thoſe that haue no ordinary calling to expound the Scriptures to the Church, by any of thoſe gifts or offices which the Apoſtle teacheth to be given of God, to bring us to the unity of the truth; which we write not, as though we had them not ſtanding, much neerer unto us then to our aduerſaries, eſpecially in the principall and fundamentall controverſies betweene us. But that wee may know who are the principall Maſons, that Chriſt the Arch-builder hath ordayned for the building of the ſpirituall houſe, which is his Church. And that wee may know that this exhortation to the cloſe cleaving to the Scriptures, without any ſeperation from them, by any man or mens expoſition whatſoeuer, belongeth moſt properly to this cauſe: he addeth the reaſon of this carefull exhortation of taking heede to the Scriptures; That falſe Teachers ſhall come amongſt them, which ſhall bring in pernicious hereſies: noting thereby, that in the determination of ſuch controverſies, we ſhould not ſuffer our faith and iudgement to be ſubdued and lead away by the faith and iudgement of any man, but onely of the Scriptures.

Ephes. 4.

2. Pet. 2.

And this is a principall meaning of our Sauiour Chriſt, when he willeth that we ſhould call no man Father or Maſter in the earth: that is, in that matter of Doctrine, we ſhould depend upon the authority of no man, nor of all men in the earth, but onely upon Chriſt and upon God.

Mat. 23.

Againe, when as after all diligence and travell beſtowed to finde out the truth of the matter which is doubted of; there is no fruit nor remainder but vexation of ſpirit, unleſſe the Spirit of God open our eyes, that we may ſee that which is hid from us: whether ſhall we think that ſpirit of God, will rather work by his own words, or by the words of ſome other, eſpecially ſeeing Gods promiſe is, that his word and ſpirit ſhall goe together.

And if men take more pleaſure, to work with their own tooles, rather then with other mens in whoſe inſtruments, notwithſtanding, there is untowardneſſe more or leſſe, for the work whereto they are ordained. How much more ought we to underſtand that the holy Ghoſt, will uſe his own inſtruments, which he hath ſo fitted, for giving underſtanding to the ſons of men, as the perfection hereof, ſtandeth in this, that it remaineth whole, as it is without addition, detraction or alteration.

Againe

Again, the Apoſtle doth as well enable the holy Scripture to convince the aduerſary as to teach the friend. Which ability they vtterlie take from it, which will haue the Churches iudgement, to be the finall end of controverſies. This force, and ſtrength of the holy Scripture, is euidently ſeen, in the example of S. *Paul*, who out of the Scripture diſputed againſt the Iewes, opening to them that Chriſt muſt dye and riſe againe: and that Ieſus whom he preached was Chriſt.

2. Tim. 3.

The ſame is ſaid of *Apollos*, that he convinced the Iewes by the Scriptures that Ieſus was Chriſt. Here therefore, (upon ſuch notable vertues, and effects, of the holy Scriptures, to all neceſſarie purpoſes) mee thinks the Scriptures may iuſtly renew the old complaint of our Saviour Chriſt. To whom will you go from me? to what, or whoſe writing? is there any thing you want, whereof I cannot make the ſupply? For indeed, when a man goeth from the authoritie of the Scripture, to depend upon the authority of man or men: what elſe doth he, but either depart from light to darknes, or at leaſt, from a pure light, without mixture, to a light which dwelleth with darkeneſſe, and is ſhadowed therewith? what elſe, but either goeth from the cleere fountaine water to a filthy puddle, or at leaſt, to a water that is through the remnant of the filth, which cleaveth ſtill to mens feete, ſomewhat troubled & diſordered? finally, what is it, but to frame the rule to the ſtone, not the ſtone to the rule.

Ioh. 6.

ὡσὲ τὰθ-
κην πρὸς
πηθὰι ὴ
πρὸς πίτραν
τὰθκη.

Wherefore after prayer, (as is before ſaid) men muſt uſe the means of arts which God hath left for noble helpes to try the truth by.

3 How a text is to be conſidered in it ſelfe.

Here firſt the grammer of the place in controverſie muſt be ſifted, and herein firſt the nature of everie word by it ſelfe, and then the alteration that it admitteth in the diverſitie of conſtruction: after the rhetoricke of the place is to be peruſed, whether any word, leaving the proper ſignification, receiveth a borrowed: which is argued, when the proper ſignification will not be borne by the analogie of doctrine, or cannot frame with the circumſtance of the place. Aboue all, the Logicke of that place is narrowlie & exactly to be conſidered, as to know what he proveth, and by what: to conſider whether he holdeth the naturall order of reaſoning, or whether (by ſome diſplacing of parts) he fideth Art.

Conſidered by compar.

After to compare it, with ſome place of Scripture, and eſpecially (if it may bee) with ſome other of the ſame, either Apoſtle or prophet, or from whom the doubt riſeth. Not to forget to haue a ſingular eye to the fiue books of *Moſes*, which containe ſhortly, the whole doctrine of the Law and of the Goſpell: to call (if we be able) the queſtion in hand to ſome of thoſe bookes: then in diſcourſe of our minds to runne through the prophets, to ſee how thy haue expounded that part of the Law; ſo to come to the new Teſtament, as they did unto the Law.

Ieſom. 3. lib. cap. 12. Contra Donat. de bapt. De natur. gra. cap. 6. Lib. 3. cap. 2 contra epiſt. Parmen. Lib. ad Conſtant.

Neither haue the fathers been ſilent altogether in this queſtion, for *Ireneus* affirmeth, that demonſtrations out of the Scriptures cannot be ſhewed, or certainly argued but out of the Scriptures theſelues. *Auguſtine* ſaith, That the canonicall Scripture out of the old and new Teſtament is to be preferred to all the biſhops letters that come after the Scriptures. And otherwhere hee ſaith, That hee is free in all other writings, to conſent or no, onely hee is bound, without all refuſall, to giue his conſent to the canonicall ſcripture: which declareth evidentlie, that he tooke not himſelfe bound, to the ſentence or decree of the Church or Councels. Laſt of all, to ſet out the authoritie that the Scriptures hath in deciding controverſies, hee compareth the Scripture with a iuſt paire of balances, whoſe propertie is to ſhew the difference of weight of one thing from another.

Cyril. Hiero. catech. 4.

Hillary complayning of the diverſitie of iudgement in the Church and Councels, becauſe one Councell will allow of Homouſion, another will haue it kept in ſilence: and repenting of the Decrees, defended them; defending them, did accurſe them, ever condemning either others in their owne; or their owne in others: at the laſt, as the remedy, he ſaith to the Emperour; *Inſomuch as I admire thee (O Emperour of a bleſſed and religious will) deſiring a faith onely according to thoſe things that are written: and altogether worthily doeſt thou make haſte to thoſe Oracles of the onely ſonne of God, that the breaſt capable of the Emperours care, might be full of the conſcience of divine ſayings: he that reſuſeth this is Antichriſt, which frameth it is an Anathema.*

Another alſo writeth thus, Neither doe thou ſimplie beleeue mee, unleſſe thou receiue demonſtration of theſe which are ſaid out of the Scriptures, for this health of our faith, is not of the ſharpeneſſe of word: but demonſtration of the Scriptures.

Now where the Ieſuites will (happelie) ſay, that the controverſie cannot thus be compoſed, becauſe that both parties will ſtill giue out that each mans iudgement is beſt warranted by the word: wee haue to underſtand that when the trueth is plainelie and evidentlie layed out and errour ſtreightlie and mightelie overthrowen, thoſe that are of God, doe heare the word of God, and diſcerne between the holie and prophane. And as for the wicked being convinced and condemned in their own conſcience: howſoever they continue blaring out their tongues, and wrangling againſt the trueth, they (as the Apoſtle ſaith) are to bee let alone. Wherefore touching, the faithfull if anie man bee ſpirituall let him know that theſe bee the commandements of God, but of the obſtinate hee ſaith, if any man bee ignorant let him bee iguorant ſtill: and in another place, if anie man bee filthie let him bee filthie ſtill. And if they will ſpeake evill of the trueth, being ſo evidentlie convinced: they will much more deſpiſe and make a mocke of it, when it hath nothing to leane upon but the baſe and naked ſaying of the Church.

Ioh. 8. Tit. 3. 1 Cor. 14. Apoc. 22.

Vſe of Fathers.

Albeit, our meaning is not to make light of the elder Churches helpe in her graue fathers, learned Biſhops and adviſed Councels: by whom good helpes may bee furniſhed, to defray the coſts, that ſuch a great and weighty cauſe will put the Church unto. For their writings and ſpeeches (they being godlie learned, and travailed in the Scripture) by comparing and examining their light with the light of the Scriptures, cannot but further us in this affaire. But our meaning is, that neither the greateſt labour in ſearching, ſhould be beſtowed in them, but in the Scriptures: and that their iudgement ſhould not be received, without they haue paſſed the true touchſtone of the Scripture.

And finally that they ſhould not bee the authenticall intepreters of the ſpeeches or queſtions that may ſeeme hard in the Scriptures, but that ſeing men haue leaue to expound their darke ſayings, by

other

other more plainer speach, the Spirit of God should not bee shut out from this libertie, but that which he may seeme to haue spoken somewhat darkelie in one place, he may cleere in another.

Now to the testimonie of *Lirinensis*. Where first let it bee obserued, that his golden booke and present sentence, affirming the canonicall Scripture to bee perfect and sufficient in it selfe: proueth that many of your books, and sentences (blaspheming that the Scripture is unperfect, mangled, and maimed) to be copporous and leaden.

Secondlie *Lirinensis*, seemeth not so well to haue weighed the great valew of his own words, of perfect and sufficient in it selfe. For either of them argueth apparantlie, such wealth and contentment, as hath no need of any other.

Thirdly we answer out of *Lirinensis*, that he will neither haue alwayes, nor all heresies to be impugned by gathering of the fathers sentences: but onely those that first rose, or ever the hereickes (for shortnes of time) could falsifie the rules of the old faith: and before that (through processe of time) the poison spreading it selfe further abroad, they went about to corrupt the volumes of the ancient fathers. But hæresies being enlarged, and with long time festered, are not to be set upon by this way of alledging the consent of the fathers, for as much as (through a long tract of time) there hath been great opportunitie given them, to steale away the truth: whereby it is evident, that *Lirinensis* would not haue the controversies of these dayes, wherein the old monuments of the fathers and counsels, are greatlie corrupted, to bee decided by the uniforme iudgements, and consent of the old writers, and therefore to be done by the Scripture, through the ordinarie ministerie which God hath called. *Vinc. Lirinens. contra hæres.*

Touching *Basil* first it is here to bee obserued, that this sentence here ascribed to *Basil*, is directlie contrarie to *Lirinensis*, which affirmeth, that the canonicall Scripture, is perfect and sufficient in it selfe: where this sentence of *Basil* maketh it a bare name of the Gospell, without custome and traditions.

Secondlie, the censure of *Erasmus*, of the latter end of the booke (where this sentence is conteined) is to be obserued: the summe whereof is, that it hath another phrase, another author, and another Spirit, from that in the former part of the booke: that many things are mingled from the purpose, many things, (through forgetfulnesse) are repeated. The truth of whose censure, doth evidentlie appeare by the true *Basil*: for where this counterfeit affirmeth, that there is a like authoritie of the Scripture, and tradition, which he calleth also customes, the true *Basil* saith the customes are to bee reiected, and that we must stand to the doctrine, which is inspired of God. And where this counterfet saith, that both the Scriptures, and the mysteries (wherof there is no mention in the Scriptures) ought to be received: the true *Basil* hath, that it is a manifest fall from the faith, and an evident fault of pride, either to refuse any thing of that which the Scripture hath, or to bring in any thing which it hath not. The same in another place, asketh whether it bee profitable, that the new come to the faith, should forthwith learne the Scriptures, answereth that it is necessarie, and agreable that everie one should learn out of the scripture as much as is necessarie, both for the full certificate, that he may haue of godlines, or religion, and that he acquaint not himselfe with the tradition of men. And to say the truth, what need had *Basil* here in proving the diuinitie of the holie Ghost, to flie unto secret and unwritten mysteries, as if he were ignorant that the Scriptures did richlie furnish all manner of armour, wherewith he might fight that battaile against the enemies of the H. Ghost whatsoeuer: or that he was ignorant, that the cause should haue received great disgrace, if it had not had sufficient maintenance in the scripture without the support of tradition. And unlesse also they will wrest these words they alledge: they cannot draw them well further then to such customes, and traditions, as not being in so many words found in the Scripture, are notwithstanding for their substance) conteined in the Scripture, for uppon occasion, that certaine of the Greeks, could not beare these words: *Glorie to the Father, Sonne, and to the Holy Ghost*, for that they were not in the Scripture; he fell into this treatise of traditions. *Erasm. in Epist. dedicat. in suam & propriam hujus lib. versi.* *Basil. epist. 80. In regn. contract. quæst. 95.*

The Summe of the new Testament.

THat which was the Summe of the old Testament, to wit, *Christ and his Church*, as *S. Augustine* saith cathechizing the ignorant, The verie same is the Summe of the new Testament also. For (as the same *S. Augustine* saith againe) *In the Old Testament there is the occultation of the new, and in the new Testament there is the manifestation of the Old:* And in another place: *In the old doth the new lie hidden, and in the new doth the old lie hidden.* And thereupon our Saviour said, *I am not come to breake the Law or Prophets, but to fulfill them. For assuredlie I say unto you. Till heauen and earth passe, one iot or one title shall not passe of the Law, till all be fulfilled.* In which words he sheweth plainly, that the New Testament is nothing else but the fulfilling of the Old. RHEM. *Aug. de cat. rud. cap. 3 4* *Super Exod. q. 73.* *Matth. 5.*

Therefore to come to the parts. *The Gospels* do tell of Christ himselfe (of whom the old Testament did foretel) & that even from his comming into the world, unto his going out thereof again. *The Acts of the Apostles* do tell of his Church beginning at Hierusalem the head Cittie of the Iewes, and of the propagation thereof to the Gentiles and their head cittie Rome. And *The Apocalypse* doth propheſie of it,

even

even to the consummation thereof: which shall be in the end of the world. *The Epistles of the Apostles* do treat partly of such questions as at that time were moved, partlie of good life, and good order.

CARTW. That in the first Chapter, that Rome was the head cittie, standeth well with the trueth being then the seat of the empire. But if they would insinuate thereby, that it it is the head Church (to leaue the proofes, which are handled afterwards) their own practise, which set Canterbury aboue London (the cheefe cittie of our Land where the Prince maketh residence) will shew the vanity of their conclusion.

Vpon Math. 16.

The Summe of the foure Gospels.

RHEM. THE Gospels do tell historicallie the life of our Lord Iesus, shewing plainely, that he is Christ or the king of the Iewes, whom untill then, all the time of the old Testament, they had expected: and withall, that they of their own meere malice and blindnesse (the iniquitie beginning of the Seniors, but at length the multitude also consenting) would not receiue him, but ever sought his death: which for the Redemption of the world, he at length permitteth them to compasse, they deserving thereby most iustly to be refused of him, and so his Kingdom or Church to be taken away from them, and given to the Gentiles, For the gathering of which Church after him, he chuseth Twelue, and *appointeth one of them to be the chiefe of all, with instructions both to them and him accordinglie.

Iohn. 20. 31

The story hereof is written by foure? who in *Ezechiel* and in the *Apocalypse* are likened to 4 living creatures, everie one according as his booke beginneth *S. Matthew* to a man, because hee beginneth with the pedegree of Christ as hee is man. *S. Marke* to a lion, because he beginneth with the preaching, of *S. Iohn Baptist*, as it were the roaring of a lion in the wildernesse. *S. Luke* to a calfe, because hee beginneth with a Priest of the Old Testament (to wit, *Zacharie* the father of *S. Iohn Baptist*) which priesthood was to sacrifice calues to God. *S. Iohn* to an Eagle, because hee beginneth with the Divinitie of Christ, flying so high as more is not possible.

Exe. 1. Apoc. 4.

The first three do report at large what Christ did in Galilee, after the imprisonment of *S. Iohn Baptist*. Wherefore *S. Iohn* the Evangelist writing after them all, doth omit his doings in Galilee (saue onelie one, which they had not written of, the wonderfull bread which he told the Capharnaits, he could and would giue. *Io. 6.*) and reporteth first, what he did whiles *Iohn Baptist* as yet was preaching and baptizing: then, after Iohns imprisoning, what he did in Iurie every yeare about Easter. But of his Passion all foure do write at large.

Where it is to be noted, that from his baptizing (which is thought to haue been upon Twelfth day) what time *he was beginning to be about 30. yeare old*, *Luke 3.* unto his passion, are numbred three monethes and three yeares, in which there were also 4. Easters.

CARTVV. In the summe of the Gospels, it is untrue that Christ appointed one of the twelue to be the cheefest of all, whereof the reader may see at large *Mat. 18.* & 16. And therefore this totall sum is misaudited: as that which containeth more, then the particulars.

In the second section of this sum, the speculation touching the Evangelists compared with a Man, a Lion, a Calfe, and an Eagle: was not seene in the Lords watchtower. And although it hath some antiquitie to leane upon, yet the ground from which it was taken bearing no such sence, it must need fall. for in Ezec. 1. and Apoc. 4. are set forth 4. principal properties of the Angels, in their ministerie. All which agree to everie one of those, that are meant in the places of the Prophet and Evangelist. And the Prophet affirmeth that they had all the likenesse of a man: Whereupon if this be carried to the Evangelists: it will follow that *Mark*, *Luke*, and *Iohn* shall as well be compared to a man, as *Matthew*. And S. Luke doth more properly and naturally set forth the pedegree of our Saviour Christ, then doth *S. Matthew*. Neither was the most ordinarie and common sacrifice a calfe: but either a lambe or a goat. And therefore if the Scripture had had any such meaning, it would haue put a sheepe or a goate, rather then a calfe.

The rest of this summe, is almost a fruitlesse blotting of paper: there being diverse things touching the difference of Evangelists, of farre greater weight to haue been observed.

In the next Page, the argument of *Matthew* is transubstantiate into a division. How poore a one, it were follie to teach the Iesuits: which haue not learned, to put a difference between the argument of a book, and the division of it.

To the last touching the person of *S. Matthew*] *S.*

THE

THE ARGVMENT OF S. MAT THEVVES GOSPELL.

RHEM. SAint Mathewes Gospell may wel bee deuided into fiue parts. The first part as touching the infancie of our Lord Iesus, Chap. 1. and 2.

The second of the preparation that was made to his manifestation, chap. 3. and a peice of the 4.

The third, of his manifesting of himselfe by preaching and miracles, and that in Galilee: the other peice of the 4. chap. vnto the 19.

The fourth of his comming into Iurie towards his Passion: chap. 19. 20.

The fifth of the holy week of his Passion in Hierusalem: chap. 21. unto the end of the booke.

OF S. Mathew wee haue, Mat. 9. Mark. 2. Luk. 5. How being before a Publican hee was called of our Lord, and made a Disciple. Then Luke 6. Mar. 3. Math. 10. How out of the whole number of the Disciples hee was chosen to bee one of the twelue Apostles, and out of them againe hee was chosen (and none but hee and S. Iohn) to be one of the foure Euangelists: Among which foure also, hee was the first that wrote, about 8. or 10. yeares after Christs Ascension.

The first part of this Gospell, of the Infancie of our Saniour Christ.

THE HOLY GOSPEL OF IESVS CHRIST

According to Matthew.

CHAP. I.

Gen. 12. 22. 2. Reg. 7. The Pedegree of Iesus, to shew that hee is Christ, promised to * Abraham and * Dauid, 18. That hee was conceiued and borne of a Virgin, as Esay prophecied of him.

The Translation of Rhemes,

Psal. 131. Luk. 3. 31. THE ‡ book of the * generation of IESVS Christ, the son of Dauid the son of Abraham.

Gen. 21. 25. 29. 38. 2 * Abraham begate Isaac, And Isaac, begate Iacob. And Iacob begate Iudas and his brethren.

1. Par. 2. 5. Ruth. 4. 18. 3 And Iudas begate Phares and Zaram of | Thamar, * And Phares begate Esron. And Esron begate Aram.

4 And Aram begate Aminadab, And Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begate Booz, of Raab. And Booz begate Obed, of Ruth, And Obed begate Iesse.

2. Reg. 12. 24. 6 And Iesse begate Dauid the King. And * Dauid the King begate Salomon, of her that was the wife of Vrias.

1. Par. 3. 10. 7 And * Salomon begate Roboam. And Roboam begate Abia. And Abia begate Asa:

8 And Asa begate Iosaphat. And Iosaphat begat Ioram, And Ioram begat Ozias,

9 And Ozias begate Iotham. And Iotham begate Achaz, And Achaz begat Ezechias.

10 And Ezechias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And Iosias begate Iechonias and his brethren * in the Transmigration of Babylon. 4. Reg. 24. 2. Par. 3. 6.

12 And after the Transmigration of Babylon * Iechonias begate Salathiel. * And Salathiel begate Zorobabel. 1. Par. 3. 1. Esdr. 3.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15. And Eliud begate Eleazar And Eleazar begate Mathan. And Mathan begate Iacob.

16 And Iacob begate | Ioseph the | husband of MARIE: ‡ of whom was borne IESVS, who is called Christ. ☞ ‡ De qua.

17 Therefore all the generations from Abraham vnto Dauid, fourteene generations. And from Dauid to the Transmigration of Babylon, fourteene generations. And from the Transmigration of Babylon

vnto CHRIST fourteen generations.

18 And the generation of CHRIST was in this wise. VVhen his mother MARIE was spoused to Ioseph, before they came together, she was found to be with childe by the holy Ghost.

The Gospell vpon Christmas eue, and vpon S. Iosephs day, the 19. of March

Deut. 24. 1.

19 VVhereupon Ioseph, for that he was a just man, and would not *put her to open shame: was minded secretly to dimisse her.

20 But as he was thus thinking, beholde the Angell of our Lord appeared to him in sleepe saying: Ioseph sonne of Dauid, feare not to take MARIE thy wife, for that which is ‖ borne in her, is of the Holy Ghost.

21 And she shall bring foorth a Sonne: and thou shalt call his name † Iesus. For hee shall saue his people from their sinnes. ☞

† Iesus, *an Hebrew word, in English* Sauiour.

22 And all this was done that it might be fulfilled which our Lord spake by the Prophet saying.

23 *Beholde ‖ a Virgin shall be with child, and ‖ bring foorth a Sonne, and they shall call his name Emmanuell*, which being interpreted is, *God with vs.*

Esay 7. 14.

24 And Ioseph rising vp from sleepe, did as the Angell of our Lord commanded him, and tooke his wife.

25 And he knew her not ‖ till she brought forth her ‖ first borne Sonne: and called his Name IESVS.

MARGINALL NOTES. CHAP. I.

RHEM. 1. [1 *The booke.*] This Gospell is most solemnely sung in holy Church at Mattins vpon Christmas day. As also it is the Gospell of the *Conception* and *Nativity* of our B. Lady, because here is declared the pedigree of her also.

CART VV. 1. To this renting of one piece of Scripture from another in the Gospels and Epistles, and to thir ing of them to certaine daies and times of the yeare: Let it bee heere once for euer answered throughout the whole booke; least often repeating a matter of no value neither for wit in inuention of it, nor for profite in the use and practise the Christian Reader should bee iniured. And first for the chopping and hacking of the Scripture, it is contrary to the order which God hath ordained and his Churches haue practised from time to time,

Deut. 31. 10 11. 12. & 1 5.

Secondly, the Church of *Rome* herein hath not onely declared her irreuerence towards the word of God by reading and seuering that which God hath conioyned, but bewrayed her great vnskilfulnesse in mangling it, not cutting it in diuers places as it were in the ioynt, but as boisterous butchers and un-cunning cooks haue slashed it at all a very venture without consideration of coherence and sutablenesse, not onely of one matter with another, but not so much as of one sentence with another: no (which is more) no not of one member of one and the same sentence with another member of the same sentence.

Nehem. 8. 2. Chron. 34 30. Act. 15. 21.

Looke Epist. dominic. 1. de adventu. In natiuitate dom. fest. 5. St ph. Dominic. 4. post. Epiphaniam dom. in. Septuag. dominic. 1. in Quadr. &c. Look also Anang. fer. 2. post. Dominic Die palmarũ feria 5. in cœna domini, dom. 1. post pentecost. &c

Thirdly, shee hath therein bewrayed her intollerable impudencie of adding to the word of God, and changing them at her pleasure, and that in the same letter that the text of the Scripture is, without any manner of note or step of difference betweene the graue language of the Scripture and their barbarous and uncircumcised tongue: As in the beginning of their Epistles and Gospels, *Fratres charismi in diebus illis*: I. *illo tempore dixit Iesus pharisæu.* And in the end, *Ait Dominus omnipotens. Dominus Deus noster*, In *Christo Domino nostro*: And, *Fer. 6. post. 2 Dominicam*: for *audite aliam parabolam*, they haue put, *In illo tempore dixit Iesus turbis iudæorum parabolam hanc*: And *Sabbat. post. 2. dominic. quadragesi.* they haue added, *In illo tempore dixit Iesus pharisæis parabolam hanc*: whereas out of the second and third verse of the chapter from whence they take their Gospell, it appeareth that it was spoken not onely to the Pharises but also to the Scribes. And *fer. 5 post. 2. dominic. quadrag.* they haue added that Iesus spake to his Disciples: it being more like that hee spake it especially to his enemies as the speeches that went immediately before: yet are these those modest men (forsooth) that with open mouthes cry out of our boldnesse in altering the text of Scripture: whereas if they were able to shew but a gleaning in vs of that whereof wee can shew whole sheaues and shockes in them, we would bee in hope of some modesty in them, as of those who although they spake not the truth of vs, yet should not speake without some colour of truth against vs.

Fourthly, they haue caused some one peece of the Scripture to bee often repeated, whereas others of the same fruitfulnesse are not once mentioned.

Fiftly, they professe the singing of these Gospels and Pistles, when notwithstanding they are neither Psalmes nor Hymnes, nor spirituall sungs which the Lord hath onely set apart for vse of singing therein; inferiour to the little children which play in the marketstead, which answer in the gestures of mirth and sorrow according as they are by their companions thereunto prouoked.

Eph. 5. 19. Iam. 5. 13.

Last of all, in that it is said that they are sung in holy Church, as wee take it thankfully to bee shut from the account of that holy Church that out of the aboundance of the pleasures of this world doth nothing but sing, that she may for euermore weepe in the world to come: so it may well bee hardly and heauely at the hands of your Country Churches which hauing no such Quires as the Cathedrall their mothers haue to chant and rore it out with, are in this account of yours discarded and cast out from the reckoning and estimation of holy Church.

And as for the title of our Ladie you giue to the most blessed Virgin *Marie*, it is an invention of your own head without warrant of the VVord; yea contrarie vnto the same; especially as you take it which make her also Queene of heauen as our Sauiour Christ is King: And further aduance her aboue our Sauiour Christ, when you giue her authority to command him: whereas if shee bee Queene of heauen, shee is so either as Queene wife to our Sauiour Christ (which were incestuous) or as Queene Mother, which title groweth from her husband being King, from which dignity *Ioseph* the Carpenter was farre remoted: And although it were granted shee were

Rogá patrem inde natum.

Queene

Queene mother yet thereby ariſeth no authority to command her Sonne, unleſſe the Kingdom of our Sauiour Chriſt ſhall in Maieſty and authority giue place vnto the Maieſtie and authoritie of *Salomon*, to whom his mother commeth unto by way of ſupplication and not of commandement, although ſhee not onely was mother to a King, but had beene wife alſo to a King. 1. Reg. 2.

ANNOTATIONS. CHAP. I.

RHEM. [v.3. *Thamar.*] Chriſt abhorred not to take fleſh of ſome that were ill, as he choſe *Iudas* among his Apoſtles: Let not vs diſdaine to receiue our ſpirituall birth and ſuſtenance, of ſuch as be not alwayes good.

RHEM.2. [16. *Ioſeph.*] *Ioſeph* marrying our Lady as neere of kin (for ſo was the * Law) by his Pedigree ſheweth hers, and conſequently Chriſts Pedigree from *Dauid*. Numb. 36.

CARTVV.2. [v.16 *Ioſeph.*] There is no ſuch law, *Numb.36.* which commandeth to marry thoſe which were neere of kin: no nor ſo much as to marry thoſe in the ſame Tribe, but onely in the caſe where the daughter was heire to the land of her Fathers in his tribe: as it appeareth both by the reaſon of the Law, which prouideth onely that the inheritance of one Tribe ſhould not bee tranſlated vnto another; and by the practiſe of the twelue Tribes, before the caſe of *Zelophehads* daughters was moued. VVho notwithſtanding that they had for many yeares before, a carefull endeuour to keepe the knowledge of the Tribes, in regard of our Sauiour Chriſt to come: yet did they not ſpare to marrey their daughters out of their own both houſes and tribes. Otherwiſe there had been no cauſe the Tribe of *Manaſſes* to haue commenced this ſuit before *Moſes*, if it had not been before lawfull for virgins to haue been ſo married. And this iudgement is confirmed both by inſtructions and practiſe of the people of God after this Law giuen. For when *Sampſon* doted after one of the daughters of the vncircumciſed Philiſtims: his godly parents to reſtrain him from that vnequall yoke, propound vnto him the libertie and large choyce that he had to take a wife amongſt all the daughters of his brethren and people. The practiſe alſo and execution of it is to be ſeene in *Dauid*, who notwithſtanding that he was of the tribe of *Iuda*, where this ſuppoſed law (coloured by the diſtinction of tribes) ought moſt religiouſly to haue been kept: tooke *Michol*, *Sauls* daughter, of the tribe of *Beniamin* to wife? The ſame we read to haue been done of King *Abiah* of the poſteritie of *Dauid*, who married in the ſame tribe of *Beniamin*. Neither ought it to trouble any, as if the ſtaires of Chriſts naturall pedigree from the virgin *Mary* were made thus hazardous, vnleſſe in the tribe and family of *Ioſeph*, the tribe alſo and family of the virgin be concluded. For by the teſtimonies of the Angell, and the Euangeliſt, he is infallibly verified to bee the ſonne of *Dauid*, by the perſecution of *Herod* raiſed againſt the infants of the houſe of *Dauid*. And finally, by the conſtrained iourney of the holy virgin to go to *Bethlehem* the Citie of *Dauid* to be taxed. And although it be called into doubt, whether our Sauiour came from *Salomon* or from *Nathan*, and therefore alſo doubted whether his naturall pedigree or linage be laid out by *S. Matthew* or *S. Luke*: yet (they both being the ſonnes of *Dauid*) there is by this doubt no queſtion moued whether he be *Dauids* ſonne or no. Howbeit foraſmuch as it is euident, that the light of *Salomon* was quite quenched in *Ieconias*, who was the laſt of that family: it is manifeſt that *S. Matthew* doth not propound vnto himſelfe the naturall deſcent of our Sauiour, which draweth the line of his pedigree by *Salomon*. For the other gouernors of the people, which are reckoned vp after *Ieconias*, are not his naturall poſteritie or ſucceſſion, but onely (as they are called) Legall: that is to ſay, thoſe whom the lawes of the Princes vnder whom the people were in bondage, did appoynt to ſucceed vnto him in gouernment. VVherefore as *S. Luke* doth vnfold the naturall pedigree of our Sauiour Chriſt: ſo doth *S. Mathew* ſet forth the Kings and Princes that ruled ouer the people of God: thereby to declare that our Sauiour Chriſt is the King and Prince whom all they were the figures and ſhadowes of: for as it is neceſſary to know, that he was *Dauids* naturall ſonne: ſo is it alſo requiſite to be vnderſtood, that he ſucceeded him in his kingdom: to the end that the promiſe of the euerlaſting kingdom of *Dauid* might be verified. The truth whereof is in Chriſt alone: the outward Scepter being vtterly wrung from the hands of *Dauids* poſterity. 1. Sam. 18. 1. King. 5. 2. 2. Chron. 13 2. Luk. 1. Math. 2. Luk. 2. Ier. 22. 28. 29. 30.

RHEM.3. [16 *Husband.*] True and perfect marriage, and continuall liuing in the ſame without carnall copulation, *Aug. lib. Conſen. Euang. c.1.*

CARTVV.3. [16 *Husband.*] I grant: but ſeeing the ſame roſe vpon ſo ſolitary and ſingular a cauſe, it is apparent, that it is not to be followed, eſpecially conſidering the Apoſtle which licenceth ſeparation by conſent of both parties, will not ſuffer the ſame to be of long indurance. In the whoſe chapter cited out of *Auguſtine*, there is neither the word *true*, nor *perfect*, nor *continuall liuing*. 1. Cor. 7. 5.

RHEM.4. [v.20. *Borne in her.*] The triple good or perfection of marriage accompliſhed in the Parents of Chriſt, to wit, Iſſue, Fidelitie, Sacrament, *Aug. de nup. & conc. l. 1. c. 11.*

CARTVV.4. [20 *Borne in her.*] The word *perfection* is none of *Aug.* and as for the word *Sacrament*, ſeeing he calleth it the *good of Marriage*: marriage it ſelfe can be no more ſaid to be a Sacrament, then it can be ſaid that marriage is the iſſue, or marriage is fidelitie. Againe, the reaſon here giuen, why the Sacrament was accompliſhed in the parents; namely, for that there was no diuorce, ſheweth that *Auguſtine* calleth marriage a Sacrament, hauing regard to the coniunction not of the man with the wife, but of Chriſt with his Church, in another ſence then you doe: or if there had been a divorce, by this reaſon there had been no Sacrament, contrary to your doctrine, which will haue a Sacrament remaine after diuorce: and contrary to your doctrine of divorce, which admitteth no paſſage to another marriage, becauſe you ſay it is a ſacrament. Where it may ſeeme ſtrange that the Papiſts imagining ſo baſely of marriage as to eſteeme it too earthly a thing for their helliſh Prieſts, and not ſpirituall enough for their carnall Sacrificers, do notwithſtanding lift it vp to the height of a Sacrament: were it not that by this meanes they wreſt matrimoniall cauſes from the ciuill Courts, and with the manifold marchandiſe thereof fill their purſes.

And matrimony being ordained before the fall, it is cleare it can be no ſacrament which is a ſeale of the promiſe, and couenant of grace after & by reaſon of the fall. And that *Auguſtin* meant not to giue the name of a ſacrament in the proper ſignification thereof, may appeare in that hee ſaith, that thoſe kinde of Sacraments are feweſt in number. *Epiſt. ad Ianuar.* 118.

Virginity preferred.

RHEM. 5. [23. *A virgin*] Our Sauiour borne in marriage, but yet of a virgin, would honour both ſtates: and withall, teacheth vs againſt *Iouinian* the old heretick, and theſe of our time, that virginity and the continent life are preferred before marriage that hath carnall copulation. *See S. Hier. adu. Iou. & S. Greg. Naz. Ser.* 20. *de ſtudio in pauperes, in initio.*

RHEM. [v. 23. *A virgin*] As our Lady, both a virgin and a mother, brought forth Chriſt the head corporally: ſo the Church a virgin and a mother, bringeth forth the members of this head ſpiritually, *Aug. lib. de virg. cap.* 2.

CART VV. 5. [v. 23 *A virgin*] In what words, or in what circumſtances? It is your teaching therefore, & not the doctrine of this place: Howbeit we confeſſe, that he that hath the gift of continencie, is in that poynt better then he which hath it not: ſo farre as he hath receiued a heauenly gift aboue the other. But the practiſe of it is ſo farre from commending ſuch a perſon alwayes, aboue all other married perſons: that he preferreth him not vnto his own eſtate of marriage: for if the neereſt of the kin vnderneath the Law, hauing the gift of continency, had refuſed to raiſe vp ſeed vnto his brother deceaſed without iſſue: the ſame making of himſelfe thereby infamous, *Ruth.* 4. to the whole Church and Common-wealth of Iſrael, ſhould with much more honour vnto himſelfe, and glory vnto God haue married. Likewiſe, a maiden hauing the gift of continencie, as ſhe may vſe that gift as it is free for her by the good leaue and liking of her parents: ſo if they for cauſes enioyne her marriage, ſhe ſhall with greater peace of conſcience, in obedience to her parents, marry, then continue the practiſe of the gift: whereby it is euident, that touching the vſe of virginity and marriage, the preferment of one of them before another, is to be taken of the ends & circumſtances of them both: yea, what will they anſwer vnto the Lord God affirming, that it is not good for man to be alone, and that in his innocencie when there was no perill of fornication, doth he not directly preferre the married eſtate of it ſelfe before the vnmarried and ſolitary condition of life? ſo if that the virgins eſtate be in ſome caſe, perſon, or time to be preferred before the married, the ſame ariſeth not of the nature of virginity, but in regard of the diſorder that ſin hath brought into the world. As for the preferment of married perſons abſtaining continually from the company each of other, vnto thoſe which in the feare of God & in ſobriety do vſe their mutual ſocietie there is no queſtion conſidering that (this marriage only excepted) it is vnlawful, as hath been ſhewed, for man and wife to vſe any ſuch continuall ſeparation. But ſeeing you will with ſuch violence carry this example ſo farre, and tranſport the plant thereof into your common field, which onely proſpered in the priuate garden of this couple: I beſeech you anſwer me which eſtate you iudge better, the eſtate of a virgin in marriage or out of marriage. If you will be like your ſelues, you muſt needs ſay in marriage; which fetch all your proofe for the preferment of virginitie from this example. And becauſe that virginitie is equall in both eſtates, you ſhall bee conſtrained by your doctrine (which maketh the married virgins richer by a Sacrament) to preferre to thoſe virgins which liue out of marriage. And if it be ſo, why do you barre your Prieſts and Nunnes from marriage, whereby they might come to a perfecter eſtate. *Nazianzen* ſaith, that Chriſt honoured virginitie, by being born of a virgin: but of any preferment of virginitie vnto marriage, he hath not a word in that place. *Hierom. aduerſus Iouian.* is known through heat to haue rather declaimed againſt marriage, then lawfully diſputed for virginitie: ſo farre as the Papiſts themſelues muſt therein be conſtrained (will they they nill they) to leaue his company; as after more at large ſhall appeare. In the meane ſeaſon let them know that *Ierom* himſelfe being charged with his intempered ſpeeches wherewith he wronged marriage in that diſputation, confeſſeth that therein he ſtriued rather then taught.

Hierom. in Apologo ad Pammach. pro libro ad. uerſus Iouinian.

Our B. Ladies perpetuall virginity.

RHEM. 6 [v. 23. *And bring forth*] The heretick *Iouinian* is here refuted, holding that her virginity was corrupted in bringing forth Chriſt. *Aug. Har.* 28 *l. cont. Iulian. c.* 2.

CART VV. 6. [v. 23. *And bring*] If by virginity corrupted, he meant that ſhe ceaſed to be a virgin; it is an hereſie. But if it be meant that our Sauiour Chriſt comming from her, ſhe ſuffered that which other women doe in childbirth, that is to ſay, ſhe trauelled in pain, that her matrice was opened, and ſuch like: then it is a Catholicke iudgement, the contrary whereof ſauoureth ſtrongly. firſt of *Marcions* hereſie; and after, of the hereſie of *Eutiches*, whereunto the Papiſts are acceſſaries, which deny that it was with the virgin *Mary* in ſuch caſes as with other women: and partly alſo it is vttered afterward, by theſe Ieſuites: which affirme that he came from his mothers wombe, without opening the matrice. But the holy ſcripture, not onely in generall words, declareth that our Sauiour Chriſts birth ſhould be like vnto the birth of other children, ſin onely excepted: but ſetteth forth certain points particularly: as the trauelling with child, which being ſpoken of the Church properly, is of the Ieſuites themſelues in alluſion applied to the virgin, the after burden, and finally and moſt euidently, the opening of the wombe, the perpetuall ſhutting vp whereof the Ieſuites make one of their bulwarkes of Tranſubſtantion, for the virgin preſenting our Sauiour Chriſt at the Temple before the Lord, is ſaid by *S. Luke* to haue done it according to the law: that euery man childe that firſt openeth the wombe ſhould be holy vnto the Lord. *Ierom* alſo the great trumpet of virginitie, who ſingeth the note thereof higher then the muſicke of the Scripture will ſuffer, is euidently of this iudgement when he ſaith, *Dei filius pro noſtra ſalute hominis factus eſt filius. nouem menſibus in vtero vt naſcatur expectat, faſtidia ſuſtinet, cruentus egreditur, &c.*

In Iohan. 20. 19.

In their marginall annotation vpon Apoc. 12. 2.

b Gen. 49. 10.

Luk. 2. 23

Hieron. ad Euſtoch. de cuſtodia virg

RHEM. 7. [v. 25. *Till. First born*] *Helvidius* of old abuſed theſe words, *till* and *firſt born*, againſt the perpetuall verginitie of our bleſſed Lady. *Hierom. contr. Helu.* which truth, though not expreſſed in Scripture, yet our aduerſaries alſo doe grant, and *Helvidius* for deniall thereof was condemned

demned for an hereticke by tradition onely. *Aug. Har. 84.*

Catalog. illustrium script.

CARTVVZ [*v. 25. Till, &c.*] If *Gennadius* bee of any credite with you, hee will tell you, that *Helvidius* was confuted by *Ierome*, out of the Scriptures: Howbeit herein let vs heare *Ierom* himselfe; *We beleue not* (saith he) *that Marie after that shee had born a childe married againe, because wee reade it not:* VVhereby first is euident, that *Ierome* condemned *Helvidius* for his rashnesse, because hee did so definitiuely speake of things whereof there was no ground in the Scripture. which rod *Ierome* left to beate you with, that fault ofther herein then euer did *Helvidius*. Further of these words, *That it is not to bee beleeued, that is not contained in the Scripture:* followeth the vtter ruine of your Traditions, which hauing no stay of the Scriptures, must needs bee like the reed of Egypt, pricking the faith of those which leane vpon them. In *Augustine* heresie 84. there is not a word to proue the support of this perpetuall virginity by Tradition. Last of all, albeit there were no decision of this point out of the Scripture, yet should it not thereupon follow which the Iesuites pretend, that some necessary point of Christianity wanted the ground of holy Scripture: It being sufficient for vs to know that shee was a Virgin when our Sauiour Christ was borne of her, as the Prophets did foretell: whereupon *Basil* affirmeth that whether shee married againe or remained a Virgin belongeth not to the mysterie of faith.

Hierom. aduersus Helvid.

Basil. de Natiuit. Christi. τὸ δὲ ἐφ' ἑξῆς ἀπολωτρευμένου τῶν λογῶν τῶν μυστηρίων.

CHAP. II.

The Gentiles come vnto Christ with their offerings, and that so openly that the Iewes cannot pretend ignorance. 3 The Iewes with Herod conspire against him: 13 Hee thereupon fleeth from them into Egypt. 16 They afterward seeing their subtilty preuailed not, imagined to oppresse him by open persecution: 19 But they at length died, and hee returneth to the Land of Israel: all according to the Scriptures.

The holy feast of the Epphany called Twelfth-day the 6. of Ianuary vpon which day this is the Gospel

WHen IESVS therefore was * born in Bethlehem of Iuda in the dayes of Herod the King, ‖ behold, there came Sages from the East to Hierusalem,

2 Saying, where is he that is borne king of the Iewes? For we haue seene his ‖ starre in the East, and ‖ are come to adore him.

3 And Herod the King hearing this, was troubled, and all Hierusalem with him.

4 And assembling together all the high Priests and the Scribes of the people, hee ‖ inquired of them where Christ should be borne.

5 But they say to him, In Bethlehem of Iuda. For it is written by the Prophet:

Micha 5. 2. 6 *And thou Bethlehem the land of Iuda, art not the least among the Princes of Iuda: for out of the shall come forth a Captain that shal rule my people Israell.*

7 Then Herode secretly calling the Sages, learned diligently of them the time of the starre which appeared to them:

8 And sending them into Bethlehē, said, Goe, and inquire diligently of the child, and when you shall finde him, make report to me, that I also may come and adore him.

9 VVho hauing heard the King, went their way: and behold the starre which they had seen in the East, went before them, vntill it came and stood ouer, where the child was.

10 And seeing the starre, they reioyced with exceeding great ioy.

11 And entring into the house, they found the child with MARIE his mother, & falling down ‖ adored him: and opening their treasures, they offred to him * ‖ gifts: gold, *Psal. 71. 10* frankincense, and myrrhe.

12 And hauing receiued an answer in sleepe that they should not returne to Herode, they went back an other way into their countrey. ☞

The Gospell of Childermas day.

13 And after they were departed, behold an Angell of our Lord appeared in sleep to Ioseph, saying: Arise, and take the childe and his mother, and flee into Egypt: and be there vntill I shall tell thee. For it will come to passe that Herode will seeke the child to destroy him.

14 VVho arose, and tooke the child & his mother by night, and retyred into Egypt: and hee was there vntill the death of Herode:

15 That it might be fulfilled which was spoken of our Lord by the Prophet, saying, * *Out of Egypt haue I called my Sonne.* *Osee 11. 2.*

16 Then Herode perceiuing that he was deluded by the Sages, was exceeding angrie: and sending ‖ murdered all the men children that were in Bethlehem, and in all the borders thereof, from two yeere old and vnder, according to the time which hee had diligently sought out of the Sages. *The martyrdom of the holy Innocents, whose holy day is kept the 28. of December.*

17 Then was fulfilled that which was spoken by Ieremie the Prophet, saying,

18 *A voice in Rama was heard, crying out and much wayling, Rachel bewayling her children, and would not be comforted, because they are not.* ☞ *Iere. 31. 15.*

19 But when Herode was dead, behold an Angell of our Lord appeared in sleep to Ioseph in Egypt, *The Gospell on Twelfth eue.*

20 Saying, Arise, and take the childe and his mother, & go into the land of Israel. for they are dead that sought the life of the childe.

21 VVho arose, and tooke the childe and his mother, and came into the land of Israell.

22 But hearing that Archelaus reigned in Iewrie for Herode his father, he feared to go thither: and being warned in sleepe retyred into the quarters of Galilee.

23 And comming he dwelt in a cittie called Nazareth: that it might be fulfilled which was said by the Prophets: That hee shall be called a Nazarite.

ANNOTATIONS CHAP. II.

RHEM. 1. [1 *Behold.*] Our Lords apparition or Epiphanie to these Sages being Gentiles their pilgrimage to him, and in them the first homage of Gentilitie done vnto him the twelfth day after his Natiuitie: and therefore is *Twelfth day* highly celebrated in the Catholike Church for ioy of the calling of vs Gentiles. His Baptism also and first miracle are celebrated on the same day.

CARTVV. 1. [1 *Behold.*] Of ordaining feastes there is occasion generally to speak afterward, but if this feast should not be kept vntill you had made certaine proofe what was the day thereof, wee might bee well assured that the lightnesse of your proofes would soone ease us of the burthen of this ceremonie: For although of the month, and of the yeare wherein hee was borne, there might bee found some proofe out of the word of God: yet thereby to trace the day of his birth, to finde out the twelfth day after, you shall finde very cold footing. And as all are not agreed of this day, so are they in farre greater variety of indgement about the Epiphanie: Seeing therefore it seemed good to the wisedom of God to bury the knowledge of this day: so open profession of the knowledge of it, sauoreth not the modesty that is required. Further what equity is there that you should trusse up so many famous actes of our Sauiour Christ into one holiday, as you heere do three at once: when sometime one onely act of a pettie and unknown Saint, occupieth a whole day in your Church, where if it were meete the Church should bee pestered with so many holidaies, it were fit that the acts and sufferings of our Sauiour Christ, should take them up all.

Luk. 1. 5. & 2. 1. 2.

RHEM. 2. [2 *Starre.*] Christs Natiuity depended not vpon this Starre, as the Priscillianists falsly surmised: but the starre vpon his Natiuity, for the seruice whereof it was created. *Greg. Hom.* 10.

CARTVV. 2. [2 *Starre.* S.]

S. *Is a note that there is nothing materiall in the Note to bee suspected.*

RHEM. 3. [2 *Come to adore.*] This comming so far, of deuotion to visite and adore Christ in the place of his birth, was properly a pilgrimage to his person, and warranteth the faithfull in the like kinde of externall worship done to holy persons, places and things. *Pilgrimage.*

CARTVV. 3. [2 *Come to adore.*] In this argument the Iesuites wits seemed to haue gone a pilgrimage: for is it not think you groundedly concluded: the seruant must seeke the Maister by Pilgrimage; that is to say by iourney taken into a strange Country, therefore one seruant must seeke another: or the Lord liuing heere vpon earth must thus bee sought to, therefore the seruant which is dead: or whole Christ was thus sought vnto, therefore the fragments of the Saints bodies: or Christ himselfe, therefore his seruants, or ragges rather: Finally, the Sages did it by Gods calling through a Starre, therefore their posteritie must do it without calling.

RHEM. 4. [4 *Inquired of them.*] The high Priests were rightly consulted in question of their Law and Religion, and bee they neuer so ill, are often forced to say the truth by priuiledge of their vnction: as heere and after they did concerning the true Messias.

CARTVV. 4. [4 *Inquired of them.*] Heere is no forced speech in the Priests, but that which was freely acknowledged of all the Iewes commonly both good and bad. And if those who are supposed to bee *Aarons* successors amongst the Iewes at this day, were asked the like question, notwithstanding their annointment hath lost all the sweete perfume that it smelled of, and is as profane as yours: yet would they giue him the like answer now, that those did then: And if they had bene forced to speak the truth, yet should it not therefore haue followed that they did it by priuiledge of their annointment: vnlesse you will say *Balaam* the coniurer and false Prophet, blessed the people by such priuiledge. And if you affirme it of *Balaam*, what will you answer to his Asse, who forcibly reproued the madnesse of the Prophet. I think you will not so lash out your ointment, as to powre it upon the Asses head with foure feete. But all were it so as you say, yet doth it not fit your turne, which would proue heereby that the Pope cannot erre: For if the strength of the ointment work but by fits, although it often enforce to speake the truth, yet if sometime the tongue breake loose from it, it is so nimble a member that it may make great hauock in the Church of God or euer your strengthlesse and lasie ointment can ouertake it againe.

RHEM. 5. [11 *Adored him.*] This body (saith S. *Chrysostome*) the Sages adored in the Cribbe, Let vs at the least imitate them: Thou seest him not now in the Cribbe, but on the Altar: not a woman holding him, but the Priest present, and the holy Ghost powred out aboundantly vpon the sacrifice: *Hom.* 24. *in* 1. *Cor. hom.* 7. *in Mt. de sanct. Philogonio.* *Adoration of the B. Sacrament.*

CHRTVV. 5. [11 *Adored him.*] Hee is indeed upon the Communion Table, or as the the ancient Fathers sometime call it, upon the Altar; and the same upon the Table which was in the Cribbe, but after another sort, that is, Mystically, Spiritually and Sacramentally: which *opus imperfectum* attributed by themselues to the same *Chrysostome* heere alledged doth confirme, where it is said, that in the holy vessels is not, nor is not contained the very body of Christ, but the mysterie of his bodie. And as heere they haue wrested the Fathers words from his meaning, so haue they in that which followeth falsified him, and fathered other words on him then hee hath: Hee exhorteth indeed to follow the example of the Sages, not in adoration of his bodie (as the Iesuites would haue it vnderstood) but in comming with reuerence and feare to the Mysticall Supper, which is that whereunto we exhort. And that it is so to be understood appeareth manifestly in that as the bodie is upon the Altar, so it is said that the Holy Ghost is powred down upon the Sacrifice: As therefore wee see not the Holy Ghost with bodily eyes, no more do wee the body of Christ, but onely with the eyes of faith. In the meane season here is no mention of worshipping the Virgine Mary, none of honouring the crib wherein our Sauiour lay. *In opere imperfecto hom.* 11.

RHEM. 6. [11 *Treasures.*] These treasures are as it were the first fruits of those riches and giftes, which (according to the Prophecie of *Dauid* and *Esay*) Gentility should offer to Christ and his Church, and now haue offered, specially from the time of *Constantine* the great. As also these

theſe three Sages, being principall men of their Countrey, repreſent the whole ſtate of Princes, Kings, and Emperours, that were (according to the ſame Propheſies) to beleeue in Chriſt, to humble themſelues to his Croſſe, to foſter, enrich, adorne and defend his Church. VVhereupon it is alſo a very conuenient and agreeable tradition of antiquitie, and a receiued opinion among the faithfull, * not lacking teſtimonies of ancient writers, and much for the honour of our Sauiour, that theſe three Kings alſo were Kings, to wit, either according to the ſtate of thoſe Countries, *where the Princes were *Magi*, and * *Magi* the greateſt about the Prince: or as we read in the Scriptures, of *Melchiſedec* King of *Salem*, and many other kings that dwelt within a ſmall compaſſe: as *Iobs* three friends are called Kings. Theſe are commonly called the three Kings of Colen, becauſe their bodies are there: tranſlated thither from the Eaſt Countrey: their names are ſaid to haue been *Gaſper, Melchior, Baltaſar.*

Chryſoſt. *Theophilact.* *Cic. de Diui.* *Plin. lib. 20.* *Eſther 1. 13. 14.* *Tob. 2.* *Amb. 1. Off. c. 12.*

The three Kings.

CARTVV. 6. [11. *Treaſures.*] It is but a beggerly fable which is here told of the Kingly eſtate of theſe Sages. And where it is ſaid, that it ſerueth for our Sauiour Chriſts honour: it is a priuie accuſation either of want of wiſedom, or fidelitie in the Euangeliſt, who left out that which (by theſe mens iudgements) might greatly haue aduanced his honour. But it is more agreeable to the firſt comming of our Sauiour Chriſt, which was in all ſhew of a poore and baſe eſtate: to be ſought vnto by theſe which were not kings, rather then by thoſe that were honoured with ſo great a title, according as the practiſe laid forth in the whole ſtorie of the Euangelifts doth declare. And if their gifts be conſidered, which they beſtowed: they ſhall eaſily be ſeene to haue been farre from the hand or magnificence of Kings. For in leſſe then fortie dayes after the virgin *Mary* offering her gift according to the Law, offered it in that kinde, which was proper to thoſe that were in great pouertie: namely, a paire of Turtle Doues. Either therefore theſe ſuppoſed Kings were very cloſe handed in their gifts, which is a raſh and needleſſe accuſation of them: or elſe the holy Virgin dealt vnfaithfully, which hauing plentifully wherewithall to haue made a fatter offering, defrauded the Lord thereof, which were yet more abſurd. Hither commeth the teſtimonie of *Suetonius & Tacitus*: who affirme it to be a fable, that is ſaid of their Princely eſtate. Yea, one of your kindred, a Minorite, confeſſeth frankly, that there is no antiquitie of Interpreters which fauoureth this opinion of yours. *Chryſoſtom* indeed calleth them Kings, but with ſmall vantage to your opinion: for in the ſame treatiſe of them, he ſaith, that when they had worſhipped Chriſt, they returned vnto their owne king: that they might haue our Sauiour for their heauenly, as they had the other for their earthly King. VVhereby it is alſo apparant, that *Theophilact*, who commonly treadeth in *Chryſoſtoms* ſteps, meant not by the title of Kings giuen them, to exempt them from the condition of ſubiects: which is further confirmed, by that he calleth them all Kings of *Perſia*, whereas *Chryſoſtom* and all hiſtorie maketh but one King ouer *Perſia*. That alſo out of *Tullie* is vnskilfully cited: for he ſheweth, that in *Perſia* none could aſcend to the dignitie of the kingdom, vnleſſe he had been trained vp in the Diſcipline or learning of the Sages. You fault therefore, not onely in that you would conclude, that all Sages were Kings, becauſe all Kings were Sages: but in that alſo that euen the contrary of that which you ſet downe, may bee gathered out of this place. For in Perſia it was one thing to be a King, and another to be in the account of the Sages: the Sages being as it were Schoolemaſters, through whoſe hands thoſe that had title to the Crowne, ought to paſſe to their kingdom. *Plinie* ſpeaketh of them: but of either Crownes or Scepters, or of any kingly countenance, he hath not a word. Contrariwiſe, aſſigning *Ecbatana*, which was a Citie in *Media*, to the dwelling of diuers Sages: he declareth that their eſtate was not Princely. But it anſwereth well with their opinion, which hold that they were of counſell with the king, whoſe Court was often holden in that Citie. In *Heſter* the word ſignifieth wiſe men, which ſo generall a word, if they will draw into ſo ſtraight a roome, as to the profeſſion and order of the Sages: yet can they gain thereby no greater honour vnto them, then that they were three of the ſeuen, that aſſiſted the king in counſell. In the ſecond Chapter of *Tobie*, nor in whole *Tobie* there is not a word of this matter in the Greek, which is the true originall of *Tobie*, but the aduantage is taken of the old tranſlator; and yet it is nothing at all, as is not that of *Ambroſe*: who calleth likewiſe the three friends of *Iob* Kings. For the friends of *Iob* were partly of the poſterity of *Eſau*, which neuer were accounted in the number of the Sages: that title being proper to the *Perſian* kingdom, as the *Druides* were into France and our Countrey. After you ſay, that their names are ſaid to be *Gaſper, &c.* of you Papiſts onely, who (belike) know all things, and can tell what the king roundeth in the Queenes eare: for this haue you ſucked out of your own fingers, and haue no teſtimony of Antiquity for it, nor ſo much as any colour, The ſame boldneſſe there is, in defining of their number, wherein the Scripture is ſilent: and if any antiquitie open mouth, it is againſt you rather, as in *Chryſoſtom*, who eſteemeth that they were twelue in number.

Nicolaus Zigerus in hunc locum.

Luk. 2. 24. *Leuit. 5, 7.*

And hauing no more proofe in your Fable, which ſuppoſeth them to be the three Kings of *Colen*: how commeth it to paſſe, that you vſe not (at the leaſt) the ſame moderation of ſpeech, which you do in their names; but chooſe rather preciſely to affirme, that their *bodies are tranſlated to Colen, out of the Eaſt parts*: then to ſay, that ſo it is ſaid. I would it were here ſo eaſie with you, as onely to carry the note of the foole which the wiſe man deſcribeth: *beleeuing euery thing that is ſayd.* I greatly feare an euil conſcience, and that you were ſo farre from trembling, when you wrote this, that you ſcarce held your laughter, to conſider how kindly you can couzen the ſimple of their ſiluer, with ſuch ſingle ſleights as theſe be. But the ſame prouerb ſaith: that a wary man wil conſider the going or proceſſe of the matter, according to which rule, aske them (good reader) what was of the cauſe of this ſo farre a tranſlation; the like whereof is neuer read of in the old Teſtament, wherein tranſlation of dead bodies was more proper, was neuer read of (as I ſuppoſe) in any prophane hiſtory. Aske them who were the Authors of it. Aske them finally in what yeare of the Lord: whereby it will appeare, that their bodies were rotten many yeares before *Colen* knew Chriſt: much more before it could be ſo ſottiſhly zealous, as to trauell ſo farre, to diſquiet the dead

Prou. 14. 15.

In the Ieſuits preface.

dead bones of the Saints. But if you were not feed, otherwise partiall for *Colen*: the chalenge of *Millaine*, that maketh claime vnto the same bodies, carry as much truth, and some more colour then this doth. The contentions of the Greek Cities, in which of them *Homer* should bee borne, was neuer so vaine, nor so ridiculous as are the repugnances which the monstrous fables of translation of these and other reliques haue engendred.

RHEM. 6. [11. *Gifts*] These Sages were three, and their gifts three, and each one offered euery of the three, to expresse our faith of the Trinitie. The Gold, to signifie that hee was a king: Frankinsence, that he was God: the Myrrhe, that he was to be buried as Man. *Aug. serm. 1. de Epiph.*

CARTVV. 6. [11. *Gifts*] They offered as the Patriarkes did, the commendable commodities of that Countrey whereof they were, without making choyce of them, according to the nature or office of our Sauiour Christ: which was not in some yeares distinctly known of the disciples, which continually heard our Sauiour; much lesse of these men. And if the doctrine of the holy Trinitie were not better borne vp, then with such reasons as this is, it must needs fall to the ground.

RHEM. 7. [15. *Out of Egypt*] This place of the Prophet (and the like in the new Testament) here applied to Christ, whereas in the letter it might seeme otherwise, teacheth vs how to interpret the old Testament: and that the principall sence is of Christ and his Church.

CARTVV. 7. [15. *Out of Egypt*] The letter may seeme otherwise vnto you which are vnexpert in the word. For vnto those which are exercised, it is well known to be a receiued vse of the Prophets, that when they made any promise of great deliuerance, either temporall or eternal, forthwith they made mention of our Sauiour Christ, and to note him of some of his notable
2. Cor. 1. 20 either actions or sufferings, in which the former promises were to haue their *Yea* and *Amen*.

Canonizing of Saintes

RHEM. 8. [16. *Murdered*] By this example wee learne how great credit wee owe to the Church in canonizing Saints, and celebrating their holy daies: by whose onely warrant, without any word of Scripture; these holy Innocents haue beene honoured for Martyrs, and their holy day kept euer since the Apostles time, although they died not voluntarily, nor all perhaps circumcised, and some the children of Pagans. *Aug. Epist. 28. Orig. Hom 5. in diuersos.*

CARTVV. 8. [16. *Murdered.*] The Iewes children were within the couenant, whether
Gen. 15. circumcised or vncircumcised, by warrant of the word, which declareth the seed of the faithfull
1. Cor. 7. holy. Wherefore the Church, by vertue of the same word, in all equitie generaly might esteeme them to be the Saints of God: without entring into the Lords hid Councell, of euery one particularly; which they neither did nor can doe. To account them also Martyrs, which were persecuted for Christ; and which, as they chose not to die for his sake, so refused they it not: wanteth not some reasonable defence, although *Herods* owne sonne being one of those Infants, there is no great appearance that he being out of the couenant, was to be accounted a Saint. And *Stephen* being called the first Martyr, argueth that the Church did not account those Infants murdered by *Herod*, Martyrs. Neither yet doth this appeare in *Eusebius*, nor in *Nicephorus*, that wrote the story of the crueltie of *Herod* against them, nor in the Catalogue of the festiuall; which proueth that it was not alwayes kept since the Apostles time. After it seemeth so to be far from being kept since the Apostles time, as of a whole holy day, it was made but halfe a holy day: so that the diuine seruice being ended, euery man might come to his labour. But to keepe their holy dayes from the *Apostles times*, as they ought not in any conuenience to haue done: so is there no mention in either of the Fathers alledged by you, which proueth it to haue been performed vnto them, and therefore you are continually found deceiuers of your reader. For notwithstanding it should haue been kept holy day in *Origens* time, which hath no good ground, the homily *Diuersos*, being for some part none of his, and for that those that were his were more corrupted by *Ruffin*; yet between the Apostles time and *Origens* there is more then a time and halfe a time. And the author himselfe (whosoeuer he was) weigheth the celebration of this feast with the weight of the Fathers, and not of the Apostles of Christ.

Tom. Concil. 1. Lib. 8. 39. constitut. Apost. p. 120 Euse. l. 1. c. 7 Niceph. li. 1. c. 14. Tom. 1. Concil. l. 5. c. 13. constit. Apost. p. 82. Tom. primo Concil. lib. 8. cap. 39. Tom. Concil. 4. Trident. Concil.

CHAP. III.

Iohn Baptist by his Eremites life, by his preaching and Baptisme, calleth all vnto penance, to prepare them to Christ. 10 He preacheth to the Pharises and Sadduces, threatning to them (vnlesse they truely doe penance) reprobation here, and damnation hereafter: and for salvation sendeth them to Christ and his baptisme, which being farre more excellent then Iohns, yet Christ himselfe among those penitents, vouchsafeth to come vnto Iohns Baptisme. Where he hath testimonie from heauen also.

The second part of this Gospell. Of the preparation that was made to the Manifestation of Christ. Mar. 1. 4. Luk. 3. 3. Esay. 40. 3.

AND in those dayes * commeth Iohn the Baptist preaching in the ‖ desert of Iewry.

2 And saying, ‖ Doe penance: for the Kingdom of heauen is at hand.

3 For this is he that was spoken of by Esay the Prophet, saying, *A voice of one crying in the desert, prepare the way of our Lord, make straight his pathes.*

4 And the said Iohn had his garment of Camels haire, & a girdle of a skinne about his loynes: and his meate was locusts and wild honie.

5 Then went forth to him Hierusalem and all Iewry, and all the country about Iordan:

6 And were baptized of him in Iordan, ‖ confessing their sinnes.

7 And seeing many of the Pharisees and Sadducees comming to his baptisme, hee said to them, Ye vipers broode, who hath shewed you to flee from the wrath to come?

8 Yeeld therefore ‖ fruit worthy of penance.

9 And delite not to say within your selus, we

we haue Abraham to our father, for I tell you that God is able of theſe ſtones to raiſe vp children to Abraham.

Mat. 1. 8.

10 For now the ‖ axe is put to the roote of the trees. Euery tree therefore that doth ‡ not yeeld good fruit, ſhall be cut down, and caſt downe into the fire.

‡ *It is not onely damnable to do ill: but alſo not to do good. Aug. Ser. 61 de temp.*

11 * I indeed baptize you ‖ in water vnto penance, but hee that ſhall come after mee, is ſtronger then I, whoſe ſhooes I am not worthy to beare, he ſhall baptize you in the holy Ghoſt and fire.

Luk. 3. 16. Ioh. 1. 26. Act. 11. 16. 19. 4.

12 VVhoſe fanne is in his hand, and hee ſhall cleane purge his ‖ floore, and he will gather his wheate into the barne, but the chaffe hee will burne with vnquenchable fire.

13 Then commeth IESVS from Galilee to Iordan, vnto Iohn, to be baptized of him.

14 But Iohn ſtayed him, ſaying, I ought to be baptized of thee, & commeſt thou to mee?

15 And IESVS anſwering, ſayd to him: Suffer me for this time, for ſo it becommeth vs to fulfill all iuſtice. Then he ſuffered him.

16 And IESVS being baptized, forthwith came out of the water: and loe, the heauens were ‖ opened to him: and he ſaw the Spirit of God deſcending as a doue, and comming vpon him.

17 And beholde a voice from heauen, ſaying, This is my beloued ſonne in whom I am well pleaſed.

ANNOTATIONS. CHAP. III.

RHEM. 1. [1 *Deſert.*] Of this word *Deſert* (in Greek *eremus*) commeth **Eremites**, and *Eremites*, that liue a religious and auſtere life in deſerts and ſolitarie places, by the example of Saint Iohn Baptiſt, whom the holy Doctors therefore call the Prince, and as it were the author of ſuch a profeſſion. *S. Chryſ. ho. 1. in Marcum & ho. de Ioh. Baptiſta. Hier. ad Euſtoch. de cuſtod. virg. Iſid. li. 2. cap. 15. de diu. off. Bernardus de excel. Io. Baptiſtæ.* Wherewith the Proteſtants are ſo offended, that * they ſay *S. Chryſoſtom* ſpake raſhly and untruely. And no maruell, whereas the Euangeliſt himſelfe in this place maketh a perfect paterne of penance and Eremeticall life, for Deſart or Wilderneſſe, for his rough and rude apparell, for abſtaining from all delicate meates (according to our Sauiours teſtimonie alſo of him, *Math. 11. 8. Luk. 7. 33.*) They are not aſhamed to peruert all, with this ſtrange Commentarie, that it was a Deſart * full of Townes and Villages, his garment was * chamlet, his meate * ſuch as the Country gaue, and the people there vſed: to make him thereby but a common man, like to the reſt in his manner of life; cleane againſt Scriptures, Fathers and Reaſon.

Eremites.

Magdeb. Cent. 5. c. 6. pag. 721. Cent. 1. l. 2. cap. 10. Cythræus in 3. cap. Mat.

Bucerus ibid.

See Caniſ. de verb. Dei corrupteliis l. 1. c. 2. 3. 4

CARTVV. 1. [1 *Deſart.*] This Monkiſh and Eremeticall life, is firſt of all contrarie to the nature of man when the ſame was vncorrupt, for whom it was not iudged good to bee alone, but contrariwiſe thought conuenient that hee ſhould haue one of the ſame nature to keep him company, not onely in marriage for creation ſake, but for other helpefull and comfortable ſocietie: now therefore that hee is fallen from that ſufficiencie whereby hee was paſſingly more able to liue of himſelfe then now hee is; it is euident that to vphold himſelfe in any commendable eſtate agreeing vnto his creation, it is needfull that hee leane vpon the companie of his like. Wherefore *Salomon* ſaith, *Two are better then one, for that they haue a good reward of their labour: For if the one fall the other may raiſe vp his fellow: but woe to him that is alone, for if hee fall, there is no ſecond to lift him vp. Likewiſe if two ſleepe together, they get warmth, but how ſhould one alone come to any heat:* Further, *If one preuaile againſt a man, yet two ſhall bee able to ſtand againſt him. Finally, a tripled thred is not ſoone broken.* The Philoſophers which ſaw as farre as naturall eye was able to pierce, eſteemed a man naturally companable, and him that naturally without conſtraint of baniſhment and ſuch like, ſeuered himſelfe from the ſociety of men; they deemed either to bee a God, or elſe to bee a wilde beaſt; they would haue ſaid a deuill if they had had aſmuch knowledge of him as of God.

Gen. 2.

Eccleſ. 4. 9. &c.

ἄγιλαυς ⊙. *Ariſt. pol. 1.* ἄνθρωπος δὲ φύσει ζῶον πολιτικὸν ⊙.

Secondly, as this ſolitarie life is an enemie to mankinde, ſo is it to the communion of Saints in the Church of God: For if they haue any ſingular giftes that take their flight into the Wildernеſſe, the ſentence of our Sauiour Chriſt pulleth their wings: That *no man lighteth a candle to the end to put it vnder a buſhell, but rather ſetteth it in the Candleſtick* of ſome Societie. *where it may giue light to all that are round about*: whether alſo is referred that ſuch perſonages are called the ſalt of others, which hath neede to approach and bee applied to that fleſh which it muſt ſeaſon and deliuer from putrefaction: And if hee bee voide of ſuch giftes, or haue them not in any great meaſure: then alſo is it meete, that hee ſhould ioyne himſelfe to their company, by whom hee may haue the ſupply of his wants, that by daily conuerſation with the wiſe hee may learne wiſedom? And if neither any man ſhould haue need of him, nor hee need of any; yet the deſire of being in the Congregation of Gods people, to ſee the beauty of the houſe of God, in the participation of the Word and Sacraments would call him, would ſo inflame him, as to cauſe him to ſpeed himſelfe as faſt from the forſaken Wilderneſſe, to the place of the Aſſembly of Gods people, as the Hart purſued of the dogges, maketh foote-manſhip to the ſoile: For *Dauid* being many yeares an Eremite, according to your deſcription, that is one that liued in *Eremo*, or Wilderneſſe, did notwithſtanding the Lords calling into that place feele the horror of the Wilderneſſe, through deſire hee had to go with the reſt of the people vnto the houſe of God: If therefore it bee a pleaſant paradice vnto you, which was vnto him an horrible and deſolate waſte: if you voluntarily flie from that, which hee did ſo thirſtily purſue, and if you ſo greedily ſeek thither from whence hee ſo deſirouſly departed, it is eaſie for all men to ſee, that your Eremites and Monkes bee of another ſpirit then *Dauid* was.

Pro. 13. 20. Pſal. 42. Pſal. 43.

Pſal. 84.

But the example of the Primitiue Church conducted by the hands of the Apostles is very pregnant against these wilde Asses, whose habitation is in the Wildernesse: For *Luke* beareth witnesse, that *as many as beleeued were together in one place*: and that they communicated not onely in spirituall things, but nourished loue by societie in their bodily repasts. Where also is noted one cause of their meetings together: namely, that the aboundance of certaine, might supply the defect of others: which being marked out in one kinde of gift, ought by the same reason to bee translated vnto all other. Whereupon it may bee easily perceiued, that as amongst birdes they are the uncleanest and most hatefull, that couet the desolate places: so amongst men they are most to bee detested that forsake the mutuall societie of their brethren. Against this, and for foundation of Eremites and Monkes, is alledged:

Act. 2,44.

First, that *Iohn* was in the Wildernesse: Whereunto our men answering, that it was no such Wildernesse but that there were Townes in it, are charged with shameless peruerting of the place. Howbeit take that away which you haue falsly surmised of vs, that we expound a Wildernes which is full of Townes; and the shame of your ignorance will returne vpon your selues. For if you had not beene unured or unreadie in the Word, you should haue knowne out of the Prophet, who willeth the Wildernesses with their Cities to lift vp their voyce. That places which in comparison of others more peopled, are called Wildernesses, are not so naked of their inhabitants, but that they may haue diuers Townes and Villages planted in them: Heerevpon the Citie of *Betzar* with the Suburbes is said to bee in the Desert of *Iordan*; And euen in the very selfe-same quarter of the Wildernesse of *Iordan* where *Iohn* was, there was the Towne of *Bethabara* builded vpon the bank of the riuer. Here therefore it is manifest that the entrance into his Ministerie was not in such a Wildernesse as the Iesuites imagine, but in a Plaine inhabited of men: The reason wherof is, that as the first captiuitie and stroke of Gods iudgement began about those parts of *Iordan*, so to them also first should be offered the sauing health, which was able to comfort them ouer all their desolations. There are two other places, and but two (as farre as I remember) famous by *Iohns* Ministerie, that is the waters of *Salem*, and the waters of *Enon*, which are so called of the two Towns *Salem* and *Enon*, set vpon the brink of those waters: So that *Iohns* whole Ministerie, so farre as may appeare, was executed in habitable places: where the cause assigned by the Holy Ghost why *Iohn* haunted those places is to bee obserued: namely, for the aboundance of waters that were there, fit for his Ministerie in the holy Sacrament of Baptisme, whereby it is euident, that *Iohn* came not to those places for that they were not so much peopled as other, but seeking for the commoditie of water. Now therefore if it bee enough to make an Eremite or a Monk, to remaine in such Wildernesses as *Iohn* did, I can direct you to fitter Fathers and founders of your kinde of Eremites, you haue therefore *Naball* the Churle which dwelt in the Wildernesse of *Maon*; you haue also the *Ziphims* which dwelt in the Wildernesse of *Zyph*, that would haue betrayed *Dauid* into the hands of *Saul*: These are more like birds of your fether. Or if these like you not, you haue the Heathen men which are called *Iaponici*, who liue after the same sort that your Monkes doe, and in like lawes. Now for the closing up of *Iohns* Ministerie it appeareth to haue beene in the Court of *Herod*, whether a man would thinke that it should bee hard for you to proue; that hee repaired to the end that hee might liue in a Wildernesse. And if it were granted you, which you would haue, yet considering that whatsoeuer was done heere was done to fulfill the Prophecie of *Esay*, and by calling of the Lord; it can giue no warrant unto you which undertake this of your own head, without commandement or institution out of the Word. The same reason is there of his authority in diet and apparell, which is frankly confessed on our partes to haue beene after a base and homely sort: Howbeit such it was notwithstanding as the Countrie (for the aboundance of Camels and plentie of Locustes and wilde hony which was there) did affoord. For this speciall both diet and apparell, whereby Saint *Iohn* declining from a more liberall entertainment, which his Priestly estate did yeeld him, conformed himselfe to the baser and poorer sort of people, was not a phansie of his own, but that wherein hee had the light of the Word to go before him: First, that hee might more liuely represent the Ministerie of *Elias*, whereunto his was diuersly like, especially in the restoring of the true worship of God. Secondly, by commandement which being expressed in his drink, was wisely both of *Iohn*, and of his parents, by proportion and conuenience, translated vnto his meate and cloth: considering that it would haue beene as an old piece in a new garment, if his drinke being by Gods prescript thin and common, his meate and apparell should haue beene exquisite and picked. Further, seeing that *Iohns* Ministerie hath no succession, neither in respect of his calling which was immediately from God, nor of his Office, which was to prepare the way for the former comming of our Sauiour Christ, it is manifest that the Office being at an end, the things that were annexed vnto it cannot continue.

Esa. 42. 11.

1. Chron. 6. 78.
Ioh. 1. 28.

Mat. 4. 15.
Ioh. 3. 18.

Vide Cõment de rebus Indicis & japonicis editũ Coloniæ. An. 1574. fol. 241. 441. 445.

Luke 1.

After this *Chrysostom* is brought for the confirmation of these Orders, wherein occasion is giuen to note how these Orders of Eremites and Monkes crept first into the Church. In time of persecution, good men were glad to make the Wildernesses, as it were the Cities of their refuge from the face of tyrants that pursued them: This the Apostle to the *Hebrewes* doth plainely set forth, where diners amongst sufferings for the truth, he addeth *that some wandred in the Wildernesses, in Mountains, and hid themselues in dennes and holes of the earth, clad in Badgers and Goates skinnes*: In which number it is apparant, that *Elias*, upon whom you would also father this profession, is contained: Hee addeth that therefore they were in the Wildernesse, *because the world* (that dwelt in Cities and Villages) *were not worthy of them*: If therefore you now forsake the people by the example of these Eremites, it is euident that you condemne your Popish Townes and Cities as prophane and unterly unworthy your company. And that which the Epistle to the *Hebrewes* witnesseth of diuers times of the Law, the same do the Ecclesiasticall Writers of diuers the like times under the Gospell, as appeareth by the example of *Paulus Thebæus*, supposed most commonly

Heb. 11. 37. 38.

Hieron. ad Eustoch. de custod. virg.

Hieron. in vita Pauli Eremitæ.

monly to be Prince of the Monkes and Eremites, which tooke the Wildernesse onely as a remedie in persecution raised against him. Further, the Apostle in the said Epistle, and Saint *Iohn* witnesseth of the whole estate of the Church, that it should bee in this respect an Eremite, wherefore the cause of this Eremiticall life, being through peace of the Church taken away, the kinde of life ought to haue gone withall. But as the Churches by an vnaduised imitation drew the interrogatories ministred in the Primitiue Church, to those which were of yeares to professe their faith in Baptisme, vnto yong children: Euen so with like vnaduisednesse, the state of the Eremites, which properly agreed vnto the persecuting times, was translated vnto the peaceable times of the Church. It was no maruell therefore, although *Chrysostom* and others, did fall sometimes into the commendation of the Monkish and Eremeticall life. But their Eremites and Monkes are so vnlike the Popes creatures, that it is maruell they would fetch meate at the fathers hands, to nourish this cattell with, of whom they could not well bee ignorant but that they should receiue more stripes then their meate is worth. For first, they were not within any degree of Church Ministerie, whereby they were, by so much the freer to liue vnto themselues. Secondly, they were not caged as yours are, but it was left free vnto them, whether they would repaire to the companie of other Monkes or no. Thirdly, they were bound to wash the guests feete. Fourthly, there was permitted vnto them care of wiues, of family, and priuate possession, so that the same were moderate and not against the care of the soule: contrary to your lawes, which thrust vpon them the vow of wilfull pouertie. Fifthly, their diet throughout was very sparing; whereas your Monkes feed so fat, that their fatnesse and great bellies is growne into a Prouerb. Sixtly, the ancient Monkes gate their liuing with the labour of their hands, whereof also they were bound to giue an account vnto their father: yours are idle bellies, which liue of the labours of others onely. Seuenthly, they were not too notorious by singular weed, or kinde of apparell, least men passing by, should stand gazing vpon them, or point them out with the fingar? Yours are. Hither also is to bee referred, that they had no rasure commanded, onely it was prouided that they should not haue their haire long, as women haue, where yours are crowne shauen.

Apoc. 12. 6.

Chrysost. hom. 8. in 2. cap. Matth. Hieron. ad Rustic. Monachum.

Aug. Tom. 6 de hæresit. ad quod vult. Deum hæres. 40. Hiero. ad Eustoch. de cust. virg. Vide Gaistridum. in fine actani libri de monachis in unitate Bamger.

Turn-belled Monke.

Hieron. ibid.

Likewise, in the virgins at that time, it was sharply reproued, if they did cut off their haire, whereas you commend it highly, as a vertue in your Nunnes, that they clip their haire. Eightly, many of the Monkes in the elder times remaining Monkes, retained their wiues: which to you is an abhomination, who thrust vpon them the vow of continuall continencie. Last of all, these were obedient vnto their Bishop or Pastor, as well as other of the body of the Church: yours are exempted from his obedience. So that in vowing obedience of your own invention, you disavow the obedience which the Lord hath commanded vnto you. Now touching your testimonies, *Chrysostom* hath not, that *Iohn* was *Prince of the Eremites*, as you would vntruely insinuate: but of the Monkes, without mention of the Eremites. Which also, if they haue no manner of ground out of the Euangelist; haue we not cause to be offended with *Chrysostom*? And we would thinke the Iesuits themselues should not be altogether pleased with him; sauing that they like well, that the truth be alwaies spoken against: so that it bee by a friend of the truth, vnder whom they may couer their deadly hate against it. Otherwise how will they digest it that he saith, *The soule of the Monkes is without griefe or passion, and their bodies be as Adams before the fall.* *Ierom* speaking of Anchorites and Monkes, reckoneth vp the opinions of others, how some esteeme *Elias* the author of them: othersome *Iohn Baptist*, which opinions *Ierom* doth apparantly nip in the head, affirming *Elias* more then a Monke, and *Iohn* a Prophet from his birth: and therefore none that made choyce of any speciall vocation. But that the most part held one *Paulus Thebæus* the Prince of that sect: where it is to be obserued, that this Monkish and Eremiticall birth, is so obscure, that the Father of it is vnknown. Secondly, the neerest gesse that can be had of the parentage of it, leaueth it altogether in the filth of mans invention. Last of all, that all, our Monkes and Eremites are Bastard and degenerate children from their father *Paulus Thebæus*, the likeliest Prince of their profession: whom *Ierom* affirmeth to haue taken the wildernesse, not of his own voluntary will, but persecuted euen of his neerest friends. Touching *Isidorus* if all speake truth that are learned: he (for his time wherein he liued) should be worthy of credit. He flourished about Pope *Gregories* dayes the great, when this kinde of cattle was not daintie. And therefore if the streame of common error carried him to the liking and praising of such a seate: there is no learning nor wisedom in the world (without a speciall grace from God) which was able to resist such a forcible drift. Howbeit *Isidorus* was not so wedded to the Monkes as the Iesuites: who of fiue kindes of Monkes reiecteth three as very bad: where there is not with the Iesuites no order of Monkes which are not sacred; who, whereseeuer they doe but finde the name of a Monke, by and by they thinke that it is ground good enough to plant Monkerie vpon. In *Bernard* your purveyer hath deceiued you, for we find no such treatise as you giue the title of. In a Sermon of *Iohns* natiuity, he greatly commendeth him: but with no marke either of Monke or Eremite. Neither hath he any other thing that maketh for your purpose.

Athanas. epist. ad Draconitium. Aug. de hæresi. ad quod vult Deum hæresē 40. Hieron. ad Rusticum monachum.

Hom. 69. in Matth. 21.

RHEM. 2. [2. *Doe penance*] So is the Latine, word for word, so readeth all antiquitie, namely S. *Cyprian, ep.* 52. often, and S. *Augustine l.* 13. *confess. c* 12. and it is a very vsuall speech in the new Testament, specially in the preaching of S. *Iohn Baptist*, * Christ himselfe, and * the Apostles: to signifie perfect repentance, which hath not onely confession & amendment, but contrition or sorrow for the offence, and painfull satisfaction: Such as S. *Cyprian* speaketh of in all the foresaid epistle. But the aduersaries of purpose (as * namely *Beza* protesteth) mislike that interpretation, because it fauoureth satisfaction for sinne, which they cannot abide. where, if they pretend the ‡ Greeke word, we send them to these places, *Mat.* 11. 21. *Luk.* 10. 13. 2. *Cor.* 7 9. where it must needs signifie, sorrowfull, painfull, and satisfactorie repentance. We tell them also, that S. *Basil*, a Greeke Doctor, calleth the Niniuites repentance with fasting and hairecloth and ashes, by the same Greek word μετάνοιαν. And more we will tell them in other places.

Penance.

Mat. 4. 17. Lu. 13. 3. 5 Lu. 24. 47. Act. 2. 38. 26. 20.

Annot. in hunc locum. Bern. in fam. & sicut.

μετανοεῖν. μετάνοιαν.

CARTVV. 2. [2. *Agite pœnitentiam, Doe penance.*] First it is vntrue here, that all antiquitie readeth the Latine, which they say is word for word in our tongue, *Doe penance*. For *Tertullian* of more antiquitie then any whom you remember, doth translate it into that Latine which in our tongue is as much as, *Enter into penance*, or *take order to repent*. Where in sending the sinner to take order with himselfe for that which he hath offended, he ouerthroweth the Popish penance, which calleth him both to a reckoning vp of his sins vnto the Priest, & to an induring of what punishment soeuer, the Priest shall enioyn vnto him. Again, the Syriack Paraphrast, whose antiquity men of your own marke haue set vp, and made euen almost with the Apostles times: translateth the word into that which in our tongue signifieth *to returne*. Before the face of which word, your Popish *penance* cannot stand. For beside that it signifieth an alteration of that euill way which a man is entred into, which also agreeth with the translation that we follow, and you condemne: it declareth, that repentance once begun, is continued vntill such time as we come to our former estate wherein we stood, during the integritie of our Father *Adam*; in which respect the holy Ghost in the old Testament setteth out our repentance, by the word of *Returne*. Which estate, because it is not attained vnto, till we haue put off the body of sinne by death, it is euident that this signification striketh your Popish penance starke dead, which is determined within the circle of a few dayes, weekes, moneths, or yeeres, according as shall be thought good to the discretion of the penitentiarie Priest. Secondly, howsoeuer, and of whomsoeuer the Greek word hath ben interpreted: yet it is more euident, then the Iesuites doe manifestly gainsay, that it signifieth a change of the minde, and reacheth no further then to the action or mouing thereof: and for that cause, can in no sort signifie either confession or satisfaction. And therefore vnto this exhortation of repentance S. *Iohn* ioyneth another; whereby he calleth for outward actions also, so farre as they are commanded by the word: willing them that they should bring forth the fruits worthy of repentance. Which whilest the Iesuites are ignorant of, they haue confusedly cobbled vp all vnder the word μετανοια: which they might with more cunning and shew of truth haue deliuered to their Disciples out of both the places. This signification receiueth strength by the vnproper vse of it: when it is by a borrowed speech translated vnto God, of whom it is said, that he repenteth: what else can be meant then the ceasing from the worke he was occupied in before, to passe to a contrary operation. Thirdly, our translation with the sence which wee followe, agreeing with any place in the Scripture where this word is fonnd, there are found places where your translation and sence cannot stand. For where it is said, that *a brother offending seuen times a day, should be forgiuen, so that hee say, it repenteth me.* If you were the same there that you be here, and should translate, *I doe penance*: there should be contrition, confession, and satisfaction seuen times: yea by the meaning of our Sauiour Christ, setting out an infinite number by a few, seuentie seuen times in *one day*, which if it should be done, there must be either shorter confessions and satisfactions then your discipline doth allow, or longer dayes then the Sunne can make, especially in our climate. And therefore espying as it seemeth, the nakednesse and shame of your penance: you haue here altered your tongues; and in stead of *I do penance*, you haue followed and translated it, *it repenteth me*. And this force of the truth hath driuen you also to follow our translation of Repentance otherwhere. *Mark.* 1.15. *Acts.* 5.31. 2. *Tim.* 2.25. and *Heb* 12.17. As for the places which you affirme to bee so pressing and pregnant to proue the signification of your Popish penance: they make flat against you: for the Euangelists, to set forth the open profession of repentance, could not do it by the word that you translate *Doe penance*, vnlesse they had added in sackloth and and ashes, a note and signe of repentance, and not the repentance it sefe, or any part of it, which needed not, if the same had been set forth in the bare word, which you turne *Doe penance*. And where repentance is a continuall exercise of a Christian man: the repentance witnessed by sackloth and ashes, whereof mention is made in these places, is chiefly required in great calamities, either pressing or approching; and therefore is very vnskilfully alledged, to set forth the ordinary estate of repentance. But here you *tell vs*, that *Basil*, *a Greeke Doctor*, calleth the *Niniuites repentance* in sackcloth and ashes, by this Greek word μετανοια. We will helpe you poore men. S. *Matthew* himselfe who is infinitely of greater authority, doth so note it. But we tell you againe, that the trope of putting one part for the whole, is so usuall, as without a wilfull daubing up of your owne eyes, you could hardly but see it: for when this kinde of repentance is otherwhere wholly set forth by the bodily exercise alone, which is the smallest thing thereof; it is no maruaile, although it bee noted wholly by the change of the minde, which is the chiefe in this repentance. Beside that *Basil* in the same place calleth sackloth, and such bodily exercise, *helpes to repentance*, and therefore no part of repentance. The place you cite, is not in the first, but in the second Epistle to the *Corinthes*: and standeth stifly against your penance. For making the godly sorrow mother of repentance, and that which goeth before it, he doth plainly declare, that as repentance cannot be without godly sorrow, so the godly sorrow can be no part of repentance, signified vnder that word. So that, although we do it after another sort, yet hold we that sorrow, and a broken heart for our former sinnes, is required vnto true repentance. We teach also satisfaction, of which kinde is the satisfaction that *Cyprian* speaketh of, namely the satisfaction which was to be made to the Church, and that not for priuate sinnes, but for such as they offended the Church with, especially by falling to Idolatry from the true worship of God. We teach also satisfaction to be made unto the parties whom we haue any way indammaged. To God, we are able to make none. First, for that wee cannot giue any thing vnto him, considering that whatsoeuer we can by any endeuour doe, is otherwise due, albeit there were no arrerages to make paiment of. Secondly, for that all our good workes are in themselues, and without Christ, copper, not able to abide the touchstone of Gods iudgement. And for these causes wee may all bee compared to him, that owing an infinite summe had not wherewith to make paiment; and vnto those, to whom the debt was not imputed in the yeare of Iubile, which is now all the time of the Gospell. Wherefore in matter of satisfaction vnto God, we

Initote pœnitentiam. lib. de pœnitent. pag. 1.

Mat. 18.21 *Luk.* 17.4.

Mat. 12.41

Rom. 11. *Psal.* 16.

Math. 18. *Luk.* 4.19.

we flie onely vnto Christ, who is our whole and alone ransome and redemption. And as this blasphemous doctrine of satisfaction is against the whole course of the Scripture: so it is directly against the preaching of *Iohn*, who preached the baptisme of repentance to the remission of sins, which is contrary to satisfaction for sins, that the one standing, the other must necessarily fall. Hither belongeth that cited out of *Ambrose*, which saith, he readeth not that *Peter* made satisfaction, it seemeth also in this place to be out of season to talke of satisfaction, seeing that your selues teach, that the sinnes before baptisme are done away by the very worke of Baptisme without any painfull suffering of him that committed them: and that the painfull satisfaction must be done for mortall sins after Baptisme.

1. Pet. 1. 18. 19. 1. Ioh. 2. 2. 1 Cor. 1. 30 Mark. 1. 4.

Part. 2. dist. 1. de pœnitent.

RHEM. 3. [6. *Confessing their sins.*] *Iohn* did prepare the way to Christ, and his Sacraments, not onely by his baptisme, but by inducing the people to confession of their sins, which is not to acknowledge themselues in generall to be sinners, but also to vtter euery man his sinnes.

CARTVV. 3. [6. *Confessing their sins*] Considering that Baptisme was ministred, to testifie the remision of sins: there was necessarily required a profession of the guilt of sinne. But that this confession was made by euery one apart, of euery particular fault they had committed, and secretly in S. *Iohns* eare: there is first of all no mention. Secondly, the nature of the word, which signifieth a confession of known faults: ouerthroweth the recitall of secret sinnes, which eare confession requireth: whereas, if the Euangelist would haue set out an opening of secret faults: he would haue vsed either the word ἐξαγόρευσις, or ἐκφώνησις, or some other word of like signification. Thirdly, it is contrary to the nature of the meeting, which was publicke, where corner and secret exercises haue no place. Fourthly, it is contrary to the nature of the Sacrament that was administred: which being publicke, required a publicke confession of mans corruption. Neither could S. *Iohn* vpon a whispering confession of sinne in his eare, without publick profession thereof before, haue receiued any into the participation of that Sacrament; for it belongeth as well to those which assist the Baptisme, as to him that ministreth it, to know that the persons which are to be baptised, are well and fitly qualified thereunto. And therefore although an Anabaptist or a Puritan would to the minister of the Church confesse himself a sinner, yet ought he not to be receiued vnto Baptisme, vnlesse he professe his corruption before the Church. Fifthly, if you will ground your auricular confession of this place, then must you haue it but once, and before Baptisme: and not as you haue it yearely, and before the Lords Supper. Sixthly, the generall medicine or plaster that *Iohn* applied to them, declareth the manner of their confession to haue been general, wherby they did (as it were) open their disease or wound to him. For *Iohn* prescribing them what they should do, doth according to the generall profession or order of life wherein they liued, to the Publicans that which appertained to that estate, to the Souldiers that which was agreeable to their calling: whereas if they had made confession euery one apart, hee would haue giuen his prescription also apart, to euery singular person, and if they had made recitall of their particular faultes; hee would haue limited their receits accordingly. Seuenthly, it is impossible, not onely for euery one of the people to make recitall of their sinnes particularly, which are both infinite, and in part vnknowen; but also for *Iohn* alone to heare all those which they could haue made confession of, especially never hauing before made confession of their sinnes in the whole course of their life.

Look Origen in hom. 2. in Psal. 37.

Dyonis. Carthag. ad Mat 3. 6.

Finally, your own Monke ouercome with so manifest light of the place, doth frankly confesse that this confession was made in common, that it is no Sacramentall confession, no distinct nor no full confession: adding further this reason, that the Sacramentall confession was not yet instituted by our Sauiour Christ: And that which is more, your own Canonists hold that auricular confession is not by the law of God, but by constitution of Bishops: And the Canon before cited out of *Ambrose* affirmeth that it being read that *Peter* wept, there is no mention that he said any thing: which controuersie to compound betweene you and them, other some haue a middle iudgement, affirming that confession is the law of God, but the forme and time to haue beene added by decree of Bishops, which indeed is euidently proued by the decree of Pope *Leo*, who in regard of inconueniences that had come by publique confession of faultes, whereby the offenders were cast in the teeth with their offences, and sometimes drawne into sutes of Law, ordained that it should be sufficient to make priuate confession to the Priest. This is confirmed by storie that teacheth that the Westerne Bishops obserued diligently this priuate confession being brought in by others. And after it beginning to set foote in the East parts, vpon a shameleese act of a Deacon of *Constantinople*, which defiled an honourable Matron: it was abrogated by Bishop *Nectarius*, whereunto all the rest almost of the Bishops consented, which thing was after well liked of by *Chrysostom* his successor, as appeareth in diuers places where hee speaketh against this priuate confession, whose iudgements being the Churches, wee much preferre vnto either *Socrates* or *Sozimen* if they had misliked the abrogation of it, which further then coniecturally and doubtfully they doe not. Therefore either are you much abused your selues, or would shamefully abuse others: which would make them beleeue, that it was instituted by the sacred authority of *Iohn*, which came in by the usurped power of the Bishops of Rome, and that it was in *Iohns* time which the Church knew not vntill about 400 yeare after him.

p. 2. dist. 1 de pœnit. can Pet. dolnit. In decret. de pœnit. dist. 1 cap. Quamuis. Sozome lib. 9. cap. 35. hist. Tripart. Chrysost. ad Hebr. cap. 12. hom 31. & de pœnit. conf. com. 5.

Socrat. lib. 5. c. 19. Soz. lib. 7. cap. 16: ἐπιχολυβησαν οἱ πλειστοι τῶν ἐπισκοπων. In Psal. 50. hom. 2.

RHEM. 4. [8 *Fruit worthy.*] He preacheth satisfaction by doing worthie fruits or works of penance, which are (as *S. Ierome* saith in 2. *Ioel*) fasting, praying, almes, and the like.

CARTVV. 4. [8 *Fruite worthy.*] The blasphemie of satisfaction is already answered: Heer is to bee noted, that the Iesuites which are well acquainted with mens whipping themselues, haue also made their owne writings acquainted with the same discipline: the after notes ettsoones carying a whip with them to Irke their fellowes that went before: For fasting, and generally all satisfaction being assigned before to be a part of repentance, and contained in the word of

penance onely, is heere made a fruite and effect of their penance; whereas notwithſtanding it cannot bee both penance, and the fruit or effect thereof: And *Ierome*, *Ioel.2.* here alledged doth plainely ſay, that repentance is declared or ſet forth, by faſting, weeping and mourning, making them figures of repentance, and not as the Ieſuites do, parts of repentance: And exhorting men not to diſpaire through the greatneſſe of their iniquities; hee doth not place the ground of their comfort in their own ſatiſfactorie paines or coſtes, but in that, that great mercie ſhall wipe away great ſinnes.

RHEM.5. [10 *The Axe.*] Heere Preachers are taught to dehort from doing euill for feare of hell, and to exhort to do good in hope of heauen: which kinde of Preaching our aduerſaries do condemne.

CARTVV.5. [10 *The Axe.*] Seeing wee muſt needs haue aduerſaries wee are glad to haue light on you, whoſe ſhameleſſe untruthes do bewray your priuitie and friendſhip with the common aduerſarie and accuſer of the people of God. Wee teach that no ſeruice is accepted of God, unleſſe it come in ſome meaſure from a readie minde: and that the Lord reiecteth all ſuch offices as are wrung from men for feare of hell onely: Hereupon the Church is called a voluntarie and frank minded people: ſaid alſo to bee delighted with the Law of God: And finally that the Lord, as hee loueth the cheerefull duties, ſo miſliketh the conſtrained. But for ſo much as there are yet in vs the remnants of our rebellious nature, wee teach that it is neceſſary that the ſame be through the threates of the Law of God reſtrained and kept under, leaſt it breaking out ſhould hinder the work of the Spirit in the children of adoption. But as for theſe Ieſuites, they ſhame not to bring ſuch a leane, or rather carrion ſacrifice unto the Lord of Hoſtes, which a mortall and ſinfull man would not accept at the hands of his ſeruant, from whom hee could draw no ſeruice but that which the feare of the whip ſhould preſſe out.

Pſal. 110. *Rom.7.22.* *2.Cor.9.7.* *1.Cor.9.17* *Malach. 1.8*

RHEM.6. [11 *In Water.*] *Iohns* Baptiſme did not remit ſinnes, nor was comparable to Chriſts Baptiſme, as heere it is plaine, and in many other places: *Hier.adu.Luciſer. Aug. de Bapt. cont.Donat.lib.5.cap.9.10.11.* Yet it is an Article of our Aduerſaries, that the one is no better then the other: Which they ſay not to extoll *Iohns*, but to derogate from Chriſts Baptiſme, ſo farre that they make it of no more value or efficacy for remiſſion of ſinnes, and grace, and iuſtification, then was *Iohns*: therby to maintaine their manifold hereſies, that Baptiſme taketh not away ſinnes, that a man is no cleaner nor iuſter by the Sacrament of Baptiſme then before, that it is not neceſſarie for children vnto ſaluation, but it is enough to bee borne of Chriſtian parents, and ſuch like erronius Poſitions well knowne among the Caluiniſts.

Iohns Baptiſme and Chriſts.

CARTVV.6. [11 *In water.*] *Iohn* Preached the ſame doctrine which our Sauiour Chriſt did: For the Euangeliſt laying forth the ſumme of our Sauiour Chriſts doctrine, maketh it the ſame which is noted to haue been the ſumme of *S. Iohns*: It followeth therefore that hee had the ſame ſeale of doctrine, ſo that there is not one Baptiſme of *Iohn*, and another of Chriſt: And ſeeing the Fathers vnder the Law were baptiſed with the ſame Baptiſme wherewith wee are, much more the Baptiſme of *Iohn*, approaching ſo neere vnto the fulneſſe of the Goſpell is the ſame with ours. Hither commeth the teſtimonie of the Apoſtle, that *there is but one Baptiſme, as there is but one faith*; ſeeing therefore thoſe that beleeued the doctrine of *Iohn* had the ſame faith that thoſe had which beleeued the doctrine of our Sauiour Chriſt, it is euident that they had alſo the ſame Baptiſme with them. Laſtly, this errour is manifeſtly ouerthrown out of this place, firſt, in that there can bee neither true repentance, where there is no remiſſion of ſinnes; nor no remiſſion of ſinnes, where there is no gift of the Spirit of God: Vnleſſe therefore you will deny that there was any true repentance in thoſe that were baptized by *Iohn*, or ſay that the confeſſion of ſinnes unto him was diſſembled, you ſhall bee conſtrained to confeſſe, that by *Iohns* Baptiſme, remiſſion of ſinnes and the gift of the Holy Ghoſt was giuen, as well as by ours. Then it is ouerthrowne in the example of the Baptiſme of our Sauiour Chriſt, who being baptized of *Iohn* forthwith receiued the Holy Ghoſt: And therefore the deſtinction betweene the baptiſme of *Iohn*, and our Sauiour Chriſts, that the Spirit was giuen by one and not by the other, is full of vntruth. The meaning of *Iohn* is manifeſt, to diſtinguiſh betweene that which the Miniſter doth in euerie baptiſme, and that which our Sauiour Chriſt doth: For the one is the Miniſter onely of the water, the other is the giuer of the Spirit. As if the Miniſter ſhould ſay, I can but ſpeak of the outward word, the ſound whereof beateth your eares, but it is Chriſt that with his Spirit muſt write it in your hearts, It is therefore your great fault, that you dare, to ſo manifeſt and euident a truth, oppoſe the authoritie of *Ierome* and *Auguſtine*, thereby to caſt a miſt before the ſimple to bleare their eyes, that they ſhonld not ſee the truth, And if it were meete to light a candle at noone daies, and to adde the opinion of men to ſo cleere a iudgement of the Lord in his Word, wee might alledge the authority of *Prudentius* an old Diuine, who ſpeaking of *Iohns* Baptiſme, affirmeth that this holy floud waſhed away the markes of old errours. Wee could alledge your Maiſter, whom the euidence of the truth in this cauſe, conſtrained to pronounce of our ſide againſt you, at the leaſt thus farre, as hee that was rightly baptized with *Iohns* Baptiſme was not to bee baptized againe; for which you whip him in the Margent. And *Auguſtine* himſelfe alledged for this cauſe doth ſo faintly hold that iudgement that is heere alledged, that hee doth not onely note other men to haue beene in his time of iudgement, that by *Iohns* Baptiſme ſinnes were forgiuen, but alſo affirmeth that hee will not greatly contend if men think otherwiſe then hee: whereas the Ieſuites ſo ſpeak of this, as if the Churches foundation were raiſed by a contrary iudgement. Vpon this matter it is apparant, that your accuſation of derogating from the Baptiſme of Chriſt, is retorned vpon your own heads: For the Baptiſme of *Iohn* and of our Sauiour Chriſt being one and the ſame, as after yet more cleerely ſhall appeare, whatſoeuer you take from *Iohns*, you are found to take from Chriſts. And upon the ſame diſcourſe it followeth alſo, that many are waſhed with the Sacramentall water which haue no ſpot of ſinne done away: For ſeeing thereunto

Mar. 1. 15. *1. Cor. 10.* *Ephe.4.*

In hymno Ieiun. *Lumb. 4. lib.ſent. diſt. 2.c.Hic conſideratum.* *Cont. donat. l.5.cap.10.* *v.9.10.11*

is needfull the washing and purging hand of our Sauiour Christ, and the request of a good conscience vnto God (which onely the eternall loue of God, and his free election before the beginning of the world, is able to procure the presence of:) it cannot bee that the Sacramentall water which alwayes is not thus accompanied, can make men snow white from their sinnes. 1.Pet.3.21

And touching the elect, although we know that the Lord doth truely performe vnto them by washing away their sinnes, that which is figured by the outward washing of the bodily filth: yet we dare not here tie him to the very moment of the administration of baptisme, but leaue that to the free working of his holy spirit: who as he breatheth on whomsoeuer it seemeth good to him, so doth he also what time him seemeth best. We read that *Saul* (for from him also by analogy the working of the Lord in his elect may be taken) receiued certaine gifts of the Spirit some while after he had receiued the unction which was a signe thereof. In *Dauid* we read that the Spirit of God came vpon him the same instant wherein he was annoynted. To this vnresistable truth of the word, there commeth also the consent of the ancient Fathers. *Tertullian* saith, *that the soule is not established by washing, but by answer of beliefe vnto the question wherein it is asked, Whether beleeuest thou or no? Also, that it is a carnall act that we are dipped in water, but it is the effect of the spirit that we are deliuered from sinnes. Cyprian* saith, *that remission of sinnes, whether it beginen by Baptisme, or by other Sacraments, is properly of the Spirit of God; in that to him alone belongeth the priuiledge of the effecting thereof. Also whether* Iudas *or* Paul *baptise, it is Christ that washeth, absoluеth, and doth away the sinne. Neither doth water wash the soule, but first it selfe is washed of the spirit, that it may wash others spiritually.* Now touching the cruel condemnation of yong children, that can neither possibly sometime, nor with any good conuenience other sometime, be brought vnto Baptisme: it argueth not onely the ignorance of the free election of God, before the beginning of the world, but also of the couenant that the Lord hath made with the faithfull, to be not onely their God, but the God of their seed. Further also, of the nature of the Sacrament, which is to seale the remission of sins, and not to giue it. So that wee bring not our children to baptisme, to the end that they should thereby haue remission of sinnes; but because we are by the promise induced to beleeue, that as being the elect of God, they haue already receiued it: otherwise it were as much as to put the seale to a blanke, wherein nothing is written, nor nothing is giuen. In these poynts therefore, howsoeuer we must beare your consciences in accusing, we are not yet to feare the condemnation either of *error* or *heresie* in any Court where the word of God smeth in iudgement.

Iohn.3. 1.Sam.10.6. 1.Sam.16.14. Gen.17. Rom.4.

Defens. pag. 551. Cypr. de bapt. Christi. pag. 457. in fol. 8. impress. Colon. ibid. 457. Hier. aduersus Lucifer. fere in fine.

RHEM. 7. [12. *Floore*] This Floore is his Church militant here in earth, wherein are both good and bad (here signified by Corne and Chaffe) till the separation bee made in the day of iudgement: contrary to the Doctrine of the heretickes, that hold the Church to consist onely of the good.

CARTVV. 7. [12. *Floore.*] Vnlesse they tooke their accusations against vs, of the report of others, as they often take the defence of their own causes: it were impossible but their owne harts must needs condemne them in so manifest an vntruth as they are conuicted of, by infinite testimonies of the writers of our profession; who vpon euery good occasion teach that the Church is mingled of good and euill. Indeed they teach also that the Scripture maketh mention somtimes of a Church, of such as are onely elect, and of whom none can perish. Which if the Iesuites bee ignorant of, there is good cause they should bee ashamed of their ignorance, that hath so open proofe of the Scripture.

Eph.5.25. Ioh.10.14. 15.16.27. 28.

RHEM. 8. [16. *Opened.*] To signifie that heauen was shut in the old Law, till Christ by his passion opened it, and so by his Ascension was the first that entred into it: contrary to the doctrine of the heretikes. See *Heb.* 9.8. and 11.40.

CARTVV. 1. [8. *Opened.*] Our Sauiour Christ is in respect of the vertue of his passion, the Lambe slaine from the beginning of the world: and therefore the vertue of his passion once abidden, reacheth to all times and ages of the world. Hereupon the Apostle affirmeth, that by his appearance all were gathered vnder him, as vnder their head, both those in heauen, and those also in earth. Noting that there were many in heauen before his comming, whose blessed estate was ratified by his appearance. Againe, seeing the Fathers had faith whereby they obtained both remission of their sins, and perfect righteousnesse in our Sauiour Christ, whereby also they were sanctified, and walked vprightly before the Lord: it could not be that the kingdom of heauen, which is alwayes open vnto the iust, should be shut against them. Furthermore, by this doctrine of the Iesuites, the sin of *Adam* is made (contrary to the doctrine of the Apostle) more powerfull to condemnation then Christs righteousnesse vnto saluation. For the sin of *Adam* casteth his wicked and vnbeleeuing posteritie into hell immediatly after death; whereas (by their doctrine) the communication of Christs righteousnesse with them that beleeued in him, could not immediatly after death lift them vp into the kingdom of heauen. Thus the Iesuites are alwayes found in a continuall endeuour of lessening and darkning the merits of Christs death. Moreouer, the example of *Enoch*, of *Elias*, and of *Moses*, all which are certainly receiued into heauen, and whereof two of them appeared here vpon earth in glory, do bewray the falshood of this wicked doctrine. And finally, this opening of the heauen (noted onely to set forth more plainly the visible comming down of the holy Ghost) if it should proue any thing this way; it maketh against them which esteeme the heauens shut before the passion: when the place it selfe witnesseth, that they were open at the Baptisme. The quotations to the *Hebrewes* shall be answered in their proper place.

Eph.1.10. Heb.11. Gen.5.24. 2.Reg.2.11. Mat.17.

CHAP. IIII.

Christ going into the desert to prepare himselfe before his manifestation, ouercommeth the deuils tentations. 12 Beginning in Galilee, as the Prophet sayd he should: 18. he calleth foure Disciples; and with his preaching and miracls draweth vnto himin numerable followers.

THEN

The Goſpell vpon the firſt Sunday in Lent. Mat. 1. 12. Luk. 4. 1.

THEN * IESVS was led of the Spirit into the | deſert, to be tempted of the deuill.

2 And when he had | faſted fortie dayes and fortie nights, afterward hee was hungry.

3 And the tempter approched and ſaid to him, if thou be the ſonne of God, command that theſe ſtones be made bread.

Deut. 8. 3. 4 VVho anſwered and ſaid, It is written, *Not in bread alone doth man liue, but in euery word that proceedeth from the mouth of God.*

5 Then the deuill tooke him vp into the holy cittie, & ſet him vpon the pinnacle of the Temple,

Pſ. 90. 12. 6 And ſaid to him, If thou be the ſonne of God, caſt thy ſelfe down, for | it is written, *That he will giue his Angels charge of thee, and in their hands ſhall they hold thee vp, leſt perhaps thou knocke thy foote againſt a ſtone.*

Deut. 6. 16. 7 IESVS ſaid to him againe, It is written, *Thou ſhalt not tempt the Lord thy God.*

8 Againe the deuill tooke him vp into a very high mountaine: and he ſhewed him all the kingdomes of the world, and the glory of them.

9 And ſaid to him, All theſe will I giue thee, if falling down thou wilt adore mee.

Deut. 6. 13. 10 Then IESVS ſaith to him, Auant Satan for it is written, *The Lord thy God ſhalt thou adore, and | him onely ſhalt thou ſerue.*

Mat. 1, 14. Luk. 4. 14. 11 Then the deuill left him: and behold Angels came, & miniſtred to him. ☞

The third part of the Goſpell of Chriſts manifeſting himſelfe by Preaching, and that in Galilee. 12 And * when IESVS had heard that Iohn was deliuered vp, he retired into Galilee.

13 And leauing the citie Nazareth, came and dwelt in Capernaum a ſea towne, in the borders of Zabulon and Nephtali.

14 That it might be fulfilled which was ſaid by Eſay the Propher.

Eſay 9. 1. 15 *Land of Zabulon land of Nephtali, the way of the ſea beyond Iordan of Galilee, of the Gentiles.*

16 *The people that ſate in darknes, hath ſeen great light, and to them that ſate in a country of the ſhadow of death, light is riſen to them.*

17 From that time IESVS beganne to preach, and to ſay, | * Doe penance, for the Kingdom of heauen is at hand. Mar. 1. 15.

Luk. 5. 1. The Goſpell vpon S. Andrewes day. 18 And IESVS * walking by the ſea of Galilee, ſaw two brethren, Simon who is called Peter, and Andrew his brother, caſting a net into the ſea (for they were fiſhers.)

19 And hee ſaith to them, Come ye after me, & I will make you to be fiſhers of men.

20 But they incontinent leauing the nets, followed him.

Mark. 1. 19 Luk. 5. 10. 21 And going forward from thence, he ſaw * other two brethren, Iames of Zebedee, and Iohn his brother in a ſhippe with Zebedee their father, repairing their nettes: and he called them.

22 And they forthwith left their nets and father and followed him. ☞

23 And IESVS went round about all Galilee, teaching in their Synagogues, and preaching the Goſpell of the kingdom: and healing euery maladie and euery infirmitie in the people.

24 And the bruite of him went into all Syria: and they preſented to him all that were ill at eaſe, diuerſly taken with diſeaſes and torments, and ſuch as were poſſeſt, and lunatikes, and ſicke of the palſey, and he cured them:

25 And much people followed him from Galilee and Decapolis, and Hieruſalem, and from be-yond Iordan.

ANNOTATIONS. CHAP. IIII.

Eremites. RHEM. 1. [1. *Deſart.*] As Iohn the Baptiſt, ſo our Sauiour by going into the deſart and there liuing in contemplation euen among bruite beaſts, and ſubiect to the aſſaults of the Deuill for our ſinnes, giueth a warrant and example to ſuch holy men as haue liued in wildernes for penance and contemplation, called Eremites.

CART VV. 1. [1. *Deſart*] We haue learned that euery action of Chriſt is our inſtruction, but that euery action of his is our imitation (which muſt be proued to maintaine this concluſion) is a ſtrange voyce which our eares were neuer acquainted with: the vntruth whereof (as in many other caſes) is manifeſt in this. And firſt of all, in the working cauſe, which was the holy Ghoſt, that led him into the Deſart; whereby his immediate and extraordinary ſending into the wildernes is ſignified by the power of his own Spirit rapt in the body to the Deſart. And as his calling was this way extraordinary: ſo the meanes to proue this extraordinary calling was ſutable. For it appeareth as Elias was often time, and Philip once taken vp by the Angell of the Lord, or otherwiſe taken vp, and miraculouſly tranſported: ſo alſo was our Sauiour Chriſt. This is firſt noted in the compoſition of the word, which ſignifying either to bring againe, or elſe to carry vp: the former ſignification not framing with the place, the latter muſt be receiued, and ſo it is vſed of S. Paul. Secondly, this is confirmed by the word which S. Mark vſeth, that noteth a powerable and ſudden tranſport of his perſon into the wilderneſſe. Thirdly, this is euident by his returne from the wilderneſſe, which S. Luke affirmeth to haue been in the power and vertue of the ſame Spirit, wherewith hee had been annointed and carried vp into the Wilderneſſe, and therefore not in the common naturall power of a man. Laſtly, the Euangeliſt ſeemeth to haue left ſome marke hereof in that hee cloſeth vp this ſtory of his carriage and re-carriage to and fro the Wilderneſſe, whereof when your Eremites are vtterly deſtitute; and that (vnleſſe you bee maruellouſly impudent) by your owne confeſſion: the Eremites can haue no other guide of their voluntarie leaping into the Wilderneſſe then the ſpirit of Satan, contrarie to that Spirit which led our Sauiour Chriſt thether. Secondly, of the end of his going, partly to teſtifie his Diuine Glorie in abſtinence

Act. 10. Mar. 1. 12. Luk. 4. 14. Luk. 4.

abſtinence from meate the ſpace of fortie daies, which hath no place in your Eremites: partly to bee tempted of the Deuill, which ought to haue as little place in them, if they knew the meaning of the laſt petition in the Lords prayer: for our Sauiour Chriſt heerein ſought the fitteſt place of temptation, as the Stories of the poſſeſſed by deuils doe declare, whom the deuils to greater terrour and horrour; draue into the ſolitarie and fearefull places: Vnleſſe therefore the Ieſuites dare ſay that wee may lay our ſelues open; yea ſeeke the occaſion of moſt dangerous temptation, it is euident that this example of our Sauiour Chriſt, ſealeth no warrant of an Eremeticall life. Where the folly of the Ieſuites is yet more manifeſtly diſcried, for hauing no ground heere but of Chriſts example, yet haue they cleane altered the end of their Eremites flight into the Wilderneſſe: aſſigning it to bee penance, whereof they haue no ſhadow in his example of going thither, yet were it meete that they ſhould profeſſe their penance amongſt men, rather then amongſt beaſts, that they might haue the ſame witneſſes of their repentance, whom they had beholders of their fall. Againe, if the warrant of Eremeticall life be fetched from this example. it muſt of neceſſity bee ſhut vp within the ſpace of forty daies, and as many nightes, after which time our Sauiour returning from his temptations, lived the reſt of his life in the common ſociety of men. Further, if both *Iohn* which liued in great auſterity of life, and our Sauiour Chriſt who liued in a more liberall ſort, after the accuſtomed manner of men, bee examples of Eremeticall life; it followeth that the Eremites may at their choice, either liue auſterely by the example of *Iohn*, or in great freedome of meates and drinkes by the example of our Sauiour Chriſt; contrarie to your doctrine of Eremeticall life, And heere you put mee in remembrance of the notable iniurie you do to our Sauiour Chriſt, who making him an Eremite, make *Iohn Baptiſt* his Prince, whoſe ſhoe-latchets notwithſtanding hee was not worthy to looſe. Verily theſe fables were not well put together: wherein if you would ſalue the matter, by expounding Prince for the firſt Eremite, you haue barred your ſelues from this anſwer, with a double barre: Firſt, in that otherwhere you make *Elias* an Eremite, who was before *Iohn*: Secondly, in that you cannot beare the Princedome ſometime of the Fathers aſcribed to *Peter* ouer the Apoſtles, to bee interpreted, the firſt either in time, or in order, but will needes haue it firſt in dignitie: which interpretation if you will ſo ſtiffely ſtand vnto, then haue you made a faire hand, which by the ſame conſtruction lift vp *Iohn* aboue our Sauiour Chriſt? that is to ſay, the ſeruant aboue his Maiſter. Wee ſee not therefore, but you muſt fetch the warrant of your Eremeticall profeſſion from the tempter himſelfe, who is a greater haunter of the Wilderneſſes then either of thoſe perſonages which you haue yet named. And although there bee no ground of your Eremeticall profeſſion, yet there is a law of leproſie, which caſting both you and your Eremites out of Cities and Townes, will make you field-men, leaſt the infection of your manifold hypocriſie and ſuperſtition ſhould ſpread it ſelfe amongſt Gods people.

Math. 6. Mat. 8. 28. Mark. 5. 3. Math. 18. *Ieſuites vpon* Mat. 3. Iohn 1.

RHEM. 2. [2 *Faſted forty daies.*] *Elias* and *Moſes* (ſaith S. *Ierome*) by the faſt of fortie daies were filled with the familiarity of God, and our Lord himſelfe in the Wilderneſſe faſted as many, to leaue vnto vs the ſolemne daies of faſt. (that is Lent) *Hiero in cap. 42. Eſay.* S. *Auguſtine* alſo hath the very words, *ep.* 119. And generally all the ancient Fathers, that by occaſion or of purpoſe ſpeake of the Lenton-faſt, make it not onely an imitation of our Sauiours faſt, but alſo an Apoſtolicall Tradition, and of neceſſity to bee kept. *Contemne not Lent* (ſaith S. *Ignatius*) *for it containeth the imitation of our Lords conuerſation.* And S. *Ambroſe* ſaith plainely, *That it was not ordained by men. but conſecrated by God; nor inuented by any earthly cogitation, but commanded by the heauenly Maieſtie.* And againe, that it is ſinne, not to faſt all the Lent, S. *Hieromes* words alſo bee moſt plaine: *Wee* (ſaith hee) *faſt ſortie daies, or, make one Lent in a yeare, according to the Tradition of the Apoſtles in time conuenient.* This time moſt conuenient, is (as S. *Auguſtin* ſaith *ep.* 119.) immediately before Eaſter, thereby to communicate with our Sauiours paſſion, and (as other Writers doe adde) thereby to come the better prepared and more worthily, to the great ſolemnitie of Chriſts Reſurrection, beſide many other goodly reaſons in the ancient Fathers, which for breuity wee omit. See (good Chriſtian Reader) twelue notable Sermons of S. *Leo* the Great *de Quadrageſima*, of Lent: namely, *Ser.* 6. 9. Where hee calleth it the Apoſtles ordinance by the doctrine of the holy Ghoſt. See S. *Ambroſe* from the 23. Sermon forward: In S. *Bernard* 7. Sermons, and in many other Fathers the like. Laſt of all, note well the ſaying of S. *Auguſtine*, who affirmeth that by due obſeruation thereof, the wicked bee ſeparated from the good, Infidels from Chriſtians, heretickes from faithfull Catholickes.

Thelent-faſt. *Ignat. ep. 5. Ambr. de Quadrag. ſer. 36. 34. Hier. ep. 54. ad Marcel. adu. Montanum.* *Aug. Ser. 69 de temp.*

CARTVV. 2. [2. *Faſted fourtie dayes.*] It hath been a common practiſe of Heretickes, Montaniſts, Tacians, Manichies, and ſuch like: to ouercaſt the filth of their errors, with the face and viſard of a baſtard kind of faſting: wherefore the good reader, ſhall leſſe need to marvaile if the horrible hereſie of Poperie hath endeuoured thus alſo to paint it ſelfe: if happily by this ragge of this counterfait faſt, they might hide the ſhame of their religion, for eſtabliſhment whereof, they flie to a ſingular and extraordinarie example of our Sauiour Chriſt: to the imitation whereof, the like calling and ſpirit to them that uſe it, were neeceſſarie. It was once performed of Moſes, to authoriſe him to be the law giuer between the Lord and his people: neuer followed of any, vntill Elias the reſtorer of the law, was extraordinarily raiſed and called thereunto. In whoſe ſteppes alſo neuer anie aſſaied to put his foote vntill our Sauiour Chriſt, by the ſame miraculous worke, approued himſelfe to be the giuer of the new Law. Now if the examples of *Moſes* and *Elias*, without commandement, gaue no warrant to the Iewes of imitation of them: The like example our Sauiour Chriſt, vnto the like end, cannot iuſtifie their doings which endeuour the imitation of this act. And ſo much leſſe heere, then there, as the act of our Sauiour Chriſt (who by his own power kept his body from hunger during that time) was more miraculous and inimitable then were the actes of *Moſes* or *Elias*. Againe, the Iewes were a people more apt (by the diſpenſation of times) to haue followed thoſe corporall exerciſes, then are the

Christians. Further, there is a manifest fallation in the word of *Fasting*. For where the Euangelist meaneth to set forth an abstinence from meat in our Sauiour Christ, without either need or appetite to it, whom he affirmeth not to haue hungred vntill fortie dayes expired: the Papists carrie it to a Fast, wherein a man both needing and desiring meate, doth notwithstanding abstaine from it. And where the Euangelist setteth forth the praise of his diuine power in this fast; they turne it another way, as if there were here set forth the commendation of his temperance, or patience in enduring hunger: it appeareth therfore that the Iesuits in this place neither touch heauen nor earth: and therefore hauing put another fast in stead of our Sauiour Christs, can haue not so much as the warrant of his example to vphold them. Whereby also falleth out the impossibility of following this fast in the same degree; as it is to follow his other miracles, of rebuking the windes and waters. And therefore by this apish imitation of theirs, they blemish to their vttermost, the glory of our Sauiour Christ, in this miracle: preasing thereby to the throne of Maiestie, which is proper vnto God alone. And if it were either lawfull or possible to be followed, yet to haue the shadow of our Sauiour Christs example, it ought to be done both in the wildernesse, and once onely in a mans life.

And besides that the Papists haue cleane changed the fast of our Sauiour Christ: they doe not obserue the Christian fast which they pretend. For what agreement is there betweene fasting and feasting: what societie between emptinesse and fulnesse? It is known, that in their Lenton fasts, as in all other their pretended abstinencies, the shambles are onely exchanged, either into the Fish-markets, or into the Grossers and the Apothecaries shops, or both: places where there bee moe pleasing and pampering dishes by ten fold, then amongst the Fleshmongers of all sorts. Of which mock-feast compared with sober eating of a peece of flesh, and drinke according to the manner of the Country: I wish the Iesuites to read *S. Augustine*. Let them read *Thalasius* also, who affirmeth that the true fast is broken, if a man do but drink his fill of water. But here the Iesuites muster all antiquity against vs; whereof notwithstanding there is no one place shewed which proueth the Popish fast, placed not in abstinence from meat altogether, but in abstinence onely from flesh. It cannot be denied but the Fathers were great commenders of fasting; and the commendations of it in their mouthes got credit; which were paternes of the practise which they taught: where these men pretending in doctrine the abstinence of *Daniel*, are found in their liues, to be rather among the brethren of the rich glutton, that fared delicatly euery day. Howbeit, that the elder Churches, and that soone after the Apostles times, kept no measure in this behalfe, it is euident by that which *Eusebius* reporteth out of *Philo*, that certaine were so giuen to contemplation, that in three, yea sixe whole dayes they neither ate nor dranke. Nay, they came so farre, as to thinke it vnworthy the dignitie of Christianitie, to eate onely in the day, and therefore eate onely in the night time. We read also of one *Pior*, a Monke, which alwayes ate his meate walking, lest he should seeme to imploy any time about eating, as about some necessary work. Another also asking him why he did so eate his meate, answered, That by mouing to and fro he might auoid the feeling of any corporall delight in his meat, which of the one side is farre from the due humiliation which ought to be in men; through the knowledge of their weaknes; & on the other side it is as far from the enioying of the liberty purchased vnto vs by the death of Christ; in the moderate vse whereof, that our harts being filled with ioy, our mouthes might be filled with the praise of God. Yet for all these seeds of superstition in eating & abstaining, they left things in greater liberty then the Popish superstition wil suffer. For some holding that the fast should be kept one day, some two daies, some mo; yet in this diuersitie of fast, they kept the vnitie of faith: leauing euery one to his own iudgement in that matter, as *Irenæus* declareth in his Epistle, whereby he sharply reproueth *Victor*, then Bishop of Rome. Which he would neuer haue done, if he had esteemed it a necessary tradition comming from the Apostles themselues. *Epiphanius* after him reciteth that the *Lenton* fast began six dayes before Easter. So *Socrates* after *Epiphanius*, declareth, that the Lenton fast at Rome, was kept but 3. weeks before Easter. That whole *Greece* obserued it more then 6. weeks before Easter. That other began it 7. weeks before Easter; in all which time they fasted (and that by interlacing of eating daies) only 15. daies, yet did all these call their fast, the fast of 40 daies, or as the Papists speak, *the Lenton*; whereat *Socrates* doth greatly maruell. And as there was great difference in the nnmber of daies, so differ they in the diuers obseruation of the daies, some [a] Churches not fasting Saturday, [b] other some fasting it: [c] some not fasting the Thursday; [d] some fasting solemnly only the 4. and 6. working day in the week: [e] some fasting the Lords day, [f] other some not. Neither differed they so much in the time, as they varied in the choyce of meates, which they vsed in the time of their fasts. For some abstained from all liuing creatures, other some ate fish onely; other both fish and fowle: as that had their beginning of the waters as well as the fish. Other abstained from wortes and egges: other ate onely dry bread, and other did not eate that. All which varieties of daies and meates in fasting, *Socrates* shutteth vp after this sort: That *forasmuch as no man is able to shew any commandement of this matter, it is euident that the Apostles left it free to the iudgement and will of euery one.* Which is also confirmed out of *Nicephorus*. Whereupon it is easie for the reader to see how small and weake grounds this Popish Lenton fast had gotten in the Church of that age: how diuersly and incertainly it was obserued: how where it was obserued, it was (for a long time) without any authority either of the Apostles, or of the Churches, without necessitie or constraint. The contrary of all which the Papists doe hold. And the first that euer we read of, to haue made Lawes of fasting, was *Montan* the hereticke. Wherefore it is both a meere fable which is said of *Clement* the supposed successor of *Peter*, that he instituted the Lenton fast: and contrary to the Iesuits assertion, which fetch the ordinance hereof from the Apostles. Afterward, when superstition had gathered more strength, it began to be thrust vpon the Church by the decree of Pope *Telesphorus*, & after of the Councel, who to put a distinction between the people and the Clergie (as they are called:) decreed that they should fast full seuen weekes. Whereas our Priests keepe neither longer Lent then

De moribus Manich. l. 2. c. 13.
Thalas. in Orthodox. hecatontas. 48.
Euseb. Eccles. hist. lib 2. 17
Vide etiam Socrat. lib. 4. c. 22.
Socrat. lib. 6 cap. 23.
Ibid.
Act. 14.
Euseb. eccles. hist. l. 5. c. 26
Tom. 1. lib. 3 hær. 75.
Socrat lib. 5. cap. 22.
Hist. Tripart. l. 9. c. 38.
Socrat. Ibid.
Trip. hist. lib. 9. cap. 38.
ibidem.
ibidem.
[a] *Socrat. lib. 5 22.*
[b] *Aug. epist. 19: item. epist. 86.*
[c] *Laodicense concil.*
[d] *Orig. homil. 10. cap. 16. Leuit.*
[e] *Ignat. ad Philip.*
[f] *Socrat. lib. 5. cap. 22.*
Nicephor. lib. 12. cap. 34.
Euseb. eccles. hist. lib 5. cap 17.
Ex Apollonio
Platin. cap. Telesph 1. Tom. Concil. in decret. Telesph.

then

then the common people, nor yet obſerue the Popes and Councels decrees, wanting three dayes of the full ſeuen weekes, which were appoynted vnto them: ſo that they will neither ſuffer it to be free, as the Apoſtles and primitiue Church are reported to haue done: neither yet obſerue it in that order as it is ſet forth when that freedom was taken away. Beſides that it will be known what they will anſwer for their Pope; who durſt after the ordinance or tradition of the Apoſtles, ordeining as they ſuppoſe, the Lenton faſt equally vnto all, adde vnto thoſe dayes the number which hee thought good. The reaſon alledged of the diſtinction of the Clergie from the people is as feeble as that alledged here for the diſcretion of Chriſtians from Pagans. For as the profeſſion of true Religion, with the exerciſe thereof in hearing the word and receiuing the Sacraments, maketh a great gulfe of ſeparation between Chriſtians and Pagans. Euen ſo the lawfull calling of the Miniſterie, with the faithfull execution thereof, raiſeth vp a ſufficient wall of partition between the Miniſters and the people.

Touching *Ignatius* the Ieſuites can not be ignorant, that this author carrieth a manifeſt ſuſpition of baſtardie: neither *Ierome* nor *Euſebius* making mention of any ſuch Epiſtle amongſt *Ignatius* writinges. And if it were *Ignatius*, how ſhall the Church of Rome waſh her hands from the innocent bloud of our Sauiour Chriſt, which in *Auguſtines* time faſted vpon the Sabboth, a thing ſo deeply condemned by this *Ignatius* that he counteth him a murderer of Chriſt that faſteth on the Saboth day where they will haue it ſo diligently noted, that the obſeruation of Lent is a ſeparation of the good from the evill, the infidels from Chriſtians, the heretikes from faithfull Catholickes: let it be as diligently noted with how euill markes they haue bounded Chriſtianity, for heretickes haue been greater obſeruers of the lenton faſtes, then commonlie the Catholickes haue been: keeping three lentes in one year, and that of neceſſitie, whereas *Ierome* maketh it rather a free will offering. For the time alſo of keeping of it before Eaſter, beſide that the reaſon alledged hath no force, we being alike bound to communicate vnto the paſſion of Chriſt all the year long: it is alſo confuted by *Epiphanius* whom they alledge, who affirmeth alſo that it was an Apoſtolicall tradition to faſt ſix dayes of Eaſter, which the papiſts themſelues obſerue not, as they doe not wedenſdaies throughout the whole yeare, which by *Epiphanius* iudgment hath the ſame Apoſtolicall authoritie that hath the Lenton faſt. and *Ierome* affirmeth that the Church kept the faſt not fortie dayes before Eaſter but through out the whole yeare, at ſuch time as was thought conuenient vnto men. Now where they ſay that all ancient fathers, which either of purpoſe or by occaſion haue ſpoken of this faſt, haue made it not onely an imitation of our Sauiour Chriſts faſt, but alſo a tradition of the Apoſtles, and neceſſary to be kept. They do but keepe their old manner, of ſpeaking an impudent and ſhameles vntrueth, for they might of that before alledged, (if euer they had read it) haue learned that of the auncienteſt fathers, hiſtoriographers, and Churches, there haue been and that for ſome hundreth yeares, that neuer ſo eſteemed of it. Let them alſo further learne, that *Chryſoſtome* an auncient father, contrarie to that which they haue cited out of *Ambroſe* affirmeth that our Sauiour Chriſt (*although he might*) *did* not command any imitation of this faſt: *but that we ſhould learne* of *him to be meke &c.* Now our Sauiour Chriſt giving no commandement, I would gladlie know how the Apoſtles, who deliuered only to the Churches what they receiued of him, ſhould leaue any ordinance hereof. Auguſtine alſo whoſe authoritie is here cited for the lenton faſt, teacheth that faſting is commanded by the word: but what dayes (ſaith hee) we ought not to faſt, and what dayes to faſt is not determined by any commandement either of the Lord, or of his Apoſtles. Now therefore let the Ieſuites go & brag of the conſent of all antiquity, touching the neceſſary and commanded obſeruation of the lent: when as they haue not onely the word, but the greateſt part of antiquitie flat againſt them: and thoſe that are with them, for the moſt part ether differing from themſelues, or (at the leſt) manifeſtlie diſſenting from them in ſuch points, as they make verie great account of. For as for the difference of *Ambroſes* faſt from theirs, conſiſting in abſtinence from dinner, according to the vſe of the ſcripture, where theirs doth conſiſt in abſtinence from ſupper, according to the deuiſe of their own heads: I paſſe it ouer for ſhortnes ſake: as I do diuers other differences of the ancient Churches, from their vpſtart ſynagogue. Beſide that thoſe ſermons of *Ambroſe* are by *Eraſmus* by vnlikelines of ſtile branded of baſtardie. The roaring of this lion, that laie in the thicket of *Rome* in wait for the pray of an vniuerſall Biſhop (if he could haue gotten it) we nothing feare: ſo long as we haue the lion of the tribe of Iudah with us, in this caſe, yet doth he place the lenton faſt, in a ſparing diet, not in the choyſe of meates: whereas in poperie, faſting and fulnes (ſo it be not of fleſh) are at a good concorde, beſide that he is checked of other popes of Rome *Damaſus* and *Theleſphorus* who affirme it to haue been ſet in the Church long after the Apoſtles times, as that which was hatched by *Teleſphorus* as before is alledged.

Auguſt. epiſt. ad Hier. vlt. Ignat. ad Philip.

Beda eccleſ. hiſt. gent. Angl. lib. 3. c. 8. & 28. & l. 4. c. 30 Hieron. ad Marcellam aduerſ. Montan. tom. 2.

Epiphan. Hæreſ. 75. Hierom. tom. 3. ad Marcel. aduerſ. Montanum. Nos quadrageſimam ſecundam traditionem Apoſtolorum toto anni tempore vobis congruo celebramus.

Chryſ. hom. 47. in Mat. 1. Co. 11. & Auguſt. epiſt. 86.

Ambr. ſerm. 34. legem dimittus datam quando reſcindit.

Damaſus in pontifc. Teleſpoor. in his Decret. epiſtl.

RHEM. 3. [6. *It is written*] Heretickes alleadge Scriptures, as here the deuill doth, in the falſe ſenſe: the Church vſeth them, as Chriſt doth, in the true ſenſe, and to confute their falſhood. *Aug. cont. lit Petil. li. 2. c. 51.* to 7.

CARTVV. 3 [6. *It is written.*] It is true that is here ſaid. But note withall that the Deuils wreſting of the Scriptures, driueth not our Sauiour from the allegation of them to the expoſition of the Doctors and Rabbins, whereof there was no want, as the papiſts hating the noone light of the Scriptures, chooſe rather the twy light of the Doctors: which they would alſo were vtterlie quenched, were it not that their ſpirituall theftes and Church robberies ſhould ſo bee too euident.

Latria. Dulia.

RHEM. 4. [12. *Him onely ſerue.*] It was not ſaid, ſaith *S. Auguſtine*, The Lord thy God onely ſhalt thou adore, as it was ſaid, Him onely *ſhalt thou ſerue*: in Greeke λατρεύσεις. *Aug. ſup. Gen. q. 61.* whereupon the Catholike Church hath alwayes vſed this moſt true and neceſſary diſtinction: that there is an honour due to God onely, which to giue vnto any creature, were idolatrie: and there is an honour due to creatures alſo according to their dignitie, as to Saints, holy

things, and holy places. See *Euseb. Hist. Ec. l. 4. c. 14. S. Hierom. cont. Vigil. ep. 53. Aug. li. 10. Civit. c. 1. L. 1. Trin. c. 6. Conc. Nic. 2. Damasc. l. de Imag. Bed in 4. Luc.*

CARTVV. 4. [12. *Him onely serue.*] To avoid the light of this place, whereby they are so manifestly convicted of spirituall whooredom, as if they were taken in the very act of their adulterous Idolatry: they invented a shadow of an unlearned and vntimely distinction, of *serving and adoring*: contrary both to the nature of the words, and circumstance of the place. And for the words of *Latria* and *Dulia*, it is evident first of the use of the Scripture, that they are both indifferently used in all religious honour, to signifie the proper worship of God, *Rom. 1. 9. 7. 6. 14. 18. Acts. 20. 19. Eph. 6. 7. Phil. 2. 22. Mat. 24. Rom. 16. 18.* The Hebrew word also, which the Euangelist hath turned λατρεύσεις, is known of all that haue the least glimpse in both the tongues, Hebrew and Greeke, to signifie the same that δουλεύσεις, and so is often turned of the 70. Afterward, the indifferent vse of these words, is shewed out of diuers of the purest and ancientest of the Greeke Writers, as by *Laurentius Valla* (one of your own religion) *M. Beza* and diuers others that haue had occasion to handle that matter. But you haue here for aduersaries the most part of your Schoolemen, which hold that the Crosse is to be worshipped with this worship of *Latria*, which your distinction maketh proper vnto God alone: for that it was sanctified by the touch of Christ. And not onely the Crosse whereupon our Sauiour Christ hung, but euery representation thereof. By which reason euery naile, euery thorne, and euery Asse is to be worshipped with the same worship which is due vnto God alone. Now for the circumstance of the place, it is euident that *Moses*, from whom our Sauiour Christ drew this, doth not distinguish between the worship due vnto God, and vnto Saints: but describeth that worship which being giuen vnto God, may not be communicated with any the Gods of the Gentiles. Whereas by this Popish distinction it followeth of *Moses* words, that the Gods (or rather the Idols of the Gentiles) may be worshipped of vs, by the worship *Dulia*: considering that *Moses* (by these mens interpretation) forbad onely the worship *Latria* to be giuen vnto the Idols. And by the same interpretation the Diuill might haue excepted against our Sauiour Christ: that (notwithstanding the place which he alledged) he might worship and adore him, with the worship that you call *Dulia*, which had been enough for the Diuell's victory against our Sauiour Christ, and consequently against all mankinde. So that if these mens interpretation haue any place, it followeth that the answer of our Sauiour Christ to the diuell is insufficient: as that which proueth not, but some religious worship might haue been giuen to him, so that Diuine worship were not giuen: where the argument of *Moses* is, that the Gods of the Gentiles ought not to be worshipped, because the true God of Israel was to be worshipped. By which reason *Moses* shutting forth from all worship whatsoeuer is not the true God of Israell: hath as well secluded the Idols of the Papists as of the Gentiles: as well *S. Peter* and the holy *Virgin Mary*, as *Iupiter* and *Iuno*: considering that they are neither of them the God of Israel. And vpon this argument of *Moses*, that the Gods of the Gentiles are not to be worshipped, because the God of Israel must be worshipped: our Sauiour Christ as a most sure and faithfull interpreter of the Law, concludeth that God alone ought religiously to be honoured, which was the question between him and the Diuell.

In their Annotations vpon the new Testament. Look Snydas also, that sheweth them all one.

Deut. 6.

Now as this distinction proceedeth of grosse ignorance both of the tongues, and also of the circumstance of the Scripture: so is it altogether vnseasonable, and out of time, vnlesse they had first of all proued, that προσκύνησις, mentioned here of the Euangelist (which signifieth an outward reuerence of bowing down the body to the ground) were all one with *Dulia*, whereof the Euangelist here maketh no mention. Which thing they are not able to performe. For it is euident, that a man will willingly in reuerence bow downe his body vnto him, whom he will not be seruant vnto: which notwithstanding their word *Dulia* doth import. And therefore it is cleare, that this place of the Euangelist did so much astonish them in the worship of their creatures, beside the Creator? that hauing nothing to answer the matter, they were constrained to wander in speech: if happily in speaking (although impertinently) the vnlearned sort might esteeme them not altogether vnprouided of answer. And if they were able to proue them all one, yet can they gain nothing thereby to their Saint-worship: for as it hath been shewed, that all religious seruice or worship belongeth to God alone: so it is to be proued, that all religious bowing of the body, or (as you tearme it) *adoring*, belongeth vnto God alone. For *S. Peter* seeing the outward reuerence, and bowing of the body giuen vnto him by *Cornelius*, to goe beyond the measure of ciuill honour accustomed to be giuen to men, especially of his degree; forbad him to do it, for that hee was a man. And the Angell of God perceiuing the reuerence giuen vnto him by *S. Iohn*, to surpasse all ciuill reuerence accustomed in those Countries, refused it as a religious worship, which is due vnto God alone. As for the testimonie out of *Augustine*, therein is some slip, in that he thinketh *adoration* not to bee so proper vnto the worship of God, as is seruice: whereof his reason is, for that *Abraham* adored or bowed himselfe vnto the Magistrates of the Countrey where he liued. Now it is euident, that it was as lawfull for him ciuilly to haue serued them, as he did ciuilly adore them, if *Abrahams* vocation had so suffered. Howbeit in the meane season it is manifest, that vpon this distinction of *Augustine*, there can grow no further honour vnto Saints departed, then that which is due vnto wicked Magistrates, nor that neither vnlesse we come in presence of them. And that *Augustines* meaning is not by this distinction, to giue any religious worship vnto any creature, it is manifest in that he plainly saith, *That the Church bringeth vs in no creature to be adored, whereunto we are commanded to serue.* Where, both adoration and seruice of any creature is denied of *Augustine*.

Rom. 1.

Acts 10.

Apoc. 19. 10 & 22. 8. 9.

In Gen. 6.

Aug. de moribus eccles. l. 1. cap. 30.

The same may bee answered vnto the second and third place of *Augustine*, where likewise he distinguisheth betweene the worship that is onely due vnto God, and that which is giuen vnto mortall men vpon earth: and not betweene worship due vnto God, and vnto the departed Saints: Further also, that *Augustine* in the same place staggereth about this distinction of *Latria* and

De ciuit. l. 10. c. 1.

and *Dulia*: saying that *Latria* is either alwaies, or so often, as that it is almost alwaies, that seruice which belongeth vnto God. But in another place, hee doth vtterly ouerthrow it, saying: *That dulia is due vnto God as hee is Lord, but that Latria is due vnto God as hee is God.* Seeing therefore there is but one Lord, as there is but one God: it followeth that *Dulia* in religious worship hath the same restraint vnto the Almightie which *Latria* hath. And *Ludouicus Viues* who standeth neerer vnto you then vnto vs upon the same place of *Augustine*, confuteth that distinction: yea *Augustine* himselfe, howsoeuer hee differeth in words, yet saying that to consecrate our selues, or any thing of ours in the right of Religion to Angels, is a worship due unto the Dietie it selfe, doth forsake you vtterly and standeth for vs: Whereupon it commeth that hee doth also hold it unlawfull to dedicate a Temple to any creature, prouing the Godhead of the Holy Ghost by that we are his Temples. And the place of *Eusebius*, as in the fifteene chapter, is notably against you, for the Church of *Smirna* doth plainely professe, that howsoeuer the wicked Iewes surmised of them, that they would leaue Christ and haue worshipped the body of *Polycarpus*: yet that they could neither leaue Christ, nor worship any other: For (say they) him wee adore, as being the Sonne of God, but the Martyrs wee loue as, &c. But the Iesuites being desirous to bee deceiued, and to deceiue others, left the Greek of *Eusebius*, and followed an old and corrupt translation of *Russinus*, which to the words of *louing the Martyrs*, added beside the booke, that they *worshipped* also. As for *Ierome, contra vigilant.* hee doth vtterly ouerthrow the distinction of *Adoring* and *Serving*. For first hee affirmeth that there is none so mad as to adore the Martyrs: into which frenzie notwithstanding the Papists are fallen. And then hee giueth this for a reason thereof, that they are not God: declaring thereby (contrarie to your doctrine) that God onely is to bee adored. And in the same booke against *Vigilantius* hee chargeth with ignorance and simplicitie, those that did light wax candles in the honour of Martyrs, wherein you place some part of your Religion. As for the inuectiue which *Ierome* maketh against *Vigilantius*, concerning the reuerent keeping of the Martyrs Wakes and Reliques; it is so out of square, that *Erasmus*, who aduanceth *Ieromes* credite aboue all the ancient Writers, is heere compelled to require modesty in him: shewing further, how small cause hee had to keep such a stir for them, seeing one of those which hee fighteth so hotly for, is cleane worne out of the Church: so that beside the bare name, there is nothing remaining. Hee might also haue said, that it was by an old Councell euen banished out of the Church, for the shamefull abuses that were (vnder the colour of the exercise of Wakes) committed in the night time, at the Martyrs Sepulchres. The same authority was against Reliques. In the time of the second Councell of *Nice*, about 800 yeares after our Sauiour Christ the Sunne of the Gospell was setting, and the face of the heauens in a manner like vnto a haire-cloth. And therefore it was no meruaile, although the milke white of Gods true worship was not discerned from the cole blacke of worshipping of Images. And the Iesuites declare, how greatly they are mistaken of all Antiquity in this point, that take so far a flight from the Apostles time: Which is also to bee answered, to *Damascen*, who liuing about the same time, could hardly passe without some infection of it. Heere therefore they must bee called back, to purer and ancienter times, wherein both Councels and Fathers haue iudged otherwise. A Councell therefore holden almost 1300 yeares agoe, decreed against images and their worshipping: Another Councell decreed that the Chappels and Altars of Saints, where their bodies were not, should bee throwne downe, if it might bee done without tumult of people. *Lactantius* saith, that *there is no Religion where an Image is.* *Epiphanius* affirmeth it to bee against the authority of the Scriptures, that *the image of our Sauiour Christ should hang in the Church*: and therefore passing by a Church, where either that, or the image of some Saint was, hee cut it downe, and willed it to bee giuen to some poore body, to make a winding sheet of. But the generall Conncell holden a little before the *Nicene* Councell is notable, not onely against the worshipping of Images, but against the making of them, and especially against the image of our Sauiour Christ. Heere I leaue to speake of the resistance which was made euen in the darke time of that *second Nicene Councell:* by a Synode that was holden at *Francksord*, especially against the Imagery set up in the second Councell of *Nice* by a booke written of *Charles* the Great, against the same Synode. Also the authoritie of Pope *Gregorie* the Great in whose time, although things were much disordered, yet is hee of iudgement, that *Images ought not to bee worshipped, albeit hee would not haue them removed.* *Bede* upon the fourth of *Luke*, allowing a distinction betweene *Latria* and *Dulia*, doth it to no aduantage of yours, whilest hee ascribeth *Dulia* to men heere vpon earth, and not to Saints or Reliques. But to your great disaduantage ascribing it to God, and calling them Idolaters which bestow upon Idols vowes, prayers, and sacrifices, which they onely owe unto God: making thereby all that an Idoll, whereunto vowes, prayers, and sacrifices are performed, which are due to God onely.

Aug. lib. 2. in Exod. cap. 94.

1. Cor. cap. 8.

Concil. Eliber. cap. 35.

Concil. Carthag. 3. cap. 15.

Concil. Elib. can. 36. Carthag. 5.

Lib. 2. c. 19 Epiph. epist. ad Iohem. Ieros. Hiero. interpres.

Look Canons 8. 9. 10. 11 12. 14.

RHEM. 5. [17. *Do penance.*] That penance is necessary also before Baptisme for such as bee of age: as Iohns, so our Sauiours preaching declareth, both beginning with penance.

CARTVV. [v 17. S.]

RHEM. 6. [23. *Healing euery maladie*] Christ (saith S. *Augustine*) by miracles got authority, by authority found credit, by credit drew together a multitude, by a multitude obtained antiquity, by antiquity fortified a religion, which not onely the most fond new rising of Heretickes, vsing deceitfull wiles, but neither the drowsie old error of the very Heathen with violence setting against it, might in any part shake and cast down. *Aug. de vtil. cred. cap. 14.*

CARTVV. 6. [23. *Healing euery Malady*] By these staires of authority, by miracles of credit, by authority of multitudes you can not climbe up into your Tower of *Babel*. For as the *Miracles* which drew *Authoritie*, did not alwaies remaine with the authoritie: so the *multitude* that pulled down *antiquitie* after it, doth not alwaies keepe an euen pace with antiquitie which it begate. Beside, that the fortification of Religion by *Antiquitie*, must be soberly and warily interpreted: that is, that Religion in respect of us and our infirmitie, receiueth some-

time ſtrength of antiquitie: otherwiſe it may bee truely ſaid of the truth, which our Sauiour Chriſt ſaith of himſelfe: *I receiue no teſtimonie of men*, no not of the ancient.

CHAP. V.

Firſt, 3 hee promiſeth rewards, 13 And he layeth before the Apoſtles their office. 17 Secondly, hee proteſteth vnto vs that wee muſt keepe the commandements, and that more exactly then the Scribes and Phariſes, whoſe iuſtice was counted moſt perfect: but yet that it was vnſufficient, hee ſheweth in the precepts of 21 Murder, 27 Aduoutrie. 31 Diuorce. 33 Swearing. 38 Reuenge. 42 Vſurie. 43 Enemies.

The Sermon of Chriſt vpon the Mount. containing the patern of a Chriſtian life: in theſe three chapters following, whereof S. Auguſtine hath two goodly bookes. The eight Beatitudes which are a part of the Catechiſme. The Goſpell vpon Alhallowes day, & vpon the feaſt of many Martyrs. Luk. 6.20. The Goſpell on the feaſt of Doctors. Mark. 9,50 Luk. 14.34

AND ſeeing the multitudes, he * went vp into a mountaine: and when he was ſet, his Diſciples came vnto him,

2 And opening his mouth, he taught them, ſaying.

3 Bleſſed are the poore in Spirit: for theirs is the kingdom of heauen.

4 Bleſſed are the meeke: for they ſhall poſſeſſe the Land.

5 Bleſſed are they that mourne: for they ſhall be comforted.

6 Bleſſed are they that hunger and thirſt after iuſtice: for they ſhall haue their fill.

7 Bleſſed are the mercifull: for they ſhall obtaine mercy.

8 Bleſſed are the cleane of heart: for they ſhall ſee God.

9 Bleſſed are the peace-makers: for they ſhall be called the children of God.

10 Bleſſed are they that ſuffer perſecution | for iuſtice: for theirs is the kingdom of heauen.

11 Bleſſed are ye when they ſhall reuile you, and perſecute you, and ſpeake all that nought is againſt you, vntruely for my ſake.

12 Be glad and reioyce, for your | reward is very great in heauen. ☞ For ſo they perſecuted the Prophets, that were before you.

13 You are the * ſalt of the earth.

14 But if the ſalt leeſe his vertue, wherwith ſhall it be ſalted? It is good for nothing any more but to be caſt foorth, and to be troden of men.

15 You are the light of the world. A citie can not be hid, ſituated on a mountaine.

Mar. 4. 21. Luk. 8.16. 11.33.

16 Neither do men light a * candle and put it vnder a bushel, but vpon a candleſtick, that it may ſhine to all that are in the houſe.

17 So let | your light ſhine before men: that they may ſee your good workes, and glorifie your father which is in heauen.

18 Doe not thinke that I am come to breake the Law or the Prophets. I am not come to breake: but to fulfill.

Luk. 16.17

19 For aſſuredly I ſay vnto you, * till heauen and earth paſſe, one iote or one title ſhall not paſſe of the Law: till all be fulfilled.

Iames 2.10.

20 He therefore that ſhall * breake | one of theſe leaſt commandements, and ſhall ſo teach men: ſhall be called the leaſt in the Kingdom of heauen. But hee that ſhall doe and teach; hee ſhall be called great in the Kingdom of heauen. ☞

The Goſpell vpon the fifth Sunday after Pentecoſt.

21 For I tell you, that vnleſſe | your iuſtice abound more thē that of the Scribes and Phariſees, you ſhall not enter into the kingdom of heauen.

Exod. 20.13 Deut. 5.17.

22 You haue heard that it was ſaid to thē of old. * Thou ſhalt not kill, and who ſo killeth, ſhall be in danger of iudgement.

23 But I ſay to you, that whoſoeuer is angrie with his brother, ſhall be in danger of iudgment. And whoſoeuer ſhal ſay to his brother, Raca: ſhalbe in danger of a councel. And whoſoeuer ſhall ſay, Thou foole: ſhall be guiltie of the | hell of fire.

24 If therefore thou offer thy | gift at the altar, and there thou remember that thy brother hath ought againſt thee:

25 Leaue there thy offering before the altar, and goe firſt to be reconciled to thy brother, and then comming thou ſhalt offer they gift. ☞

Luk.12.58.

26 * Be at agreement with thy aduerſary betimes whiles thou art in the way with him: leſt perhaps the aduerſary deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be caſt into † priſon,

27 Amen I ſay to the, thou ſhalt not go out from thence till thou repay the laſt farthing.

28 You haue heard that it was ſaid to them of old, * Thou ſhalt not commit aduoutrie,

Ex. 20.14.

29 But I ſay to you, that whoſoeuer ſhall ſee a woman to luſt after her, hath alreadie committed aduoutrie with her in his heart.

30 And if they right eye ſcandalize thee, plucke it out, and caſt it from thee, for it is expedient for thee that one of thy limmes perish, rather then thy whole body be caſt into hell.

31 And if they right hand ſcandalize thee, cut it off, and caſt it from thee: for it is expedient for the that one of they limmes perish, rather then that thy whole body go into hell.

32 It was ſayd alſo, * whoſoeuer ſhall dimiſſe his wife, let him giue her a bill of diuorcement.

Deut. 24.1. Matth. 19.1

33 But I ſay to you, whoſoeuer ſhall dimiſſe his wife, | excepting the cauſe of fornication, maketh her to commit aduoutrie: And he that ſhall marie her that is dimiſſed, | committeth aduoutrie.

34 Againe you haue heard that it was ſaid to them of olde, * Thou ſhalt not commit periurie: but thou ſhalt performe thy

Exod. 20.7 Leuit. 19.12

thy othes to our Lord.

35 But I ſay to you ‖ not to ſweare at all: neither by heauen, becauſe it is the throne of God: neither by the earth, becauſe it is the foote-ſtoole of his feete: neither by Hieruſalem, becauſe it is the citty of the great King.

36 Neither ſhalt thou ſweare by thy head, becauſe thou canſt not make one haire white or blacke.

37 Let your talke be, yea, yea, no, no: and that which is ouer and aboue theſe, is of euill.

Exod.21.24 31 You haue heard that it was ſayd, * An eye for an eye, and a tooth for a tooth,

39 But I ſay to you ‖ not to reſiſt euill: but if one ſtrike the on the right cheeke, turne to him alſo the other:

40 And to him that will contende with thee in iudgement, and take away they coate, let go they cloke alſo vnto him.

41 And whoſoeuer will force thee one mile, go with him other twaine.

42 He that asketh of thee, giue to him: and * to him that would borrow of thee, turne not away. Deut.15.7.

43 You haue heard that it was ſaid, * Thou ſhalt loue their neighbour, & † hate thine enemie. Lev.19.18. *The Goſpell vpon the Friday after Aſhwednesday.* † *So taught the Phariſes, not the Law.*

44 But I ſay to you, loue your enemies, do good to them that hate you: and pray for them that perſecute and abuſe you:

45 That you may be the children of your father which is in heauen, who maketh his ſunne to riſe vpon good and bad, and raineth vpon iuſt and † vniuſt. ‡ *We ſee then, that the temporall proſperity of perſons & countries, is no ſigne of better men, or truer religion.*

46 For if you loue them that loue you, what reward ſhall you haue? do not alſo the Publicans this?

47 And if you ſalute your brethren only, what doe you more? do not alſo the heathen this?

48 Be you perfect therefore, as alſo your heauenly father is perfect:

ANNOTATIONS.

RHEM.1. [10. *For Iuſtice.*] Heretickes and other malefactors ſometime ſuffer willingly and ſtoutly; but they are not bleſſed, becauſe they ſuffer not for iuſtice. For (ſaith *S. Auguſtine*) they cannot ſuffer for iuſtice, that haue deuided the Church. And, where ſound faith or charitie is not, there cannot bee iuſtice. *Cont. Epiſt. Parm. lib.1.cap.9. Epiſt.50. Pſalm.34. Conc.2.* And ſo by this Scripture are excluded all falſe Martyrs, as *S. Auguſtine* often declareth, and *S. Cyprian de Vnit. Eccleſ. nn.8.* *False Martyrs*

CARTVV.1. [10. S.]

RHHEM.2. [12. *Reward.*] In Latine and Greeke the word ſignifieth very wages and hire due for workes, and ſo preſuppoſeth a meritorious deeed. *Merces, μισθὸς.*

CARTVV.2. [12. *Reward*] The word ſignifieth the reward that is due by couenant of him that giueth it, vnto him vnto whom it is giuen: whether the paine which he hath taken deſerue it or no. If I promiſe a man as much for making a paire of ſhooes, as he ſhould deſerue in building me a houſe; yet is it called his reward or hire, that he doth ſo receiue. And that the Scripture doth ſo vſe the word, it is manifeſt of the Parable of the Vine-gardiners, where the peny giuen to thoſe who had wrought but one onely houre, and that in the coole of the day, is as well called by this word of *Reward* and *hire*, as the peny giuen to them which had borne the heate and trauell of the whole day. And S. *Paul* declareth that this word of *Reward* is as well verified of that which is freely giuen, as of that which is due debt. Nay, if it be enough for you vpon the nature of this word to conclude merite, you may as well ſet downe that your deſert may be greater then the reward of the kingdom of heauen. For we know well, that the reward or hire of ſeruants or labouring men, from whence our Sauiour Chriſt borrowed this ſpeech, is ſometimes leſſe and inferiour to the trauell which they haue taken. In which caſe notwithſtanding, that which by naturall couenant they receiue, is called their reward or hire. Vnleſſe therefore you ſhame not to eſteeme the kingdom of heauen viler and better cheap, then the old ſhooes of your good workes: you ought to be aſhamed to ground your merit vpon the naked & bare ſignification of the word of *Reward*. And to ſay the truth, to this blaſphemie muſt you come whether you will or no, if you will haue your merit ſtand upon the rotten ground of reward in ſuch ſence. For if the kingdom of heauen being the reward of a cup of cold water, be (as you make it) the due and deſerued wages thereof; it muſt needs follow, that the ſuffering of grieuous perſecution in all ſorts, by loſſe of goods, wife, children, and life it ſelfe, deſerueth more then the kingdom of heauen: and that our trauell is not ſufficiently recompenced of the Lord, by a place giuen unto vs in his kingdom, cleane contrary to the doctrine of the Apoſtle, who affirmeth that the ſufferings of this time are not worthy to be compared with the glory which ſhall be reuealed vnto vs. Yea, although we were able to keepe the whole law, yet foraſmuch as the Lord hath that right (or rather greater) ouer vs that a Maſter hath ouer his ſlaue or villain, it cannot be, that thereby we ſhould any more deſerue or merit reward at Gods hands, then the villain doth at his maſters; which will not ſo much as giue him thankes, if he hath done all that was commanded him. Whereby the brutiſh ignorance of theſe Ieſuites doth appeare: that for a little of all that which is commanded (by the word of Merit) make the Lord a debter to a mortall and ſinfull man. *Auguſtine* ſaith, *He crowneth thee, becauſe he crowneth his gifts, and not thy merits.* *Matth.10. 41.42.* *Rom.8. 18.*

RHEM.3. [15. *The Light.*] This light of the world, and Citie on a Mountaine, and Candle vpon a Candleſtick, ſignifieth the Clergie, and the whole Church, ſo built vpon Chriſt the mountaine, that it muſt needes be viſible, and cannot be hid nor vnknown. *Aug. cont. Fulg. Donat. c.28. lib.16. cont. Fauſt. cap.17.* And therefore the Church being a Candle not vnder a buſhell, but ſhining to all in the houſe (that is) in the world) what ſhall I ſay more (ſaith S. *Auguſtine*) then *The Church viſible.*

that

that they are blinde which shut their eyes against the Candle that is set on the Candlesticke, *Tract. 2. in Epi. Io.*

CARTVV. 3. [15. *The light.*] It is untrue, that the *clergie is vnderstood by the light of the World, by the citie vpon an hill, by the candle upon the candlestick*, especiallie taking the clergie (as the Iesuites doe) for that of Rome, which they must needs doe, if they will frame their catholick clergie vnto their catholick Church, and turne the one by the other. For (after the Apostles) there is no ministerie of anie one place or diuers places being no greater number then they that by giftes and calling is able to shine to all the world, in the light of their conuersation: no more then there is anie able by power accompaning their preaching, to cause their sound of trumpet to be heard into all the world, and to be as it were the salt, to season the vnsauorines of the whole earth and therefore where an Apostle had the Lords whole field to till: a minister now hath, but as it were a plough land to husband, where they were lightes, whereof every one did (in the night of the world) cast his brightnes into all the corners of the temple: a minister now serueth to helpe to cleare, one onelie angle or corner of the same. finallie where euerie of the Apostles, were by the height of their ministerie, set in the watch tower of the whole world: a minister now by his proper calling, discouereth no further then the precinctes of that particular Church or congregation, which is limited vnto his watch. And as no one minister, is to be compared with anie one Apostle; so can not all the ministers in the world (especiallie ordinarie) ioyned together, match the ministerie of the Apostles alone, for they are niether in any respect foundations of the Church, nor haue not all of them that arme, to throw the fire of the gospel so far, especially in so little a time, as the Apostles had: if it were now as new to be kindled, as it was before they began to sparkle it first abroad into the world. That the Church of Rome especiallie should be the *Light*, the *citie*, the *candle*, vpon a candlestick is as absurd, for if the Church be the *Light*, who are they that must be lightned, if it be the citie vpon the hill, who are they from whom that citie can not be hidden, finallie if it be the candle, what is the candlestick, wherein it must be set, what is the house to whose in-dwellers it must giue light. Alas for the blindes of these bates, could they not see out of this place, by the necessarie relation between the teachers, and those that are taught, between the paternes of good life, and those that are to follow them: that they might not huddle things vp after this sort. They might also haue learned otherwhere, that as the ministers are resembled vnto Candles: so the churches are likened vnto Candlestickes, whereupon the Ministers are set. Likewise vnto the house of God, wherein they may giue light. The restraint of these speeches, properlie vnto the Apostles, howsoeuer in some respect and after a sort, they may be applied vnto the minister, hath approbation of *Ierome*, *Theophylack* and Pope *Gregorie* himselfe. Howbeit what needeth the authoritie of men, when it is evident by Saint *Luke*, that these words were spoken vnto the twelue after they had been chosen for the office of Apostleship, whereunto (after some good time spent in learning) they were sent. *Augustine* in the first place alluding to this, compareth indeed the Church vnto a citie vpon a hill: but he doth it, to proue the large spread of the Church, as both the state of the question between him & the *Donatists*, and the other similitude of a vine, spreading it selfe long & large (& yet with smal height) doth declare. You therefore that alledge it to proue, that the Church cannot be hidden, wrest it from *Augustines* meaning. The second place proueth as litle for you, for it presupposing the Church to be a cittie set vpon our Sauiour Christ, which is the mountaine: doth not liken him to a mountain for height, but onelie for being vnremoueable, which *Augustin* doth further declare, in calling our Sauiour Christ in that place a rock, in the same sense that he calleth him a mountain. Now for to build a visible and sightlie citie of that timber whereof *Augustine* would build a steddy and an vnmoueable: deserueth small thankes at his hand, The last place out of *Augustine*, notwithstanding it departeth from the similitude of the scripture comparing the Church to a candlestick, and the minister to a candle: yet is it directlie against your selues, for seing that (by him) blind men can not see this candle, and they are all blind men and groping at noone daies, which are not inlightned by the spirit of God: it followeth that (by *Augustines* own words) the Church is not seen but of her selfe, whose eyes onelie haue been annointed with that *Collyrium*, which alone restoreth sight againe. Now your interpretation being false, what trueth can your doctrine haue, which is grounded thereupon. And how followeth it, that the Apostles being Ministers of all the world, and the twelue starres that gaue light to the whole Church in their time, apparantlie seen in all the corners of the world: which had peereles giftes of knowledge, of tongues, doing miracles, of distributing the giftes of the holy Ghost of incomparable holinesse. How followeth it (I say) that because they were laid open to the sight of all, that therefore the Ministers now, which partlie haue not the giftes and calling that they had, and partlie haue them in much scanter measure then they, should therefore be set open to the sight of all: as if the stage whereupon the Apostles were set, were no higher then that wherevpon the ordinarie ministery hath it standing, it is enough therfore, that as the Apostles were seen, or hard tell of by their charges: so the ministers be seen & heard of their flockes, and (as candles) giue light vnto the house wherein they are set. And seeing the Churches themselues, know not alwayes one another: is it any meruaile, though the wicked world doth not alwayes vnderstand where it is: especially in the time of persecution, when it is bidden to hide it selfe, and to go into her secretest chamber, untill such time as the tempest be ouer-blowne: when she flyeth into the Wildernesse, being pursued of the Dragon? considering also that when shee is not persecuted, shee is (as her head was) neglected and despised, and scarce once asked after of the world: it being also an Article of the Christian faith to beleeue a holy Catholike Church, it cannot bee alwaies in sight, for there is no vse of faith where things are sensibly knowen, no more then of hope the eldest daughter of faith.

Math. 16. *Apoc.* 21. 14 1. Cor. 3. Luk. 12.

Apoc. 1. 1. Cor. 3. Heb. 2.

Hiero. vpon this place. Theop. Ibid, Grego. hom. 17. Luke 6.

August. de Bapt. contra donat. lib. 6. cap. 4.

Esay 26. 20 Apoc. 12. Mat. 14. 12 Rom. 8. 24.

RHEM. 4. [17 *Your Light.*] The good life of the Clergy edifieth much, and is Gods great honour;

honour: whereas the contrary dishonoureth him.

CARTVV. 4. [*Your light.* S.]

RHEM. 5. [20 *One of these.*] Behold how necessary it is, not onely to beleeue, but to keep all the commandements, euen the very least.

CARTVV. 5. [20 *One of these.*] This iudgement may so farre be well admitted, as thereby is vnderstanded an endeuour to keepe all the commandements: which ought to bee; and not a perfect performance which (as shall bee shewed) cannot bee.

RHEM. 6. [21 *Your iustice.*] It is our iustice when it is giuen vs of God. *Aug. in Psal. 30. conc. 1. De Sp. & lit. c. 9.* So that Christians are truely iust, and haue in themselues inherent iustice, by doing Gods commandement, without which iustice of workes no man of age can bee saued. *Aug. de fid. & oper. cap. 16.* whereby wee see saluation, iustice, and iustification, not to come of onely faith, or imputation of Christs iustice. *True inherent Iustice.*

CARTVV. 6. [21 *Your iustice.*] It is true, that in Christians there is a *iustice* which is also *theirs*, because it is giuen vnto them of God, by Christ. Further, for *iustice inherent*, true it is also that no man can bee saued vnlesse hee haue that iustice, which is the sanctification of Gods children: but the same iustice is first of all lame and vnperfect, as that which is onely begun in this world: And secondly it is defiled and spotted with the leprosie of our corruption. Seeing therefore to iustification, wee must haue a perfect and vndefiled iustice in this world, it is euident that to bee iustified, wee must haue our recourse vnto our Sauiour Christ alone, who is perfectly and vnspottedly righteous, and maketh perfectly and vnspottedly righteous, all those which beleeue in him. Whereupon the Apostle affirmeth, that hee stroue to bee found not to haue his own righteousnesse that is by the Law, but that which is by faith in Christ: that is the righteousnesse of God, through faith: Wherefore otherwhere hee declareth, that *Israel* ignorant of the iustice of God, and seeking to establish his own iustice, was not subiect vnto the iustice of God. As for the three places out of *Augustine*, the last of them maketh neither hot nor cold to this matter, where hee sheweth onely that faith is not without good workes, which wee do freely confesse, the other two are so directly against them, that it argueth a desperate cause on their behalfe: which are driuen vpon such weapons. whose points and edges are turned vpon the heart and head of their own assertion. In the former place vpon the wordes of the Prophets: *Deliuer mee in thy righteousnesse*: hee addeth, *if thou haue regard to my righteousnesse, thou damnest mee*: *For there is a righteousnesse of God, which is also made ours, when it is giuen vnto vs: and it is therefore called the iustice of God, least any man should thinke, that hee hath a righteousnesse of himselfe.* Which words although they are plaine of the iustice which is without vs, yet the words that follow, cleare it so euidently, that they must bee notably impudent if they lay not their finger vpon their mouth. *For (saith Augustine) so saith the Apostle, to him that beleeueth in him that iustifieth the wicked, that is to say, maketh him iust of wicked, his faith is imputed vnto righteousnesse.* In the other place hee affirmeth, that the *Apostle reproning those, that, being ignorant of the iustice of God, would establish their own. Hee saith not* (as *Augustine* addeth) *the iustice of man or of his own will, but the iustice of God: not wherewith God is iust, but which hee clotheth man withall, when hee iustifieth the wicked:* Wherein the righteousnesse of God is most fitly compared to a garment put vpon vs: to note that the iustice wherewith wee are able to stand before the Lord in iudgement is without vs; euen according as the Apostle teacheth, that Baptisme the seale of this righteousnesse, doth pledge vnto vs the putting of Christ vpon vs: so wee appeare not now before the Lord in iudgement in our own person, but in the Person of our Sauiour Christ. And therefore in another place, speaking of the righteousnesse which is by faith: hee saith, *That hee liueth now no more, but Christ liueth in him.* Neither are wee (as *Augustine* saith) righteous, with the righteousnesse wherewith God is righteous; for it followeth not because hee is righteous, that wee are therefore so: vnlesse the same righteousuesse of God through faith, bee made ours. It is an easie thing to shew, by diuers other sentences in *Augustine*, the false dealing of these Iesuites with him: which also shall afterward appeare, and can not bee hidden from any that is not ignorant of that common sentence of *Augustines*: which is worne in all mens mouthes, That *good workes, or the righteousnesse which is in vs, goeth not before a man, that is to bee iustified, but followeth him that is iustified.* Heere onely we will content our selues, with the testimonie of a Councell, which affirmeth, That *faith is the beginning and ending of our saluation, in that the iust man liueth by faith. Because that euen as righteousnesse, so life euerlasting obtained by faith, according to the Lords saying: This is life euerlasting, that they know thee to bee the alone true God, and him whom thou hast sent Iesus Christ.*

Of inherent Iustice. *Phil. 3. 12, 13, 14.* *Iob. 9. 3. 15.* *Iob. 10. 15.* *Psal. 130. 3.* *Psal. 143. 2.* *Rom. 3.* *Rom. 10. 3.* *Augustin. psal. 30. conc. 1.* *Aug. de spir. & litera c. 9.* *Gal. 3. 27.* *Gal. 2. 20.* *Aug. de Fide &c. cap. 14.* *To. 3. concil. Synod. Francofurd. sub Adrian. papa*

RHEM. 7. [23 *Hell of fire.*] Heere is a plaine difference of sinnes, some mortall that bring to hell, some lesse, and lesse punished, called veniall. *Venial sinnes.*

CARTVV. 7. [23 *Hell of fire.*] All sin deserueth death, as the Apostle saith, and that euerlasting, as appeareth by the opposition of life euerlasting, which the Apostle ioyneth in the same verse: And he is accursed that abideth not in all the commandements of God to do them. Wherefore as all sinne, except that against the Holy Ghost, is veniall in Christ: so without him it is all mortall and deadly. Which none can easily bee ignorant of, but those which willingly close their eyes against the truth: For can they bee ignorant, how grieuous a thing it is, that proceedeth from the deuill: that offendeth the infinite Maiesty of God, that breaketh his most holy Law, that drew the Sonne of God, to the most horrible and fearefull death of the Crosse? All which things concurre in the least offence that is, or can bee committed of the sonnes of men. *Rom. 6. 23.* *Deu. 27. 26*

Away therefore with this filthie distinction, so foolishlie gathered, for it is euident, that our Sauiour Christ, by a similitude of earthlie iudgments (whereof one surpassed the other in weight and sharpnes of punishment:) doth set forth the degrees of sinnes with their punishments, in the place of the damned, accordinglie. As therefore smaller faultes, were punished by a iudgment seat, which inflicted small mulctes, as it were by a leet, and greater faultes by a councell which in-

creased the penalties: as it were by a quarter session, and the greatest by a more honorable or more numberous senate as it were the Kings bench, or the generall assise, which sent the guiltie persons to bee burned in the vallie of the son of *Himnon:* euen so our Sauiour sheweth, that it shall be dealt with sinners in the iudgment of God, which according vnto the staiers whereby they haue descended in offending the Lord, shall descended also (as it were) into the depth of hell fire, for it is very like, that in detestation of the impiety somtimes vsed by the Iewes in that vallie: they made it the place, where they did iustice of persons criminall in the highest degree. Or els it may be, that our Sauiour borrowed his similitude, from the fires in that vallie, wherewith the children were burned, who although they deserued not to die, yet were they dealt with all, as if they had been guiltie of most greiuous crimes. But this is certain, that howsoeuer in other places, it is (by a trope) taken for the place of the damned: yet must it needs here be taken Gramaticallie, as the words doe signifie: to the end that it may answer to the other part of the similitude, which is apparantlie vnderstood, for seeing the other two of iudgement and Councell, are taken by comparison from ciuill Courts, to set forth the iudgment of God against sin: there could be no good proportion and sutablenes in the speech of our Sau. Christ, if this should not be likewise. And that by all these our Sauiour Christ meaneth, to set forth diuerse degrees of euerlasting condemnation: it is manifest, in that vnto anger the least of the three, he appointeth the same kinde of punishment, which the Pharises did vnto mere murder, & striking a man stark dead. It being then euident, that the Pharises esteemed a flat murder worthy of hell fire: it followeth our Sauiour iudged the same punishable with hell fire, And therfore, I would esteem that the word κρίσις, in the first place is simply to be expounded condemnation, in which same sence, though it be taken in the second place: yet is it wrapt vp in the similitude or metaphor of a kind of ciuil iudgment then frequented. Now let vs demand of you vpon what confidence, contrary to the whole course of the scripture, contrary to the circumstance of the place, which is to shew the seueritie of the law (that your fathers the Pharises had buried with their false glosses) and thereby to hasten men vnto our Sauiour Christ: upon what confidence (I say) haue you set down this blasphemous doctrine: Seeing you are so naked of reasons and scripture, it was meet that you should haue come armed, with some shew of antiquitie: which in diuers places you make a colour of, and professe to doe it euerie where: whose common brag is that you follow no other interpretation, then of the anncient doctors, verilie nether *Ierome* nor *Chrysostome* nor *Theophylact*, nor your own Pope *Gregorie*, nor *Barnard* could gather any such distinction in this place, we suppose therefore, that you will hereafter make lesse noise: if happilie we bring forth some thing, thorough the blessing of God in our studies: that the fathers haue not before spoken of, we could also tell you, that your owne *Denis* the Monke affirmeth that the anger here spoken of, which is the last fault of the three, is a mortall sinne.

2. Chro. 28 3.

Denis vpon this place.

RHEM. 8. [24. *Gift at the Altar.*] Beware of comming to the holy Altar, or any Sacrament, out of charity. But bee first reconciled to thy brother, and much more to the Catholicke Church, which is the whole brotherhood of Christian men. *Heb.* 13. 1.

CARTVV. 8. [24. *Gift at the Altar*] Our Sauiour speaking here of an Altar, speaketh according to the manner of Gods worship vnder the Law. Wherefore if you will build an Altar vpon this ground; you must bring also a bullock for a Sacrifice, and not bread and wine for the Sacrament.

RHEM. 9. [26. *Prison.*] This prison is taken of very ancient Fathers, for Purgatory namely, *S. Cyprian Epist. ad Anton. num.* 6.

[M.] *signifieth the answer to the Marginall note.*

CARTVV. 9. [26. *Prison.*] Our Sauiour moueth men to agree betime with their aduersaries, lest the aduersary being driuen to take the law, bee after irreconciliable: when he (as common experience teacheth) hath once taken the Law of him with whom he striueth. And this interpretation, as it is most naturall: so hath it the testimony of *Chrysostome, Basil* and *Theophilact*. This being the meaning, what shadow is there of a ciuill prison to build Purgatory? It might with more colour haue been fetched from *S. Luke*, who translateth this from the ciuill iudgement, vnto the iudgement of God. And although some referre it to Gods iudgement, wherein we will not striue; yet this prison *Augustine* and *Ierom* interpret *Hell*, and not (as you do) *Purgatory*. And this *vntill*, they expound *neuer*, as it may be evidently confirmed both by the plain words, and also by the Parable of our Sauiour Christ. And *Augustine* vpon this place saith, *That when thou wert not reconciled, thou wert guilty of hell fire.* As for *Cyprian*, he intetpreteth not this place of *Purgatory*, but of the discipline and iudgement of the Church, which was vnmeasurably vrged of diuers in those times: as if they would haue had men that had fallen into persecution, or committed Adultery, not to haue been restored into the bosome of the Church, vntill they had (as it were) paid the last farthing of that excessiue penance, which was laid vpon them. It appeareth therefore that you be maruellous *Prometheusis*, that can make so great a fire, without so much as a sparkle out of the word of God. And where you pretend, that the ancient Fathers gather you many stickes out of this place, to nourish this terrible fire with: it is apparant, that they bring a great deale of water to quench it: but to feed your fabulous fire, they haue not here so much as a straw.

Chrysostom vpon this place.

Theophilact vpon this place.

Math. 6. 16 & 18. 33. 34

Basil. q. 112 lib. de regulis breviorum.

Luke 12. *Aug. Serm. dom. in monte, & de verbis dom. serm* 16.

Look Aug. 83 quæst. Dulcitij.

Also looke Bede out of Augustine.

RHEM. 10. [33. *Excepting the cause of fornication.*] This exception is onely to shew, that for this one cause a man may put away his wife for euer: but not that he may marry another, as it is most plain in S. *Mark* and S. *Luke*, who leaue out this exposition saying, *Whosoeuer dismisseth his wife, and marrieth another, committeth adultery.* See the Annot. *Luke* 19. 9. But if both parties be in one and the same fault, then can neither of them not so much as diuorce or put away the other.

Mar. 10. 11 *Luke* 16. 18

CARTVV. 10. [33. *Excepting the cause of fornication.*] Amongst other brands of Apostasie, wherewith you marke your selues with, in the forbidding of marriage; this also is one, that after iust diuorce, you constrain men to single life. The falshood whereof, as it is euident in this

1 Tim. 4. 1.

place

place: so is it in the 19. of *Mathew*, where our Sauiour Christ being demanded of the Iewes, whether a man might dismisse his wife for euery cause: answereth as in this place. As for their appeale to the places of *Marke* and *Luke*, where this exception of fornication is left out, and where it is simply sayd, *That he that marrieth another committeth adultery*: First, where haue they learned to expound the fuller place by the shorter, whereas it is conuenient, that *Marke* and *Luke* which are briefer, should be expounded by *Mathew*, who with mo words carrieth more light. Then these places make directly against them. For they make him that dismisseth his wife; as well guiltie of adulterie, as him that marrieth another wife. The reason whereof is, for that our Sauiour Christ, according to the question demanded: simply answereth that for such light causes as the Iewes vsed, it was neither lawfull to diuorce, nor to marry againe. Which also is proued by the words that follow: whereby he saith, that he that marrieth another, faulteth against the former wife; against the which notwithstanding he faulted not, if hauing plaied the harlot, she had been orderly diuorced from him. For if that in such a case, a man that marrieth againe should fault: he should fault against God, and against the Sacrament, as you make it, and not against her which hath no power of his body. Wherefore it followeth, that as the Euangelists teach, that without the case of fornication, it is not lawfull neither to diuorce, nor yet to marry againe: so their meaning is, that in that case, both the one and the other is lawfull. Elsewerily should there be great iniustice, that the innocent should without fault of his part, be depriued of the benefit of children, and other comforts of marriage, beside the remedie against incontinency, which the Iesuites surmise to be in euery mans power that seekes after it. Wherefore were it not that by barre of lawfull marriage, the Pope should gain pence for dispencing: there is small reason to wrangle about his poynt.

Marriage a Sacrament, and is not dissolued by diuorce.

RHEM. 11. [33. *Committeth aduoutry.*] The knot of marriage is a thing of so great a Sacrament, that not by separation it selfe of the parties it can be loosed being not lawfull neither for the one part nor the other, to marry again vpon diuorce. *Aug. de bon. Coning. cap. 7.*

CARTVV. 11. [33. *Committeth adultery.*] It shall appeare afterward in a fitter place, that marriage is no Sacrament; and therefore that this reason cannot hinder a new marriage, after a lawful diuorce. And if it were a Sacrament, yet when the marriage is dissolued, wherof it is a Sacrament what place can it haue of a signe when the thing signified is gone. For the adulterer is no more one flesh with the party innocent, as hauing made himselfe the flesh of another woman, for which the knot of vnity is cleane broken. And it hath appeared how *Augustine* in this matter of Sacrament, dissenteth from the Iesuites doctrine. Here onely I will set downe how doubtfully and waueringly *Augustine* iudged of this case, of hauing recourse vnto a new marriage after a lawfull diuorce. For hee affirmeth, first that *such a one seemeth not to be matched with him, that for light causes putteth away and marrieth againe.* Secondly, he saith, *that it is so obscure in the Scripture, whether such a one ought to be accounted an adulterer or no*: as (in his iudgement any man may be without great fault deceiued. Whereby *Augustine* supposing, that he may as well be deceiued, that thinketh that he that marrieth againe is an adulterer, as he that that thinketh otherwise: strippeth you of all your aid in this place, which hee lendeth you in others. Touching further testimonies of antiquity against you in this case, you shall know more hereafter.

Vpon the 5. chapter.

August. de adulter. coning. ad Pollentium. cap. 11. & 25. Lib. de fide & operibus. cap. 19.

In the 19 chapter of S. Mathew.

RHEM. 12. [35. *Not to sweare.*] The Anabaptists here not following the Churches iudgement, but the bare letter (as other heretickes in other cases) hold that there is no oath lawfull, no not before a iudge: whereas Christ speaketh against rash and vsuall swearing in common talke, when there is no cause.

CARTVV. 12. [35. *S.*]

RHEM. 13. [39. *Not to resist euil.*] Here also the Anabaptists gather of the letter, that it is not lawfull to go to law for our right, as *Luther* also vpon this place held, that Christians might not resist the Turke. Whereas by this, as by that which followeth, patience onely is signified, and a will to suffer more, rather then to reuenge. For neither did Christ nor S. Paul follow the letter by turning the other cheeke, *Ioh. 18. Acts 23.*

CARTVV. 13. [39. *Not to resist euill.*] *Luther* misliketh in one or two places the expedition taken against the Turke, by way of prouoking him, the rather for that it was the Popes setting on, to make the Princes spend themselues, and weaken their forces: that he might both in their absence with more ease establish his tyranny in their dominions, and when they came home might be the better able to tread vpon their neckes. But that hee teacheth it *vnlawfull to resist the Turke inuading*: it is but the Iesuites custome of slandering the worthy seruants of the Lord.

CHAP. VI.

In this second chapter of his Sermon he controuleth the Phariſees iuſtice (that is, their almes, prayer, and faſting) for the ſcope and intention thereof, which was vain-glory. 19 Their end alſo was to be rich, but ours muſt not be ſo much as in neceſſaries.

TAke good heed that you doe not your iustice before men to be seen of them: otherwise reward you shall not haue with your father which is in heauen.

The first work of iustice.

2 Therfore when thou † doest an almes-deed, sound not a trumpet before thee, as the hypocrytes doe in the Synagogues and in the streets, that they may be honored of men: Amen I say to you, they haue receiued their reward.

3 But when thou doest an almes-deed, let not thy left hand know what thy right hand doth:

4 That thy almes-deed may bee in secret, and thy father which seeth in secret will repay thee.

5 And when ye † pray, you shall not be as the hypocrytes, that loue to stand and pray in the Synagogues and corners of the streets, that they may be seen of mē. Amē I

The second work of iustice.

say unto you, they haue receiued their reward.

6 But thou when thou shalt pray, enter into thy chamber, and hauing shut the doore, pray to thy father in secret, and thy Father which seeth in secret, will repay thee.

7 And when you are praying, speake not much, as the heathen. For they think that in their ‖ much speaking they may be heard.

8 Be not therfore like to them, for your father knoweth what is needfull for you, before you aske him.

Luke 11. 2. The Patet ✝ Noster.

9 Thus therefore shall you pray. *OVR FATHER which art in heauen, Sanctified be thy name.*

Let thy kingdom come. Thy will bee done, as in heauen in earth also.

✝ *In S. Luke the Latine is, Panem quotidianum, daily bread, the Greek being indifferent to both.*

11 *Giue vs to day our ✝ supersubstantial bread.*

12 *And forgiue vs our debts, ‖ as we also forgiue our debters.*

13 *And lead vs not into tentation. But deliuer vs from euill. Amen.*

Mat. 11. 25

14 For ‖ if you will forgiue men their offences, your heauenly father will forgiue you also your offences.

15 But if you will not forgiue men, neither will your father forgiue you your offences.

✝ *The third work of iustice.*

16 And when you ✝ fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appeare vnto men to fast. Amen I say to you, that they haue receiued their reward.

The Gospell vpon Ash-wednesday.

17 But thou when thou doest fast, annoint thy head, and wash thy face.

18 That thou appeare not to men to fast, but to thy father which is in secret: and thy father which seeth in secret, will repay thee.

Luk. 12, 33.

19 * Heap not vp to your selues treasures on the earth: where the rust & moth do corrupt, and where theeues dig through and steale.

20 But heape vp to your selues treasures in heauen: where neither the rust nor moth doth corrupt, and where Theeues do not digg through nor steale.

21 For where thy treasure is, there is they heart also. ☞

22 *The candle of thy body is thine eye. If thine eye be simple, thy whole body shal be lightsome. *Luk. 11. 34.*

23 But if thy eye be naught: thy whole body shall be darkesome. If then the light that is in thee, be darknesse: the darknesse it selfe how great shall it be?

24 No man can * serue ‖ two masters, For either he will hate the one, and loue the other: or hee will sustaine the one, and contemne the other. You cannot serue God and Mammon. *Luk. 16. 13. The Gospel on the 14. Sunday after Pentecost.*

25 Therefore I say to you, * be not ‖ carefull for your life what you shall eate, neither for your body what rayment you shall put on. Is not the life more then the meat: & the body more then the raiment? *Luke 12. 22*

26 Behold the foules of the aire, that they sow not, neither reape, nor gather into barnes and your heauenly father feedeth them. Are not you much more of price then they?

27 And which of you by caring, can adde to his stature one cubite?

28 And for rayment why are you carefull? Consider the lilies of the field how they grow: they labour not, neither doe they spinne.

29 But I say to you, that neither Salomon in all his glory was arayed as one of these.

30 And if the grasse of the field, which to day is, and to morrow is cast into the ouen, God doth so cloth: how much more you O ye of very small faith.

31 Be not careful therefore, saying, what shall we eate, or what shall we drinke, or wherewith shall we be couered?

32 For all these things the ✝ Heathen do seeke after. For your father knoweth that you need all these things.

✝ *They seeke temporall things onely, and that not of the true God, but of their Idols, or by their owne industry.*

33 Seeke therefore first the kingdom of GOD, and the iustice of him: and all these things shall be giuen you besides. ☞

34 Be not carefull therefore for the morow. For the morrow day shal be carefull for it selfe, sufficient for the day is the euill thereof.

ANNOTATIONS CHAP. VI.

Good workes iustifie

RHEM. 1. [1 *Iustice.*] Heereby it is plaine that good workes bee iustice, and that man doing them doth iustice, and is thereby iust and iustified, and not by faith onely. All which iustice of a Christian man our Sauiour heere compriseth in these three workes, in Almes, Fasting and Prayers. *Aug. lib. perf. iust. cap. 8.* So that to giue Almes, is to do iustice, and the workes of mercy are iustice. *Aug. in Psal. 49. 5.*

CARTVV. 1. [1 *Iustice.*] Heere are the Coleworts of inherent iustice; set before us againe: which being poyson at the first seething, are at the next dressing, well worse then they were before: For to their former blasphemie against the passion of our Sauiour Christ, is added this manifest falshood: that in *Almes, Fasting* and *Prayer* is compriſed *all iustice*: whereby besides faith shut out from the account of iustice, which in the line next before they hold for a part thereof: they haue *excluded* many other Christian vertues, which our Sauiour Christ partly before, and partly after hath in his Sermon exhorted unto. *Moses* himselfe, who talked with the Lord as a man with his friend, summing the Law into the loue of God withall the heart, &c, and of our neighbours as of our selues: is taught his lesson, and set againe to schoole by these Iesuites: which haue giuen us a shorter abstract of the whole righteousnesse of a Christian man, then *Moses*, that is to say the Holy Ghost by and in him, was able to compasse: And yet both truth

Deut. 6.

truth, and the Law of ſumming, would haue made you ſomewhat ſhorter: For faſting and prayer which you haue made two vertues of, you might haue contriued into one; faſting being onely a wing of prayer, and no further a vertue, then it is referred to the end of bringing down the body, that the ſpirit might in prayer to God bee the eaſilier lifted up. The former place of *Auguſtine* hath nothing of this matter, and ſerueth to mocke the Reader with. The other affirmeth, that iuſt men by faith do the workes of righteouſneſſe: whereof Almes is one, which anſwers as much to the matter, as a mat doth unto a mattock.

RHEM. 2. [4 *Repay.*] This repairing and rewarding of good workes in heauen, often mentioned heere by our Sauiour, declareth that the ſaid workes are meritorious, and that wee may doe them in reſpect of that reward. Merits.

CARTVV. 2. [4 *Repay.*] It was eaſie for the Euangeliſt to haue vſed a ſtronger and more ſignificatiue word, ἀνταποδώσει, or ſome ſuch like, which carrieth ſome more ſhew of a proportionable exchange of duties: if hee had meant to ſet forth the merite of workes. As for this word it is (as μισθὸς was) of the middle ſort: ſignifying as well a free and franke, as a due and deſerued reward. And wee doubt not but all thoſe that haue any skill in the Hebrew tongue, will grant that it is the ſame with the word שָׁלַם, which as it ſignifieth a requitall, ſo doth it alſo betoken a ſimple giuing, *Prou.* 11.17. of mercy without deſert, *Eſay* 63.7. yea contrary to deſert, 1. *Sam.* 24.18. And ſuch is the merited reward of theſe men, as they are immediately after taught by our Sauiour Chriſt, to craue pardon of their ſinnes, a thing ſo contrary to merite, which in ſteed of making us debters unto God, maketh him detter vnto us, that it were a maruell to ſee them meete, and to kiſſe one another.

RHEM. 3. [5 *Hypocrites.*] Hypocriſie is forbidden in all theſe three workes of iuſtice, and not the doing of them openly to the glorie of God, and the profiet of our neighbour and our own ſaluation: for Chriſt before (chap. 5.) biddeth, ſaying: *Let your light ſo ſhine before men, &c.* And in all ſuch workes, *S. Gregories* rule is to bee followed, *The worke ſo to bee in publique, that the intention remaine in ſecret. Hom.* 11. *in Euang. c.*10. Hypocriſie.

CARTVV. 3. [Ver 5. *S.*

RHEM. 4. [7 *Much ſpeaking.*] Long prayer is not forbidden, for * Chriſt himſelfe ſpent whole nights in prayer, and hee ſaith, * wee muſt pray alwaies: and * the Apoſtle exhorteth to pray without intermiſſion: and the holy Church * from the beginning hath had her Canonicall houres of prayer: but idle and voluntarie babling, either of Heathens to their gods, or of hereticks, that by long Rhetoricall prayers think to perſwade God: whereas the Collects of the Church are moſt briefe and effectuall, *See S. Auguſtine Ep.* 121. *c.* 8. 9. 10. *Luk.* 6. 12. 18. 1. 21. 36 1. *Theſ.* 5. 17 *Cypr. de orat Do. in fine.*

CARTVV. 4. [7 *Much ſpeaking.*] The Church in her prayers goeth about to perſwade the Lord to heare them, whom they know to bee unremoueable from that councell that hee hath taken before the foundation of the world of them, in any point of their requeſts: But they endeuour to perſwade their own conſciences, that the Lord according to his promiſe heareth them: wherein perſwaſion, and the ſame rhetoricall, cannot bee condemned. Vnleſſe it bee either feined, or attending rather to the deintineſſe of words then to the pith of the matter; ſeeing there are diuers prayers in the Scripture, where ſundry rhetoricall flowers are apparantly to bee gathered. And if our Sauiour Chriſt in this place, would haue beaten us altogether from perſwading ſpeeches, the Euangeliſt would haue uſed πιθανολογία, a ſpeech tending to perſwade, rather then πολυλογία, which ſignifieth much ſpeaking: And hee would not haue ſaid, *For your father knoweth what you haue need of*: but to make the interpretation good he would haue ſaid, that your father is of a minde prone and bent to helpe you. In ſpeaking therefore as hee doth, it is euident that with one and the ſame ſtroke of many words, hee ſtrooke dead, as well your vaine babling, as the Heathens to whom you are like in this point: For do you not often and often againe, mumble up one and the ſame prayer: as *Battus* the fooliſh Poet, often repeated one and the ſame verſe. And where you ſay that the Collects of your Church are moſt briefe and moſt effectuall: to haue compaſſed your Church ſeruice, unto the rule of prayer preſcribed by our Sauiour Chriſt, you ſhould haue ſaid your Church prayers, Which is ſo euidently falſe, that your own Frier affirming that our Sauiour Chriſt doth in this rule comprehend onely either ſhort prayers, or long prayers which bee feruent: doth withall confeſſe, that the prayers of your Church are comprehended under neither of theſe kinds. And although your *Collects*, and other prayers apart, bee but ſhort ſhreeds: yet being patched together, and ſet upon the long laſt of your prick-ſong, and deſcant, they are able euen to wearie your *Baals* whom you ſerue, and to make them deafe, if they were not deafe and dead before. In the Primitiue Church under perſecution, there were ſometimes ſhort prayers, when the enemie being at the dore, the Miniſter would ſhut up the exerciſe with a ſhort prayer. as it were an arrow ſent out of a bow, which was of ſome few Churches followed afterward, euen in the time of peace. But of the Papiſts it is too too fooliſhly followed, which making one petition now, breake off, the while of a chamber walke, and then they come to a ſecond, and ſo forth, to the thirtieth or fortieth: ſo ſcatteringly and diſorderly. that if ſuch a ſuite were offered to a mortall man, hee would rather thinke himſelfe mocked, then by any ſuppliant requeſt honoured. Beſides, that by your babling prayers, you haue in a manner driuen Preaching out of the Church of God: which is his principall ſeruice: Not onely for that it is more meete, that wee ſhould heare the Lord ſpeaking unto us, then he ſhould heare us ſpeaking unto him: but alſo for that Preaching is the eye and direction of all good and godly prayers. *Auguſtine* in the chapters which are quoted, ſpeaketh in deed of this place, wherein hee maketh mention of ſhort and long prayers, prolonged either in words, or in a continuall deſire of the mind; but to accuſe our prayers, or excuſe yours, he hath not a word. *Zigerus in hunc locum.*

RHEM. 5. [11. *Superſubſtantiall Bread.*] By this bread ſo called here according to the Latine and Greeke, we aske not onely all neceſſary ſuſtenance for the body, but much more all ſpirituall *τὸν ἐπιούσιον,*

spirituall foode, namely, the blessed Sacrament it selfe, which is Christ the true bread that came from heauen, and the bread of life to vs that eate his body. *Cyp. de orat. Do. Aug. Epist. 121. c. 11.* And therefore it is called heere Supersubstantiall, that is, the bread that passeth and excelleth all creatures: *Hiero. in 2. Tit. in 6. Mat. Amb. lib. 5. de Sacr. c. 4. Aug. Ser. 28. de verb. Do. sec. Mat. S. Germanus in Theoria.*

The B. Sacrament.

CARTVV. 5. [12 *Supersubstantiall.*] Our Sauiour Christ, which condemned vaine repetition, and by a forme of prayer prouided a remedie against the same, is made heere of the Iesuites to fault against his own rule: for that which is contained in the second petition, they teach to bee asked in the fourth. Secondly, they lodge in one petition things of diuers kinds, and farre remoued in nature, spirituall and corporall, heauenly and earthly: yea (according to their dotage) the creature and the Creator, which if they were well herbinged should not haue lien so neere together. Thirdly, heereof it should follow, that hee taught them expressly to aske that which hee had neither instituted, nor instructed them of, and whereof his Disciples were vtterly ignorant. For the Sacraments of the old Law, they make but bare and naked signes, seuered from the spirituall food, that they represented. Last of all, seeing it is also quotidian or daily bread, as they confesse it, it ought euery day to bee asked of the Lord, and consequently daily to bee receiued. if it may bee commen by: Vnlesse men will mock with the Lord, in asking that which they will not take, when it is offered. Whereby first are condemned the elder Churches which vsed this in great liberty: secondly, they bewray their own sacriledge, that make no shew of offer of it vnto the people but once a yeare: whereupou they may the better call it their yearely, then their daily bread: Thirdly, they bewray againe the foolish superstition of the whole Clergy, to whom it is accounted for a heynous crime. if they consecrate the Friday and Saturday before Easter. Let therefore these reuerend Fathers learne, that Christ in the three first petitions, comprising those things which neerest touch the glorie of God: in the rest of the prayer containeth that which neereſt regardeth vs: Of which, when there are two kindes, one pertaining to this life, another to the life to come: Hee, according to the vse of the Scripture, which commonly handleth the shortest first, dispatcheth that petition that concerneth the preseruation and maintenance of this life. In the rest of the prayer pursueth the things which appertaine vnto the life to come. And this interpretation, which expoundeth the Petition, onely of things tending to vphold this present life, hath manifold testimonies: first of *Salomon*, from whom our Sauiour seemeth to haue taken this petition: which being heere vnderstood of corporall maintenance argueth the same sense heere, Prou. 30. 8. לחם חקי, the bread which is ordained for mee, regarding (as it seemeth) the creatures whereof the vse was lawfull to the Iewes. Then a cloud of antiquity: *Basil* calleth it the bread, *which is profitable to the daily life, or quickning of our substance.* And againe, *that it is our frugall and competent bread*; alleadging that of *Paul* That hauing foode and couering, wee ought to bee content. And *Theophylact* who commonly carrieth with him *Chrysostomes* iudgement, as is may also bee gathered out of the 42 homily upon *Iohn*: affirmeth it to bee called ἐπούσιον or supersubstantiall (as it pleaseth you) because it *is sufficient for our substance and constitution: Euthymius* before him followeth the same sense. As for your testimonies, they haue litle force: for *Cyprian* onely affirmeth that it may bee vnderstood of the Sacrament, not determining definitiuely of it, as you doe. *Augustine* speaketh also more doubtfully, saying; *That wee aske either bread to suffice vs, or the Sacrament*, disiunctiuely. Whereupon if a man cleaue to his words, the Argument may bee thus framed; Either wee aske corporall food, or the Sacrament; but we aske corporall food, therefore wee aske not the Sacrament. Howbeit because in the other place, hee alloweth of that sense as doth *Ambrose*: Their authority is to bee weighed with the reasons and ancient testimonies before alledged; *Ierome* hath ouerthrowne his own credit in this: For in one place reckoning up diuers opinions, and not misliking of that which expoundeth it of the present food; in this place by you quoted, doth vtterly detest that it should bee vnderstood in any wise of the corporall food: who as hee is directly against himselfe, so is hee against you, which affirme that both the Sacrament, and corporall food, are vnderstood in this petition, And if *Germanus in Theoria* haue that iudgement which you follow, it is according to the title of his book but a Speculation.

Basil. mag. q. 252. libro de reg. breuior.

Basil. mag. in Ascet. def.

Ierom vpon 2. Tim. 8.

The Iesuites will neuer be able to iustifie the old interpreter, which translateth one word the same both in sillables and circumstance of signification, in one place *Supersubstantiall*, and in another *Quotidian* or *Daily*. Against which interpretation of his, he hath not onely all antiquity before that translation; but also eleuen copies of the old translation, which in *Mathew* haue daily bread, as well as in *Luke*. The vse of the Church also, yea of the Papists themselues, both in Churches and Schooles, both amongst the learned and vnlearned: hath, maugre the authority of the old translator, retained the words of *Daily bread*: notwithstanding that otherwise, they haue rather vsed the forme of words which is found in *S. Mathew*, then that which is recorded by S. *Luke*.

Praeuisti Lucas Burgensis.

Veniall sins.

RHHEM. 6. [12. *Debts.*] These debts do signifie not onely mortall sinnes, but also veniall, as *S. Augustine* often teacheth: and therefore euery man, be he neuer so iust, yet because he cannot liue without veniall sins, may very truly, and ought to say this prayer. *Aug. cont. duas epi. Pelag. lib. 1. c. 14. lib. 21 de Ciuit. c. 27.*

Vpon the 5. chap. ver. 23

c Bonauent. in Centiloq. cap. 6.

d The Iesuites vpon the 10. of Mat.

CARTVV. 6. [12. *Debts*] Looke the answer of this before. Although, if your doctrine be true of *Veniall* sinnes, there is no need to pray for the forgiuenesse of them; considering that they haue so many other purgations: as by the sprinkling of a little [a] holy water, by only entring into a [b] hallowed Church, by a [c] knock vpon the breast, and last of all by the [d] Bishops blessing: it was maruell you said not, it was done away by scratching the head with the little finger: we would also you made it plaine, wherefore men should seek the remedy of this sinne, in the crackling fire of Purgatory, which may be so easily gotten other wayes. Also, how it sticketh together, that we hauing remission and remedy of mortall sinnes (as you tearme them) in Christ, should not finde redresse

[a] *Esra de penitent. & remiss. omnia vtriusq. in Glossa.*

[b] *Aquin. 4. Sent. 85. art. 3.*

redreſſe in him for the ſmaller, which you call *Veniall*. And if the good reader will know how ſmall things they be, that theſe cunning Launders can with ſo ſmall coſt make white: know that generally they define the veniall ſinnes to be when as a man (without the Creator) taketh pleaſure in the creatures, which in effect is as much to loue the creatures, and not the Creator. And leſt you ſhould not vnderſtand them in this generality of ſpeech, they giue you a particular example of their veniall ſins, preciſely numbring drunkenneſſe amongſt them: the ſtain whereof is ſo eaſily and quickly taken away. *Bonauent. ibid.* *Bonauent. ibid.*

In expoſ. orat Do. Luc. 11 RHEM. 7. [13. *Lead vs not*] S. *Cyprian* readeth, *Ne patiaris nos induci*, ſuffer vs not to bee lead, as S. *Auguſtine* noteth, *lib. de bo. perſeu. c. 6.* and ſo the holy Church alſo vnderſtandeth it, becauſe God (as S. *Iames* ſaith) tempteth no man: though for our ſinnes, as for our probation and crowne, he permit vs to be tempted. Beware then of *Bezas* expoſition vpon this place, who (according to the Caluiniſts opinion) ſaith, that God leadeth them into temptation, into whom himſelfe bringeth Sathan for to fill their hearts: ſo making God the author of ſinne. *God is not author of euill.*

CARTVV. 7. [13. *Lead vs not.*] Here the Ieſuites take vpon them to teach the Euangeliſts to ſpeake: as if the Holy Ghoſt which ſpake in them, were a babe, and had not fit words to vtter his minde withall: eſpecially when as *Luke*, which otherwiſe in diuers words varieth from *Mathew*, here keepeth the ſame phraſe with him: where if any thing had been hardly ſpoken of the one, the other would in all likelihood haue mollified it. And if this manner of ſpeech had been but once or twice in the ſcripture, it had been a great malepartneſſe to haue delaied it, that the ſtrength of the words ſhould periſh by a wateriſh interpretation. But now that the Scripture vſeth this phraſe in diuers places, and that in ſtronger ſence then here: it is too ſhameleſſe an impudency to go againſt the ſtreame of ſo plain, ſo often, and ſo vehement ſpeeches. For it is ſaid, God giueth vp to a reprobate ſence: That he hardeneth the heart: That it was of the Lord that *Elies* ſonnes did not obey the good counſell of their Father: That *Roboboam* did not harken to the reaſonable requeſt of the Iſraelites: That he ſent *Ioſeph* into Egypt, whom his brethren had enuiouſly ſold, and rather he ſent them then they: That he tooke away from *Iob* that which the Diuel, the Chaldees, and the Sabees did: That ſitting in the throne of his high iudgement, he ſendeth the Diuell to be a lying ſpirit in the mouth of the falſe Prophets: that he commandeth him to goe to perſwade the wicked. *Rom. 1. Rom. 9. 1 Sam. 2. 1 Reg. 12. Gen. 45. Gen. 50. Iob. 1.*

Finallie that if a Prophet bee deceiued, it is hee that hath deceiued him, yet followeth it not hereof, that the Lord is author of anie ſinne, for although he doe the ſame thing, that the wicked do: yet is hee ſeuered from them in the guilt, becauſe he doth it vppon other cauſes, of another ground, and to another end then they doe, conſidering that by the ſame things, that they fulfill wicked luſts and cruell harts: the Lord putteth in practiſe both his mercie towards the elect, and his iuſtice towards the reprobate to deſtroie them, or towards the elect to chaſtice, or to trie them. So the Lord in hardening of heartes, giueth men part of the wages, which their former ſinnes haue deſerued: ſo, that which *Ioſephs* bethren did in enuie to deſtroie him, the Lord did in mercie to preſerue both him and them, ſo that which the diuel in hatred, the Caldees and Sabees in couetouſnes and enmitie, did vnto Iob: the Lord did it in loue, to trie him and make him an example of patience to all poſteritie. And therefore after *Iob* had ſaid, that it was the Lord that had doen all this: it is added, that in all that, *Iob* had not faulted. So finallie that which the deuil in hatred, and the falſe prophets for flatterie of King and people did: the Lord in iuſtice did it, to warne all poſteritie to loue the truth for the trueths ſake. And we haue hereof a principall example, in the death of our Sauiour Chriſt, for it is ſaid, that the father gaue his ſonne to death: alſo that Chriſt gaue himſelfe to the ſame death: further that the Iewes gaue him likewiſe: laſt of all that Iudas did the ſame. And the Scripture in all theſe uſeth one and the ſame word, yet for ſo much as *Iudas* did it of couetouſnes, the Iewes of malice, our Sauiour Chriſt in obedience vnto his father, his father in loue toward the world: it is manifeſt, that notwithſtanding the cooperation and meeting together of all theſe in one action, yet our Sauiour Chriſt, and his father be in their doings glorious, where the other are full of ignominie. This doctrine is ſet forth by a notable ſimilitude. For as in a faire image, the black colour if it be well placed ſerueth for the beautifying of the image: euen ſo if a man could with learned eyes behold the gouernment of all things, taking the ſinners and wicked (as the black) amongſt them: he ſhould ſee it all verie beautifull: notwithſtanding that the wicked being conſidered in them ſelues are full of deformitie. And as a cunning artificer, will make good worke, although he haue but a ſorie toole: euen ſo the Lord, through his infinite wiſdome, working by the wicked, as by vntoward and crabbed inſtruments, ceaſeth not to make vp his worke, with ſingular commendation of all who haue any light in them. Finally, as the expert Phiſicians and Apothecaries, know ſo to temper that which of it ſelfe is poiſon, as it ſhall be ſouerein for medicine: ſo the Lord which taught them this cunning, is more able himſelfe to handle the poiſon of the wicked, in ſuch ſort as to all purpoſes both of his glorie, and of the ſaluation of the elect ſhall ſerue for triacle. And thus is the iuſtice of God, ſufficiently defended againſt the quarrel of thoſe, which vpon theſe manner of ſpeeches (underſtood as the words themſelues do require) open their blaſphemous mouthes. But of the Ieſuites fooliſh defence, which (forſooth take pitie vpon the Lord; it may be trulie verefied, which *Iob* affirmed of his friendes; that in fauour of the almightie, and for defence of his iuſtice, they ſpake iniquitie & fraud. Let us ſee therfore what maner of defence this is, that theſe men bring of their idle *permiſſion*, and ſuffering of things. And firſt of all by childiſh diſtinction: they cut of (as it were) as much as in them lieth, the Lordes right hand, and ſpoile him, more then of the better halfe, of his wonderful ſcepter and gouernement, which hee houldeth in all the world, for they will not ſuffer him to carry any mace in hell, as if hee had no Commandement there; where there are ſo many diuils, and wicked ſpirits, conſidering that they can doe nothing, but that which is euill. And by the ſame reaſon, they alſo put down his ſword, in the greater part *Iob. 13. 7.* *Ephe. 5. 2. Acts 3. 13. Math. 10. Iob. 6.* *2 Theſſ. 2. Iob. 3.* *Aug. de ciuit. dei, l. 11. c. 6*

of

of the earth: ſeeing the number of the godly, is much leſſe then the number of the wicked, which are altogether ſet in wickednes: And wheras he is ſaid in reſpect of this prouidence: to be the iudge of the world: let them anſwer, whether it be enough for a iudge when he hath giuen ſentence of a malefactor to leaue him to the diſcretion of the hangman, or no: which they do in al the Lords iudgments wherin ſin is puniſhed by ſin. *Beware* therfore of the Ieſuits, which are not far from the hereſie of *Marcion* & of the Maniches that hold two immediate authors & cauſes of things. Secondly the iuſtice of God, which they haue vndertaken to be aduocates of, doth by their patronage, lie in the duſt: For if the Lord ſhould draw any guilt from mens wicked actions, becauſe he ruleth them: he ſhould not be able to waſh his hands from the ſame guilt, if hauing power to let them, he ſhould ſuffer them to be done. Do they think *Elie* was guiltleſſe: becauſe he did onely but ſuffer his ſons to commit fornication, and diſorderly to take the fleſh of the ſacrifice at their pleaſure: although he gaue not commandement thereof? although he miſliked it, yea although he reproued it, it is euident that the guilt of his ſons, ſtuck to his fingers ends: becauſe he did not let it, ſo much as in him lay. When ſolicited by others to euill, we ſuffer our ſelues to be carled away: are wee therefore free; if a captaine ſhould not betray his ſouldiers into the hands of their enimies, yet knowing it, and being able to let it, if he ſuffer them to be betraied: ſhall he not be accountable to the Generall of the field? Thankes be to God therefore that the iuſtice of the Lord (by his direction and rule of all things) is not ſick: if it were, you are miſerable helpers, and Phyſicians nothing worth. That which you alledge out of *Iames* is eaſily anſwered, of the words which follow. For thereby *Iames* declareth, that the Lord ſetteth not the tentation in a mans heart, corruption being there before in his own concupiſcence, he offereth affliction, or ſome other outward obiect, which is fit either by mortification and repreſſing his concupiſcence, to declare his obedience, or by ſending of it forth, and letting it flie vpon the occaſion that is offered, to bewray the contrary. In ſhort, *Iames* ſheweth, that although the Lord do worke by the wicked: yet hee worketh not in them as he doth in his children. Again, when he ſaith, *God tempteth no man*, as he himſelfe is not tempted of euill: he diſtinguiſheth the tentation by the cauſe ſpoken of in the Lords prayer, and that which he himſelfe ſpeaketh of: teaching that as the Lord cannot bee moued of any euill, to doe that which he doth: ſo when he tempteth men, he doth it not of euill, or for euill, but onely of good, and for good, as hath been declared. Now as for the authority of the Fathers, who ſpeak ſometime as you haue here tranſlated, it is an eaſie matter to ſhew them that haue alſo tranſlated otherwiſe. as *Tertullian* that affirmeth the perſecution to come of God, into which wee deſire the Lord that hee would not lead us. Alſo *Bernard* uſeth the ſame tranſlation, when hee ſpeaketh of prayer to bee made againſt falling a freſh into ſinnes by paſt: and *Auguſtine* preſſeth this very tranſlation againſt the Pelagians: *contra Iul. lib. 5. cap. 3.* Howbeit wee anſwer that wee do not flie the word of Permiſſion: which under colour heereof, pulleth out the raignes of Gods direction, and working from him in all ſuch things as hee is ſaid to permit: As if permiſſion and doing were not all one in reſpect of the Lord, Elſe let the Ieſuites anſwer, how they can maintaine the Lord, in his right of doing thoſe things, which by his holy Spirit hee worketh in his elect: For the Apoſtle to the Hebrewes, promiſing to proceed in his moſt ſacred Treatiſe: ſaith, that hee will doe it, *If God permit*. Now if God doth not, nor ruleth not thoſe things, that hee doth permit: it is euident, that hee is ſpoiled of the glory of his moſt laudable actions. If hee doe the ſame things that hee doth permit, then it ſolloweth that this diſtinction of *permitting* and not *doing*, is altogether triſling and unlearned.

Euſeb. 5. lib. hiſt. eccleſ. c. 13.

Aug. contra Manich.

1. Sam. 2.

Tertul. de fuga in perſecut.

Bernard. ſa. 6. de ora. dominca.

Heb. 6. 3.

Now whereas theſe barking and bauling curres againſt Maiſter *Beza*, hollow in the eares of their Readers to take heed of that worthy learned man: the Reader is once againe to bee admoniſhed to take heed of the Ieſuites which like unto the Epicures, ſet the Lord walking the circle of the heauens there to looke upon the frame of the world, without mouing ſo much as a little finger to the gouernement thereof. For as by plaine affirmation they turne the Lord out of the gouernment of the greater part of the world: ſo by conſequent, they leaue him not ſo much as the gouernment of the godly, in their beſt and moſt laudable actions. Let them note alſo, that (by this diſtinction) they themſelues do bring in the Lord, to permit ſinne as it is ſinne: whereas wee hold, that God is neither the author nor the permitter of ſinne, as it is ſinne: But ſo farre, as thereby hee worketh a moſt excellent work to his glory, and to the ſaluation of his people. A man would thinke that this matter would beene mould enough to haue filled up the open graue of their ſlanderous throates, but heere they might haue ſome excuſe, becauſe the ſilly men underſtood not what abſurdities wait upon their doctrines. Howbeit haue they not heard of their fellow Ieſuites, which defended that the lying and wanton inticements which *Iudith* uſed towards *Holophernes*, proceeded from God, and were the doings of the Holy Ghoſt, ſpeaking in her and working by her; If they knew of it and approue it, they carry their old fore-head with them ſtill: which ſhame not to charge us with thoſe things, wherewith the ſoles of our ſhooes being not once dipped, themſelues are up to the hard ancles. If the report of this hath not come unto them, yet ſhould they not haue beene ignorant, of that which is written in their Canon Law: Wherein there may bee (good Reader) ſome doubt, whether wee may bid thee to open, or to ſtop thine eares, the ſpeech being ſo horrible) as it is a wonderfull patience of God, that the earth opened not her mouth to ſwallow the Author, the Writer, the Printer, and all which had any thing to do therein: yea, it may ſeeme ſtrange, that the dumbe and dead paper, did not ſtand up, refuſing to take that inke, wherewith ſuch an abhominable blaſphemy ſhouid bee either Printed or written, it is no more but this: *That the Iewes had ſinned deadly, if they had not crucified our Saviour Chriſt*: whereby the immaculate Lambe of God in whom there was no ſinne, neither any guile found in his mouth: is affirmed to haue beene iuſtly and worthily condemned. If they be able to ſhew any thing of us touching the prouidence of God, which commeth neere to this impiety (as it were) by an hundred miles, wee would couer our faces, and bee aſhamed, after the glorious

In the conference had in the Tower.

glorious name of Christ, to bee once called Christians.

RHEM. [14 *If you forgiue.*] This point of forgiuing our brother, when wee aske forgueneſſe of God, our Sauiour repeateth againe, as a thing much to bee conſidered: and therefore commended in the Parable alſo of the ſeruant that would not forgiue his fellow ſeruant, *Matth.* 18.

CARTVV. [ver. 14. *S.*]

Iud. 20. 26. *2. Eſdr.* 9. *Ioel* 2. 15. *Ioh.* 3.

RHEM. [16 *Faſt.*] Hee forbiddeth not open and publique faſts, which in the * Scriptures were commanded and proclaimed to the people of God. and the *Ninnites* by ſuch faſting appeaſed Gods wrath: but to faſt for vaine-glory and praiſe of men, and to bee deſirous by the very face and lookes to betaken for a faſter, that is forbidden, and that is hypocriſie. *Publike Faſt.*

CARTVV. [*ver.* 16. *S.*]

RHEM. [21 *Treaſures in heauen.*] Treaſures laid up in him, muſt needs ſignifie not faith onely, but plentifull almes and deeds of mercy and other good workes, which God keeping as in a booke, will reward them accordingly: as of the contrary the Apoſtle ſaith, *He that ſoweth ſparingly, ſhall reape ſparingly.* 2. *Cor.* 9. *Meritorious workes.*

CARTVV. [20 *Treaſures in heauen.*] According to the meaſure of faith, as the cauſe, the good workes as the effect do proportionably follow, more or few, great or little, as the faith (from whence they come) receiueth increaſe, Wherefore to conclude, that the deſert groweth from encreaſe of workes hath no manner of coherence. For ſeeing the fountaine of good workes is faith, it followeth that the deſert is to bee referred unto it; that is to ſay unto Chriſt whom faith apprehendeth. And how abſurdly, of the reward of workes merite is concluded, it hath beene before obſerued. *Vpon Matth.* 5. 12.

RHEM. 9. [24 *Two Maiſters.*] Two Religions, God and Baal, Chriſt and Caluin, Maſſe and Communion, the Catholicke Church, and Hereticall Conuenticles. Let them mark this ſaying of our Sauiour, that thinke they may ſerue all maiſters, all times, all Religions. Againe, by the two Maiſters do ſignifie, God and the world, the fleſh and the Spirit, iuſtice and ſinne.

CARTVV. 9. [24 *Two Maiſters.*] Wee ſerue not *Caluin*, but as all other ſeruants of God, ſo wee ſerueth us. Wee are none of his, but hee is ours: But thus it pleaſeth you to ſpeake, either becauſe you would runne upon the likeneſſe of the letter, in Chriſt and *Caluin* then upon the truth of matter. *1. Cor.* 3. 22

RHEM. 10. [25 *Carefull.*] Prudent prouiſion is not prohibited, but too much doubtfulneſſe, and feare of Gods prouiſion for us: to whom wee ought with patience to commit the reſt, when wee haue done ſufficiently for our parts.

CARTVV. 10. [*ver.* 25. *S.*]

CHAP. VII.

In this third and laſt chapter of his Sermon, becauſe wee know not where he ends. hee biddeth us beware of iudging: 6 And neuertheleſſe to take open dogges (ſo hee calleth them) as they bee. 7 If theſe workes of iuſtice ſeeme too hard, wee muſt pray inſtantly to him that giueth them. 12 In the concluſion hee giueth one ſhort rule of all iuſtice. 13 And then hee exhorteth with all vehemency to the ſtraite way both of the Catholicke faith. 21 and alſo of good life: becauſe onely faith will not ſuffice.

IVDGE not that you be not iudged.

2 For * in what iudgement you iudge you ſhall be iudged: and in what meaſure you mete, it ſhall be meaſured to you againe.

Luke 6. 37. *Mar.* 4. 24.

3 And why ſeeſt thou the mote that is in thy brothers eye: and the beame that is in thine owne eye thou ſeeſt not?

4 Or how ſayeſt thou to thy brother, Let me caſt out the mote of thine eye: and behold a beame is in thine own eye?

5 Hypocrite, caſt out firſt the beame out of thine owne eye, and then ſhalt thou ſee to caſt out the mote out of thy brothers eye.

6 Giue not that which is ‡ holy to dogs: neither caſt ye your pearles before ſwine, leſt perhaps they tread them with their feete, and turning, all to teare you.

7 * Aske, and it ſhall be giuen you, ſeek, and you ſhall finde, knocke, and it ſhall be opened to you. *Luk.* 11. 9.

8 For ‖ euery one that asketh, receiueth: and that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

9 Or what man is there of you, whom if his childe ſhall aske bread, will he reach him a ſtone?

10 Or if he ſhall aske him fiſh, will he reach him a ſerpent?

11 If you then being naught, know how to giue good gifts to your children: how much more will your father which is in heauen, giue † good things to them that aske him.

12 * All things therefore whatſoeuer you will that men do to you, do you alſo to them. For this is the Law and the Prophets.

13 * Enter ye by the narrow gate: becauſe brode is the gate, & large is the way that leadeth to perdition, and many there be that enter by it.

14 How narrow is the gate, & ſtraite is the way that leadeth to life: and few there are that finde it;

15 Take yee great heed of falſe Prophets, which come to you in the ‖ cloathing of sheep, but inwardly are rauening wolues.

16 ‖ By their * fruits you ſhall know them. Do men gather grapes of thornes, or figges of thiſtles?

17 Euen ſo euery good tree yeeldeth good fruits, and the euill tree yeldeth euil fruits.

‡ *Theſe good things are grace and all ſpirituall giſts, and whatſoeuer pertaineth to the health of the ſoule.* *Luk.* 6. 31. *Luk.* 13. 24

The Goſpel on the ſeuenth ſunday after Pentecoſt. *Luk.* 6. 44.

18 A good tree can not yeeld euill fruits, neither an euill tree yeeld good fruits.

19 Euery tree that yeeldeth not good fruite, shall be cut down, and shall be cast into fire.

20 Therefore by their fruites you shall know them.

21 Not euery one that saith to me, *Lord, Lord*, shall enter into the Kingdom of heauen: but hee that doth the will of my father which is in heauen, he shall enter into the Kingdom of heauen. ☞

22 Many shall say to me in that day, *Lord, Lord*, haue not we prophecied in thy name, and in thy name cast out diuels, and in thy name wrought many miracles?

23 And then I will confesse vnto them, That I neuer knew you, depart from me you that worke iniquitie.

Isa. 6. 47. 24 * Euery one therefore that heareth these my words, and doth them: shall be likened to a wise man that built his house vpon a rocke.

25 And the raine fell, and the fludds came, & the windes blew, & they beat against that house, and it fell not, for it was founded vpon a rocke.

26 And euery one that heareth these my words, and doth them not, shal be like a foolish man that built his house vpon the sand.

27 And the raine fell, and the fludds came, and the windes blew, & they beate against that house, and it fell, and the fall thereof of was great.

28 And it came to passe, when IESVS had fully ended these words, the multitude were in * admiration vpon his doctrine. Mark. 1. 22. Luk. 4. 32.

29 For hee was teaching them as hauing power, and not as their Scribes and Pharises.

ANNOTATIONS CHAP. VII.

RHEM. 1. [1 *Iudge not.*] It is no Christian part to iudge ill of mens actes which bee in themselues good, and may proceed of good meaning, or of mans inward meanings and intentions which wee cannot see: of which fault they must beware that are too suspitious and giuen to deeme alwaies the worst of other men: But to say that *Iudas*, or an Hereticke euidently known to die obstinately in heresie is damned, and in all other plaine and manifest cases to iudge, is not forbidden.

CARTVV. 1. [1 *Iudge not, S.*] (yer)

Worthy receiuing. RHEM. 2. [6 *Holy to dogges.*] No holy Sacrament and especially that of our Sauiours blessed Body, must bee giuen wittingly to the unworthy, that is, to them that haue not by confession of all mortall sinnes examined, and proued themselues. See the Annot. 1. Cor. 11. 27, 28. 29.

Harding in his former booke. pag. 155 CARTVV. 2. [6 *Holy to dogges.*] Heere, if you durst put out your hornes so farre, you would haue told us, as other your mates and companions do, namely that the people as dogges and swine, ought not to read the Scripture. Now you turne it more mannerly, to the secluding of the unworthy from the Sacrament, but yet foolishly and ignorantly: For our Sauiour Christ hauing spoken of rash rebuking of a brother, doth shew that there are some of so desperate hope of recouery, that they are not once to bee reproued; for no more profite comming unto them by admonition, then to a sow before whom pearles are hurled: Great perill may come unto the reprouers from them as from dogges. which are ready to flie upon those that shall rebuke them: Which is confirmed of *Salomon*. And further by the next uerse of the Euangelist. For as in a matter of great difficulty, to discouer betweene the desperate, and those which giue hope of repentance, they are commanded to haue their recourse to prayer, for obtaining the spirit of discretion in that affaire: where it is not so hard a matter to discerne who are meete to bee receiued vnto the holy Communion: neither is there danger, that the wicked should rise against the Ministers to rend them a peeces, because they admit them to the use of the Sacrament: but rather the danger is when they deny it them. Heere againe the Iesuites, bewray their contempt of Gods Law, in their light estimation of sinne: for of the veniall sinnes (which what they bee hath beene before noted) they make so small account: that for purgation and freedome from them, rhey are not (in their iudgement) worth so much as the speaking of. And being without the compasse of confession, there needeth much lesse sorrow or contrition, satisfaction or amends: considering that they haue cheined these so together, that taking one linke away, the other must needs follow.

Pro. 9. 1. 8.

Vpon the first chap. vers. 82

vpon the 3. chap. vers. 2.

RHEM. 3. [8 *Euery one that asketh.*] All things that wee aske necessary to saluation with humility, attention, continuance, and other due circumstances, God will undoubtedly grant when it is best for us.

CARTVV. 3. [8 *Euery one that asketh.*] How mighty is the truth and preuaileth, breaking out at the Iron gate of the enemies mouth, which would so faine keepe it prisoner. For if *undoubtedly*, God will giue us the things which wee demand: why should not wee haue that certaine and undoubted perswasion in our consciences? If you beleeue this, why should not other beleeue it? And why should you not (contrary to your staggering doctrine) teach the people so? If you beleeue it not why do you so cerainely affirme it?

RHEM. 4. [15. *Clothing of sheepe.*] Extraordinary apparance of zeale and holinesse in the sheepes coat in some Heretickes: but these of this time weare not that garment much, being men of vnsatiable sinne. This is rather their garment, common to them with all other heretickes, to cracke much of the word of the Lord, and by pretensed allegations, and * sweet words of benediction, and specially by promise of knowledge, light and liberty of the Gospell, to seduce the simple and the sinfull.

CARTVV.

CARTVV. 4. [15 *Cloathing of sheepe.*] Could you so suddenly forget that which went in a few verses before, of casting out the beame out of your own eye. I am affraid that your hypocrisie is heere accompanied with malice, and that your own hearts giue the pen the lie: for your eies are sore to behold our honest conuersation: And if (as it commeth to passe) through our inborne corruption, wee fall offensiuely: yet doe wee not (as your custome is) cloke, excuse, or defend our faults, but condemne them and punish them openly. Wee haue no sanctuaries for theeues and murtherers. Wee haue no Clergy priuiledges, to exempt the Ministers from the sword of the ciuill Magistrate. Wee haue no open stewes. There is none of our coat, hath made so light of simple fornication, as you do. There is none that hath defended buggery, as one of the highest order of all your Hierarchie (the Pope onely excepted) hath done, That we propound the word of God for our defence, it is our praise; with all that are of God: Neither may the sheepe leaue the fell, because the woolfe doth sometimes put it on: Whether wee propound it truely or otherwise, it will partly appeare by this conflict. But how miserably you bee forsaken of the holy Scripture, this one thing doth sufficiently declare, that you dare not so much as pretend it, But you hold out the names of the interpreters thereof, at whose hands as there can bee no sufficient triall: so haue you them for the most part, and in the weightiest causes your enemies.

RHEM. 5. [16. *Fruites.*] These are the fruits which Heretickes are known by, diuision from the whole Church, diuision among themselues, taking to themselues new names, and new masters, inconstancy in doctrine, disobedience both to others, and namely to spirituall officers, loue and liking of themselues, pride and intollerable vaunting of their owne knowledge aboue all the holy Doctors, corruption, falsification, and quite denying of the parts of Scriptures that specially make against them, and these be common to all heretickes lightly. Other some are more peculiar to these of our time, as Incestuous marriages of vowed persons, spoyle of Churches, Sacriledge and profanation of all holy things, and many other speciall poynts of doctrine, directly tending to the corruption of good life in all states. *Heretikes knowne by their fruits.*

CARTVV. 5. [16 *Fruites.*] These charges giuen upon us, especially of spoyling Churches, and in incestuous marriages &c, being as sufficiently disproued by a bare denyall, as they are proued by a bare affirmation, haue been partly before, and partly are afterward to be examined.

RHEM. 6. [21. *Lord, Lord*] These men haue faith, otherwise they could not inuocate, *Lord, Lord*: Ro. 10. But here we see, that to beleeue is not enough, and that not onely infidelity is sinne, as *Luther* teacheth. Yea Catholikes also that worke true miracles in the name of our Lord, and by neuer so great faith, yet without the workes of iustice shall not be saued. 1. *Cor.* 13. Againe, consider here who they are that haue so often in their mouth, *The Lord, the Lord*, and how little it shall auaile them that set so little by good workes, and contemne Christian iustice. *Not onely faith.*

CARTVV. 6. [21 *Lord, Lord.*] Rather you might reason on this sort: These men haue good workes, yet shall they bee condemned: therefore a man hauing good workes may bee condemned. For inuocation is not faith, but a worke if it bee duly done proceeding from faith. But as no man calling truely upon the name of God, can bee condemned, because of the iustifying faith, from which his holy inuocation commeth & proceedeth: so much lesse can any which haue that true faith it selfe in respect of it, bee shut out of the Kingdom. Againe, the inuocation proceeding from the faith, for which they cite *Rom.* 10. 14. is alwaies ioyned with life euerlasting. For in the very next verse before, the Apostle saith: That *all those which call upon the name of God, shall bee saued.* This allegation therefore is too blockish, as that which proueth without cause, that all they that call vpon the name of God shall be saued: and much more that no man hauing faith (which is mother to this inuocation) can be cast out from the kingdom: both which they in this note do deny. I grant there is a kinde both of inuocation and of faith mentioned in the Scripture, which is sundred from saluation: but these Iesuites are so rude and inexpert in the Scripture, that they are not onely ignorant of the poore helpes, that it in some shew would yeeld them, but also in purposing to strike vs, they wound themselues. Besides that, it is meerely false, that *no man can say Lord, Lord, without faith*, For the Euangelist, as well in the very next verse, as other-where, doth say, that the hypocrites in the last day, shall say vnto him, *Lord, Lord*: whereas it is known, that faith is in this life onely. The rest is nothing but the Iuniper coles of your wicked tongues, which the innocency of our life shall easily quench. *Rom.* 10. 13 *Act.* 2. 21. *Mat.* 25, 11 1. *Cor.* 13.

CHAP. VIII.

Immediately after his Sermon (to confirme his doctrine with miracles) hee cureth a Leper. 5 But aboue him and all other Iewes, hee commendeth the faith of the Centurion, who was a Gentile, and foretelleth by that occasion the vocation of the Gentiles, and reprobation of the Iewes. 14 In Peters house hee sheweth great grace. 18 In the way to the Sea hee speaketh with two of following him: 23 And vpon the sea commandeth the tempest. 28 and beyond the Sea hee manifesteth the deuils malice against man, in an heard of swine

The Gospell on the third day after the Epiphany. Mark. 1. 40 Luk. 5. 12.

AND when hee was come down from the mountaine, great multitudes followed him:

2 And * behold a leper came and adored him saying, Lord, if thou wilt, thou canst make me cleane.

3 And IESVS stretching forth his hand, touching him, saying? I will, be thou made cleane. And forthwith his leprosie was made clean.

4 And IESVS sayth to him, See thou tell no body: but goe, * shew thy selfe to the ‖ Priest, and offer the ‖ gift which Moyses cōmanded for a testimony to them.

5 And when he was entred into Capharnaum, there came to him a Centurion, beseeching him.

6 And saying, Lord my boy lieth at

Leu. 14. 2. The Gospell upon the third day after Ashwensday. And also in Masse for the sicke. Luk. 7. 2.

home ſicke of the palſey, and is ſore tormented.

7 And IESVS ſaith to him, I will come, and cure him.

8 And the Centurion making anſwere, ſayd, Lord | I am not worthy that thou ſhouldeſt enter vnder my roofe: but onely ſay the word: and my boy ſhall bee healed.

9 For I alſo am a man ſubiect to authoritie, hauing vnder me ſouldiars, & I ſay to this, go, and he goeth, and to another, come, and he commeth: and to my ſeruant, do this, and he doth it.

10 And IESVS hearing this, marueiled, and ſaid to them that followed him, Amen I ſay to you, I haue not found ſo great faith in Iſrael.

11 And I ſay to you, that many ſhall come from the Eaſt & VVeſt, and ſhall ſit down with Abraham and Iſaac and Iacob in the Kingdom of heauen:

12 But the children of the Kigdom ſhal be caſt out into the exteriour darkeneſſe: there ſhall bee weeping and gnaſhing of teeth.

13 And IESVS ſaid to the Centurion, Goe: and as thou haſt beleeued, be it done to thee. And the boy was healed in the ſame houre. ☞

Mark. 1. 29 *Luke* 4. 38. 14 And * when IESVS was come into Peters houſe, he ſaw his wiues mother layd, and in a fitte of a feuer,

15 And he touched her hand, & the feuer left her, and ſhe aroſe, and miniſtred to him.

16 And when euening was come, they brought to him many that had diuels: and he caſt out the ſpirits with a worde: and all that were ill at eaſe he cured:

Eſay 53. 4. 1. *Pet.* 2. 24 17 That it might be fulfilled which was ſpoken by Eſay the Prophet ſaying, *He took our infirmities, and bare our diſeaſes.*

18 And IESVS ſeing great multitudes about him, commanded to go beyond the water.

Luke 9. 57 19 And a * certaine Scribe came, and ſaid to him, Maſter, I will follow thee whitherſoeuer thou ſhalt goe.

20 And IESVS ſaith to him, the foxes haue holes, and the foules of the ayre neſtes: but the ſonne of man hath not where to lay his head.

21 And * another of his Diſciples ſaid to him, Lord, permit me firſt to go & burie my father. *Luke* 9. 59.

22 But IESVS ſaid to him, Follow me, | let the dead burie their dead.

23 And * when hee entred into the boate, his Diſciples folowed him: *The Goſpel on the fourth Sunday after the Epiphany. Mark.* 4. 36 *Luke* 8. 22.

24 And loe a great tempteſt aroſe in the ſea, ſo that the boate was couered with waues, but he ſlept.

25 And they came to him, & raiſed him, ſaying, Lord, ſaue vs, we perish.

26 And he ſaith to them, why are you fearefull O yee of little faith? Then riſing vp | hee commanded the windes and the ſea, and there enſued a great calme.

27 Moreouer the men marueiled ſaying, VVhat an one is this, for the windes and the ſea obey him? ☞

28 And * when hee was come beyond the water into the countrey of the Geraſens, there mette him two that had diuels, comming forth out of the ſepulcres, exceeding fierce, ſo that none could paſſe by that way. *Mark.* 5. 1. *Luk.* 8. 26.

29 And behold they cried ſaying, what is between vs and thee IESV the ſon of God? art thou come hither to torment vs before the time?

30 And there was not farre from them an heard of many ſwine feeding.

31 And the deuils beſought him ſaying, If thou caſt vs out, ſend vs into the heard of ſwine.

32 And he ſaid to them, Goe. But they going forth went into the ſwine, & behold the whole heard went with a violence headlong into the ſea: and they dyed in the waters.

33 And the ſwineheards fled: and comming into the citie, told all, and of them that had been poſſeſſed of deuils.

34 And behold the whole citie went out to meete IESVS, and when they ſaw him, they beſought him that hee would paſſe from their quarters.

ANNOTATIONS. CHAP. VIII.

Prieſts forgiue ſins. RHEM. 1. [4. *Prieſt*] The Prieſts of the old Law (ſaith S. *Chryſoſtom*) had authority and priuiledge onely to diſcerne who were healed of Leproſie, and to denounce the ſame to the people: but the Prieſts of the new Law haue power to purge in very deed the filth of the ſoule. Therefore whoſoeuer deſpiſeth them, is more worthy to be puniſhed then the rebell *Dathan* and his complices. S. *Chryſoſt. lib.* 3. *de Sacerd.*

Heb. 9. *Ioh.* 1. 1. *Ioh.* 2. *Apoc.* 1. 1. *Tim.* 4. CARTVV. 1. [4. *Prieſt*] Chriſt is the onely Prieſt which purgeth our ſinnes: euen as he is the onely ſacrifice and Lambe of God, euen as well at this inſtant as at the day of his paſſion, as the phraſe and manner of ſpeech doth declare. It is he that hath the key of *Dauid*, which ſhutteth and no man openeth, openeth and no man ſhutteth. As for the Miniſters, they may bee ſaid to purge from ſinne, as they are ſaid to ſaue; inaſmuch as they be fit inſtruments, by the miniſtry of the word, to communicate this cleanſing from ſinne. And in this miniſteriall worke of cleanſing, the Prieſts (for the meaſure of reuelation of the will of God vnder the Law) had their part, as well as the Miniſters of the Goſpell: and haue remiſſion and purgation of ſins, as well as they. That is to ſay, God which worketh effectually in the miniſtery of the Goſpell, to the ſaluation of the elect which now liue; wrought alſo powerfully in their miniſtery, to the like ſaluation of the elect vnder the Law. This is euident, in that where the Prieſt at the iſſue of diuine ſeruice, bleſſeth the people, and prayeth for all manner of good things to be giuen vnto them: it is

Numb. 6. added

added by and by, that the Lord himſelfe would make good the bleſſing vnto his peoole. Hereupon it commeth, that there be as full and ſounding words to ſet forth their miniſtery, as there bee to ſet forth ours. For the godly Prieſthood of *Leuie* is ſaid to haue conuerted many from their iniquity. They are ſaid to make cleane and vncleane, to root vp and throw downe, to deſtroy and caſt vnder feet, to build and to plant. Finally, for this cauſe they are alſo ſaid to haue had the keyes of the kingdom of heauen: whereby to open it, and lock it, according to the faith or infidelity, to the repentance or hardneſſe of heart of the people. If *Chryſoſtom* giue leſſe then due to the Prieſts of the Law, it is no maruell: which otherwhere ſpeaketh of the people under the Law as if they had been *pampered vp like ſtall fed oxen*, or had had no further promiſes then of this life. Again, in this place he magnifieth the Miniſtery of the Goſpell with exceſſiue and hyperbolicall ſpeeches; as if they had power to do all things in heauen: which ſpeeches, if they bee taken preciſely, as the words ſignifie, are directly contrary to the truth, as in the next Chapter ſhall further appeare.

Malach. 2. 6

Leuit. paſſim
Ierem. 1. 10
Math. 23.

RHEM. 2. [4. *Gift*] Our Sauiour willeth him to go and offer his gift or ſacrifice, according as *Moſes* preſcribed in that caſe; becauſe the other ſacrifice, being the holieſt of all holies, which is his body, was not yet begun. So ſaith S. *Auguſtin. lib. 2. q. Enang. q. 3. & cont. Aduerſ. leg. & Proph. lib. 1. c. 19. 20.*

CARTVV. 2. [4. *Gift.*] The *Body of Chriſt* was both begun and finiſhed to be offered in ſacrifice in *one onely day*: as it ſhall manifeſtly appeare afterward. For the *daily offering*, *Auguſtine* is ſhamefully wreſted. For he ſheweth the cauſe, why notwithſtanding the Goſpell already begun to be preached, and our Sauiour Chriſt entred into his charge: yet the ſacrifices of the Law ceaſed not to be offered, which ſhould ſeeme to haue been abrogate by his comming: hee ſheweth therefore that the cauſe hereof was, that he had not yet offered vp the burnt offering in his paſſion. Where to haue had any ſuch meaning as you would haue him; hee ſhould haue ſaid, that Chriſt had not yet inſtituted his laſt Supper, before his paſſion. He oppoſeth therefore his ſacrifice vpon the Croſſe, unto the Legall ſacrifice, and not *vnto* the ſupper of the Lord. The ſame is the ſence of the ſecond place alſo. In the third place he termeth indeed the Lords Supper a Sacrifice: but in ſo diuerſe a ſence from your blaſphemous ſacrifice, as all men may eaſily know you for renters rather then readers of the Doctors. For he calleth it there twiſe a ſacrifice of thankeſgiuing: and not (as you would haue it) a ſacrifice propitiatory. He compareth it alſo with the wine and bread which *Melchiſedeck* brought forth vnto *Abraham*. For confirmation whereof he citeth the Prophet *Malachy*: that a pure ſacrifice ſhall be offered vnto God, in euery place. Which teſtimony being the ſtock whereon you would graffe your Maſſe: is hereby proued not to beare or brook any ſuch twig. For that ſacrifice (by *Auguſtine*) is not (as you fooliſhly ſay) *the naturall body of Chriſt*, but bread and wine, which are a ſacrament of his naturall body, as we affirme. And that Sacrifice is not a Sacrifice propitiatory, or a ſinne offering, as you wickedly beare us in hand; but a ſacrament of thankeſgiuing, as we truly confeſſe.

Lib. 2. q. enang. q. 3.

Aug. contra aduerſ. leg. & proph. lib. 1. cap. 20.

RHEM. 3. [8. *Not worthy*] *Orig. ho. in diuerſ.* When thou eateſt (ſaith hee) and drinkeſt the body and bloud of our Lord, he entreth vnder thy roofe. Thou alſo therefore humbling thy ſelfe, ſay: Lord I am not worthy, &c. So ſaid S. *Chryſoſtom* in his Maſſe, and ſo doth the Catholick Church vſe at this day in euery Maſſe. *See S. Auguſtine ep. 118. ad Ianu.*

* *Leiturg. S. Chryſoſt. Grac. ſub finem. Domine non ſum dignus.*

CARTVV. 3. [8. *Not worthy*] Chriſt through his ſpirit by faith dwelleth in our hearts: that is to ſay, *is made one with vs, as the head is one with the body: who becauſe he is conceiued and faſhioned in vs, it commeth to paſſe, that as often as we vſe thoſe helpes of the Word and Sacraments, by which meanes that faith is wrought and increaſed in vs*, whereby Chriſt dwelleth in our hearts: ſo often it may be ſaid in ſome ſort, that Chriſt commeth vnder our roofe. Thus *Auguſtine* ſpeaketh of the ſame Centurion, which bare (as he ſaith) *Chriſt in his heart, whom he was afraid to admit into his houſe*. And this comming of Chriſt into vs, was common with vs vnto the people of God before Chriſt was born: becauſe they beleeued as the Apoſtle doth declare. Neither doth *Origen* affirme, that hee entreth in at the roofe of the mouth, as you would ſurmiſe. And that he did not ſo much as dreame of your carnall and Capernaticall eating of Chriſt, the ſame place which you alledge, doth manifeſtly declare: where he ſaith, *Chriſt commeth vnder the roofe of thy houſe, as often as the Biſhops* (meaning the teaching Paſtors, being holy men, and acceptable unto God) *enter into it*. We know you are bold fellowes, but yet I ſuppoſe you dare not conclude hereupon that our Sauiour Chriſt entreth really and ſubſtancially into his houſe, into whoſe your Biſhop entreth. Neither doth the profeſſion of our *vnworthineſſe to receiue Chriſt*, helpe your groſſe meaning. For wee are not onely vnworthy of Chriſt to dwell in our hearts by faith; but vnworthy alſo of the outward Sacrament: both which we do openly and vnfainedly profeſſe: which you cannot profeſſe, but with diſſembling lips, that iudge your ſelues as worthy of the kingdome of heauen, as the ſeruant is worthy of his hire. Therfore though we might affoord both *Chryſoſtom* and *Auguſtine* ſuch a ſaying without any hindrance to our cauſe: yet is there no ſuch ſpeech in either places. Only the Ieſuits thought of ſome gain to their cauſe: if they could haue fathered the word (*Maſſe*) of *Chryſoſtom*. This they cannot do, but by a falſe interpretation, of expounding the word *Leiturgie*, ſignifying publicke or common ſeruice, or adminiſtration by the word *Maſſe*: which is all one as to put a Beane into a Monkes Coule: conſidering that the word *Adminiſtration* is generall, and ſignifieth all manner of diuine ſeruice. Although it ſhall appeare that in thoſe few places of antiquity where this word Maſſe is found, it is found diuorced by the ſpace of heauen and earth, both from the body and marrow bones of the Popiſh Maſſe, as alſo from the jimmers and trinkets thereof. It were too long to purſue the multitude of reaſons to proue that *Chryſoſtomes* Maſſe is a counterfeit. Let it be ſufficient that it prayeth for the Emperour *Alexius*, that liued ſome hundred yeares after *Chryſoſtom*, and for Pope *Nicholas* the vniuerſall Biſhop, which the Greeke Church did not euer acknowledge, and who alſo liued ſome hundred yeares after *Chryſoſtom* was dead.

Aug. de verb Dom. in Math. ſerm. 6.

Orig. Hom. 5 in diuerſa loca. Quando ſancti & Deo acceptabiles Eccleſiaſticum Antiſtes ſub tectum tuum intrauit, tunc ibidem per eos dominus ingreditur.

Eph. 3. 16. Rom. 8. 9. 10.

Ioh. 14. 23.

Heb. 11.

Priests Marriage.

RHEM 4. [14 *His Wiues mother*] Of *Peter* specially among the rest it is euident, that he had a wife, but (as S. *Ierom* saith) after they were called to be Apostles, they had no more carnal company with their wiues, as he proueth there by the very words of our Sauiour, **He that hath left wife, &c.* And so in the Latine Church hath been alwaies vsed, that married men may be, and are daily made priests, either after the death of the wife, or with her consent to liue in perpetuall continency. And if the Greeks haue Priests that do otherwise, *S. Epiphanius* a Greek Doctor, telleth them, that they do it against the ancient Canons, & * *Paphnutius* plainly signifieth the same in the first Councell of Nice. But this is most plaine, that there was neuer, either in the Greek Church or the Latine, authenticall example of any that married after holy Orders.

Lib. 1. aduersus. c. 14. *Mat. 19. 29* *Epiph. hæ 59* * *Sozom. lib. 1. c. 22.* *Socrat. l. 1, c. 8.*

CARTVV. 4. [14. *His wiues mother.*] The Scripture foreseeing the frensie of this heresie, made the wall higher and stronger of the lawfull mariage of the Ministery. For besides the places wherein generally it is (without all exception) permitted to all orders of men to marry: it speaketh specially of the lawfull vse of marriage in the Ministers. It speaketh particularly of their wiues, likewise of their children: which we remember not to be done in any other estates, onely of the kings, it is said that they should not marry many wiues. Wherefore the Ministers, hauing not onely the common euidence which all other men haue to hold their wiues by: but also certain specialties, and speciall charters, whereby the quiet and peaceable possession of them is warranted: it is euident that the Popish Court which impleadeth and condemneth them for their wiues, is a lawlesse Court; which vtterly refuseth the triall of the word of God; which word, because it wil not come to fit their purpose, they dragg it by the haire. For to proue that the Apostles forsook the company of their wiues; they alledge (after *Ierom*) *Math* 19. 29. *He that hath left wife, &c.* But answer me (good sirs) is this spoken of the Ministers alone, and not rather of all Christians? Of all Christians certainly. For after that he had told the Apostles what reward they should haue for forsaking all, he declareth, that not they onely, but whosoeuer hath left house, or brethren or sisters, or father or mother, or wife, &c. shall receiue an hundred fold, and inherit life euerlasting. Wherefore if your interpretation be receiued, euery man that giueth his name vnto Christ, must make a diuorce from his wife, and all that he hath. But as here our Sauiour Christs meaning is, that men for his sake ought to forsake whatsoeuer they cannot hold, with the lawfull profession and defence of the truth: so also that the Ministers should leaue whatsoeuer falleth not in, nor frameth not with the execution of their Ministry, And this receiueth light of the comparison of Souldiarsare, whereunto the Ministery is resembled. For he that is pressed to go to warfare, hath no need to leaue all that he hath: but onely that which may hinder his seruice in the warres. And if either Captaine or Souldier defending the wall of his own Citty against the siege of the enemy, haue their wiues in the Cittie with them: I suppose there is no discipline of the warres so seuere, to forbid it as a thing inconuenient. And if you will bite so hard vpon the words: the Minister by the same word whereby he forsaketh his wife, must forsake his brethren and children. Yea, if they will obstinately stick vnto the word, passing by the drift of our Sauiour Christ, the Minister shall be driuen when he hath put away his wife, to marry another, considering that the Euangelist S. *Marke* reporteth, that our Sauiour Christ promiseth to them that had forsaken wife, and children for his sake: that they should euen in this world receiue children againe.

Mat. 19. 29 *Mark, 10. 29. 30.* *2. Tim. 2.*

And how is it that these Moules do not see euen in this place, that *Peter* had reserued his house wherein he (at this time) entertained our Sauiour Christ. And if hee retained his house without impeachment of his ministery, much more might he retaine his wife: unlesse you will say hee had a straighter bond with his house, then with his wife. Further to let passe the manifest breach of the law of God, which alloweth no cause of diuorce but onely fornication: obserue what an infamous marke they set upon the Ministery by this meanes, which ascribe unto the Ministery the same effect of dissoluing Marriage, which they ascribe unto adultery. But they will say, this separation is by consent of both parties, when that is often constrained of the one part. It is grauely considered of you, as if it were in their power to untie the knot which God hath knit; or that they can agree of any separation, further then of a certaine time. But heere againe you are taken at unawares: For if hee that is called to the Ministery, to make a lawfull separation from his wife must haue her consent: it followeth that our Sauiour Christ did euill, which simply and without condition commanded his Disciples to follow him: It followeth also, that his Apostle, did rashly, which compounded not the matter, first with their wiues, and obtained their consents before they left all and followed him. For it was no sooner commanded of our Sauiour Christ, that they should follow him, then it was executed of the Apostles. But Christ gaue commandement to follow him, without exception of their wiues consent, and the Apostles obey without conditioning the same: It followeth therefore, that there was no consent heere to bee obtained, and consequently no separation. For wherefore should they bee separate, when euen the bed (in lawfull marriage) is undefiled. But will you euidently behold the filthinesse of this Romish beast, Reade the glosse of their Legantine, where the question being moned whether for Priest-hood sake, the Concubine is to bee put away, answer is made, that it seemeth she ought not: but yet that it is without all controuersie that hee must abiure his wife. That all men may understand (especially considering their practise, agreeable to this Glosse) that this sect is that which S. *Paul* prophesieth of, which should forbid marriage. For that a Priest should haue company with a woman, they esteeme it lawfull, but with a woman in marriage, they cannot abide it in any sort. So that it is true of these men which *Epiphanius* saith: *They disannll marriage, but not wantonnesse, for chastity is not in price, but onely which is faigned.* True also which *Augustine* obiecteth against the Maniches: *That they condemne not the company of a woman, but marriage.* Finally, true which their own *Bernard* saith: *That they seeme to speake things in the loue of chastity, where (in deed) they haue deuised them to nourish and encrease filthinesse.* Ierome, as for the most part wrongeth marriage, compared with virginity: so in this booke hee is untollerable, condemning not onely the Ministers marriage, but of

Mat. 5. *Mat. 19.* *Mat. 19.* *1. Cor. 7.* *Mat. 4.* *Heb. 13.* *Cassian. Othon.* *1. Tim. 4.* *Epi. against Orig.* *De monib. Monich. lib. 1. cap. 18.* *Ber. in Cant. serm. 66.*

of all other men: calling it a worke of the fleſh, and applying thoſe places of the Apoſtle unto it, which are verified of things meerely unlawfull: making the marriage of all (as it is compared with virginity) to bee as chaffe is to the corne, with diuers other unſeemely ſimiltudes. *Auguſtine* therefore, might heere haue righted you up, if you had not willingly cloſed your eyes: who affirmeth that they *grieuouſly ſinne which make ſeparation of thoſe, which married after vow.* Now againſt the authority of the Greeke Church, which neuer liked of the maidenleſſe maidenhood of their Prieſts: they anſwer, that *Epiphanius a Greek Doctor, telleth them, that they do it againſt order:* doe you hold the skales euen? you haue neither skales nor weights of Scripture, nor you dare ſcarce profeſſe to haue any. But in the weighing of earthly authorities, wherein you profeſſe to haue skill: how commeth it to paſſe, that you ſet the iudgement of one or two men onely, againſt the authority of the Church; you eſpecially, who are wont to lay ſo great weight vpon the multitude. But againſt what Order do they? againſt the ancient Canons, you ſay: it is once well, that it is not againſt the Canon of the Scripture, which you here pretend. Howbeit will you ſee, that *Epiphanius* is rather againſt you then for you. Hee granteth that there was ſuch a Canon, that the Miniſters ſhould liue in ſingle life. But the ſame granteth, that it was not obſerued in his time: wherein there were many, which in their Miniſtery had children in Matrimony. Of whoſe condemnation nor worthines to be depoſed, he hath not a word. But *Paphnutius* is directly againſt you, and as oppoſite to this your doctrine, as light to darkneſſe. For where the Councell of Nice would haue decreed a ſeparation of theſe Miniſters from the company of their wiues, which had married before their entrance into the miniſtery: *Paphnutius* (although himſelfe vnmarried) ſtanding vp, withſtood it, affirming that marriage was honorable, and that company of a man with his owne wife, was chaſtitie. We not therefore feare, leſt our cauſe ſhould go alone, without the attendance of antiquity, when as the Ieſuits that are her deadlieſt enemies, doe furniſh vs after this ſort. So therefore you haue for your one Canon, if it made any thing for you, another Canon: and that of that Councell, the credit whereof you doe ſhamefully match with the credit of the word of God. It is well, if you here beleeue it, telling you the truth. Amongſt the Canons aſcribed to the Apoſtles, it is decreed, *If any Biſhop, Elder or Deacon, vnder colour of religion or reuerence, put away his wife: let him be ſeparate from his Miniſtery: If he abide in that minde, let him be depoſed.* This Canon is of a contrary ſpirit to you. For you ſeuer men from their wiues, that ſeuer themſelues to the miniſtery: and it ſeuereth men from the miniſtery, that ſeuer themſelues from their wiues, vnder pretence of the miniſtery.

Amg. de bono conig.

Tom. prim. Concil. Nicen.

Can. 5.

Amongſt the Conſtitutions which are intituled Apoſtolicall, it is ordained; That it was not lawfull for Biſhop, Elder, or Deacon, either to paſſe after their miniſtery receiued, into a new marriage; or to keepe company with other mens wiues, but to bee content with her which they had when they came to the miniſtery. It was yet ordained by another Councel, and that generall, that where in the Church of Rome it hath been a Canon, that thoſe which take the order of Elders and Deacons, ſhould promiſe abſtinence from their wiues: *We* (ſaith the Councell) *following the ancient Canon of the Apoſtolicall Conſtitution, will haue the marriages of holy men from this time forth, to be of force: nothing at all diſſolning their coniunction with their wiues, neither depriuing them of the conuenient comparying with other.* And a little after it aſſigneth the cauſe, that none may looſe that which God hath ioyned: and for that marriage is honorable amongſt all, and the bed vndefiled. Where it is worthy to be noted, that the *Romiſh* Canon decreeing ſeparation of the miniſters from their wiues, is branded by the Councel, with the mark of *Newneſſe*, as that which was contrary to *the old* Canon of the Apoſtles. I omit that there is nothing of this matter in the 22. *Chapter*, but in the 23. of *Sozomene*: nothing in the eight chapter of *Socrates*, but in the eleuenth: which beſide your ſpirit of ſlumber, that the Lord hath caſt vpon you, in alledging that for you which is cleane againſt you: argueth your great negligence in ſo great affaires.

Cap. 17.

Tom. 2. Concil. Synod. Conſtantinop. 6. cap. 13.

Matth. 19. Heb. 13.

In the end they adde, that *it is moſt plaine, that there was neuer authenticall example of any that married after holy orders.* If there were not, that is not to the purpoſe of maintaining: that Miniſters ought not to be ſeuered from their wiues, which they had before their miniſtery: which is the matter that you here vndertake to vphold. But ſpeake, to whom is this *moſt plain?* to you and your likes, to whom rough is plaine, and plain is rough. For you haue not plained it yet, either by any commandement out of the Scripture, or by any Canons out of the Councels, by any other antiquity, or finally by the tract and vſage of the Church, conſidering that there are found, that haue married after their entrance into the Miniſterie. But you reply, that there is no *authenticall example.* What do you eſteeme (I beſeech you) *authenticall?* is it not authenticall that is confirmed by authority of the Scripture, that is approued by the example of godly and learned men: Finally, that is ſet forth with the commendation of famous men in the elder Church. I know your meaning, that it is not authenticall, becauſe ſuch light and greene heads, as you are, do not authoriſe it. Howbeit, if you look in the writings of the famous learned man M. *Iewel:* you ſhall find proued againſt all the vain and idle ſhifts of M. *Harding*, that *Enpſychius*, a Biſhop and Martyr, married a wife after hee was made Biſhop, and little before hee was made martyr, which thing to haue been done of many moe, it may appeare by the lawes and cuſtomes which the elder Churches vſed in that behalfe. For Pope *Stephen* himſelfe witneſſeth, that the cuſtome of the Eaſterne Churches was diuers from the Romiſh. For (ſaith he) *their Prieſts, Deacons, and Subdeacons are ioyned in marriage, but ours are not.* The Ancyran Councell, which is more ancient then the great Councell of Nice, decreed, that if a Deacon entring into his Miniſtery, did before proteſt vnto the Biſhop, of his unability to remain ſingle: if the ſame after married a wife, that he ſhould not be put from his miniſtery. It was decreed alſo by an occidentall Synod, holden in the Citie of Rome, about the yeare 465. that a Prieſt ought to take a virgin to wife, and not a widow, nor a diuorced woman. Both which Councels leaue ſome liberty of marrying, euen when they were already entred into the miniſtery. Now ſeeing they kept their wiues, (as hath been ſhewed out of *Epiphanius*) contrary to the Canon: it is

In the defence of his Apology, part. 2. cap. 8. diu. 1.

Tom. prim. Concil.

like

like, that when there was not the same restraint, they did multiply their marriages. Last of all your own Gratian sheweth, that not onely amongst the Easterne Churches, but euen the Westerne also, the Priests had sonnes in marriage which were made cheife Bishops. *In decret. distinct. 56. cap. Cenomanneſem & dist. eadem cap. Osius.*

RHEM. 5. [22 *Let the dead.*] By this we see, that not onely no worldly or carnall respect, but no other laudable duety towards our parents, ought to stay us from following Christ, and chosing a life of greater perfection.

CARTVV. 5. [22 *Let the dead.*] This is true in seruing the Lord after that sort that hee hath commanded, and especially in the Ministery of the Gospell. But to warrant your unnaturall and violent rendings of children from their parents bosomes, and seruants from their maisters feet, to draw them into your Cloisters, for which cause you bring it, it maketh nothing. For if these vowes were lawfull, as they are rash and ungodly, yet ought they not to bee made without consent of those under whose obedience they liue that make them: as *Moses* doth plainely and precisely teach. And seeing the Iesuites themselues otherwhere confesse, that this vow is but a counsell and not a commandement: it is maruaile how they should haue so small iudgement, as not to know that the commandement of obedience unto parents, ought to bee preferred to a counsell, and necessary duties to be set before those that are voluntarie. *Numb. 30. 3. 4.*

RHEM. 6. [26 *Hee commanded.*] The Church (heere signified by the boate or ship) and Catholikes, are often tossed with stormes of persecution, but Christ who seemed to sleepe in the meane time, by the Churches prayers awaketh, and maketh a calme.

CARTVV. 6. [26 *Hee commanded.*] The Arke of *Noe*, signifieth the Church, and is a figure thereof: but that the boat should signifie it, wee neuer remember: You if you be of better memory, I pray you tell us. Wee deny not but that the Church, may not unfitly bee compared with the boat: but it is one thing to bee compared unto it, and another to signifie it, or to bee a figure of it.

CHAP. IX.

The Maisters of the Iewes he confuteth both with reasons and myracles: 2 desending his remitting of sinnes, 9 his eating with sinners, 14 and his condescending to his weake Disciples vntill he haue made them stronger. 18 Shewing also in two myracles, the order of his providence about the Iewes or Gentiles, leauing the one when he called the other. 27 he cureth two blind men, and one possessed. 35 And hauing with so many myracles together confuted his ennemies, and yet they worse and worse, vpon pittie toward the people, he thinketh of sending true pastors vnto them.

The Gospell vpon the 18. Sunday after Pentecost. Mark. 2. 3. Luk. 5. 18.

AND entring into a boate, he passed ouer the water, and came into his owne citie.

2 And * behold they brought to him one sicke of the palsey lying in bed: And IESVS ‡ seeing their faith, said to the sick of the palsey, Haue a good heart sonne, thy sinnes are forgiuen thee.

‡ Wee see that the faith of one helpeth to obtaine for another.

3 And behold certain of the Scribes said within themselues, | He blasphemeth.

4 And IESVS seeing their thoughts, said. VVherefore thinke you euill in your hearts?

5 VVhether is easier, to say, thy sinnes are forgiuen thee: or to say, Arise and walke?

6 But that you may know that the | Sonne of man hath power in earth to forgiue sinnes, (then sayd he to the sicke of the palsey,) Arise take vp thy bed, and go into thy house:

7 And he arose, and went into his house.

8 And the multitudes seeing it, were afraide, and † glorified God that gaue such power to men. ☞

The Gospell vpon S. Matthewes day. Mar. 2. 14. Luk. 5. 27.

9 And * when IESVS passed forth from thence, hee saw a man sitting in the custome house, named Matthew: And he saith to him; Folow me. And he arose vp, and folowed him.

10 And it came to passe as he was sitting at meate in the house, behold many Publicans and sinners came, & sate down with IESVS and his Disciples.

11 And the Pharisees seing it, said to his Disciples: why doth your master eate with Publicans and sinners?

12 But IESVS hearing it, sayd: They that are in health, need not a phisition, but they that are ill at ease.

13 But go your wayes and learne what it is, *I will mercie, and not sacrifice.* For I am not come to call the iust, but sinners. ☞ *Osee 6. 6.*

14 Then * came to him the Disciples of Iohn, saying, why doe we and the Pharisees | fast often, but thy Disciples do not fast? *Mar. 2. 18. Luk. 5. 33.*

15 And IESVS sayd to them, Can the children of the bridegrome mourne, as long as the bridegrome is with them? But the dayes will come when the bridegrome shall be taken away from them, and then they shall fast.

16 And no body putteth a peece of raw cloth to an old garment. For he taketh away the peeceing thereof from the garment and there is made a greater rent.

17 Neither doe they put | new wine into old bottels. Otherwise the bottels break & the wine runneth out, and the bottels perish. But new wine they put into new bottels: and both are preserued together.

The Gospell vpon the 25. Sunday after Pentecost. Mar. 5. 22. Luk. 8. 41.

18 * As hee was speaking this vnto them, behold a certaine Gouernour approched, and adored him saying, Lord my daughter is euen now dead: but come, lay thy hand vpon her, and she shall liue.

19 And IESVS rising vp followed, him, and his Disciples.

20 And behold a woman which was troubled with an issue of blood | twelue yeeres came behind him, and touched the hemme

hemme of his garment.

21 For she said within her selfe, If I shall | touch onely his garment: I shall be safe.

22 But IESVS turning and seeing her, said, Haue a good heart, daughter, ‡ thy faith hath made thee safe. And the woman became whole from that houre.

23 And when IESVS was come into the house of the Gouernour, and saw minstrels and the multitude keeping a sturre.

24 He said, Depart: for the wench is not dead, but sleepeth. And they laughed him to skorne.

25 And when the multitude was put forth, he entred in, and held her hand. And the maid arose.

26 And this bruit went forth into all that countrey.

27 And as IESVS passed forth from thence, there followed him two blind men crying and saying, Haue mercie on vs: O sonne of Dauid.

28 And when he was come to the house, the blind came to him. And IESVS sayth to them, | Do you beleeue that I can doe this vnto you? They say to him, Yea Lord.

29 Then hee touched their eyes, saying, According to your faith, be it done to you.

30 And their eyes were opened, & IESVS threatned them saing, See that no man know it.

31 But they went foorth, and bruited him in all that countrey.

32 And when they were gone forth, * behold they brought him a dumbe man, possessed with a deuil. *Mat.12.22.*

33 And after the deuil was cast out, the dumbe man spake, and the multitude marueiled, saying, Neuer was the like seene in Israel.

34 But the * Pharisees said ‡. In the prince of deuils he casteth out deuils. *Mat.12.24.*

35 And IESVS went about all the cities, & townes teaching in their Synagogues and preaching the Gospell of the Kingdome, and curing diseases, and euery infirmitie.

36 And seeing the multitudes, he pitied them: because they were vexed, & lay like sheepe that haue not a sheepheard.

37 Then he sayth to his Disciples, The haruest surely is great, but the workmen are few.

38 | Pray therfore the Lord of the haruest, that he send foorth workmen into his haruest.

MARGINALL NOTES.

RHEM. 1. [1 *Seeing their faith.*] Wee see that the faith of one helpeth to obtaine for another. *Abat. 2.*

Chryſ. vpon this place. Dionyſ. Carth. vpon this place.

CARTVV. 1. [2 *Seeing their faith.*] It is true, so farre as it moueth to pray for other. But euery man is saued by his own faith: although a man may come to obtaine faith at the earnest suite of him that is already faithfull. Howbeit it appeareth, by the circumstance of the palsey man, who suffered himselfe to bee carried up and downe, and by the forgiuenesse of sinnes; which our Sauiour Christ pronounceth to appertaine unto him, that hee himselfe beleeued, and is included in the number of them whose faith the Euangelist affirmeth, to haue beene seene of our Sauiour Christ: which thing both *Chrysostom* and your own Monke confesseth.

RHEM. 2. [15 *Then they shall.*] Christ signifieth that the Church shall vse fasting daies after his Ascension. *Epiph. in Comp. fid. Cath. Aug. Ep 80.* *Popish fasting daies*

FVLKE. 15. Neither *Epiphanius* nor *Augustine*, speake of Popish fasting daies, which consist in abstinence from flesh: But *Epiphanius* saith, the Apostles appointed the Wednesday and Friday to bee fasting daies, (how truely, let the Papists themselues iudge) and that on those daies, the fasting was appointed untill the ninth houre of the day, which is three houres before night. *Augustine Epist. 86.* acknowledgeth fasting, but no certaine fasting daies otherwise then the custome of euery Church required, according to the answer of *S. Ambrose* made unto him concerning fasting on Saturday, which was obserued at Rome, but not at Millaine.

RHEM. 2 [22. *Thy faith hath.*] Loe her deuotion to the hemme of his garment, was not superstition, but a token of greater faith, so the deuoute touching of holy Reliques. *Superstitious touching of Reliques.*

FVLKE. 22 Shee had no deuotion to the hemme of his garment, but becausse shee was kept off by the preasse, so that she could not come neere to desire his aide, as others did, she said within her selfe: *If I shall but onely touch the hemme of his garment, &c.* But the Popish touching of Reliques, which neither haue any vertue in them, nor any promise of God annexed to the touching of them, for health either of body or soule, cannot be excused from superstition. And this is a very blunt comparison of reliques of dead men with the presence of the Sonne of God: Who was willing to shew his diuine power by his Word onely, or by outward signes of touching with his hand, or touching his garment, or annointing with oile, or making of clay with his spittle, and such like: as it pleased him in healing mens bodies. By what word of God are wee certified that hee will do the like, yea grant spirituall holinesse, by touch of reliques? if we haue not Gods word, what faith can wee haue, but a superstitious credulitie. *Mat. 14.36 Mark. 6.13 Iohn 6.9.*

RHEM. 4. [34 *In the Prince.*] In the like manner say the heretickes, calling all miracles done in the Catholicke Church, the lying signes of Antichrist.

CARTVV. [34 *In the Prince.*] When I pray you, hath it euer beene heard of, that your Idols did euer restore a man to his speech: they are able to make a man speechlesse if they fall upon his head: but that they giue speech, which are themselues dumbe, you hardly perswade

any, but such as in a meere dotage will beleeue any thing.

ANNOTATIONS. CHAP. IX.

RHEM. 1 [3. *He blasphemeth.*] When the Iewes heard Christ remit sins, they charged him with blasphemy, as Heretickes now charge his Priests of the new Testament, for that they remit sinnes, to whom it is said, *Whose sins you shall forgiue, they are forgiuen, &c. Iohn 20.*

RHEM. [5. *Whether is easier.*] The faithlesse Iewes thought (as Heretikes now adayes) that to forgiue sinnes was so proper to God, that it could not bee communicated vnto man: but Christ sheweth, that as to worke miracles is otherwise proper to God onely, and yet this power is communicated to men, so also to forgiue sins. *Men haue power to forgiue sins.*

Rom. 4. Ierom. 31. CARTVV. 1. [3. & 5. *He blasphemeth.*] It belongeth to him to forgiue sinnes, to whom it appertaineth to iustifie the wicked, and to write the diuine Lawes in the hearts of the elect. But neither of these can any man or Angell doe, but God alone. Whereupon the Lord giueth this Esay. 43. testimony vnto himselfe, *That it is I, it is I, that forgiue sinnes*, by repetition of the Pronoune, he declareth that none else can do it but he. Wherefore our Sauiour Christ to proue himselfe God, doth speake in this sort. And the Scribes, seeing that our Sauiour Christ at the first sight of the man, without the ordinary triall of his faith, without asking after his repentance, and without requiring any confession of his sinnes, pronounced so confidently that his sins were forgiuen: did so far well conclude, that our Sau. Christ chalenged, that w^ch was proper vnto God alone. Therein was their sinne, that they acknowledged him not to be the eternall God. And if any other Tertul. aduers. Marci. lib 4. Hilar. in 8. Mat. Chrysost. in 1. Cor. Hō. 39. &c. in 2 Cor. Hō. 8 Ministers in the world should haue after this sort pronounced, that a mans sinnes are forgiuen: they might worthily haue cried blasphemy. This our Sauiour confirmeth himselfe, by comparison of the like. For it is the property of God alone, by his onely commandement to giue health. Seeing therefore by his onely commandement he restored health: he concludeth, that he hath also diuine power to forgiue sins. And this doctrine, that God alone forgiueth sin, might be confirmed by infinite testimonies of antiquity. Howbeit the euidence of the cause is such, as is content with a few; especially seeing the modester Papists do confesse euen vpon this place, that it belongeth onely to God to forgiue sinne.

RHEM. 2. [6. *The Sonne of man in earth*] Christ had power to remit sinnes, and often executed the same, not onely as he was God, but also as he was a man, because he was head of the Church, and our chiefe Bishop and Priest according to his manhood, in respect whereof all power was giuen him in heauen and in earth, *Math. 28. 18.*

Esay. 48. 11 CARTVV. 2. [6. *The Sonne of man in earth.*] Vpon the former discourse it is cleare, how grossely the Iesuites fall in this place: for here it is true that the Prophet saith, *I will not giue my glory to another.* Seeing therefore the humanity of our Sauiour Christ is another thing from his diuine nature: it cannot be that the forgiuing of sinnes, which is proper vnto God, can bee communicated with his humane nature, that as he is man he should forgiue sinnes. This is confirmed, Luc. 23. in that our Sauiour Christ prayeth his father for forgiuenesse of sinnes, in behalfe of his persecutors: in that the miracles, which are written to haue been done of our Sau. Christ, are therefore Iohn 20. written that wee might beleeue that he is the son of God; which they cannot doe, if our Sa. Christ according to his manhood, should haue wrought th^e. And it is too great dotage in the Iesuits of this age, that of that *the Sonne of man hath power to forgiue sinnes*: they conclude, that hee hath it as he is sonne of man. For by the same reason they might conclude, that forsomuch as God shed his blood, and was crucified, therefore he shed his bloud, and was crucified, as God: where- Acts 20. as through the vnitie of the two natures into one person, it is truly said of whole Christ, that is 1 Cor. 2. 8. proper vnto either of the natures; w^ch cannot be verified of the natures themselues, no further then their naturall properties will feare. And out of this puddle the Iesuites haue set forth another vnsauory opinion, that Christ is our head and Priest according to his manhood. For there is no naked and bare creature able to beare the wrath of God: nor able to bee a middle person to compound the oddes, that through sinne is betweene God and man. Hereupon the Apostle speaking of 2 Cor. 5. the whole office of Christs Priesthood, saith, *That God was in Christ, reconciling the world vnto him-* Heb. 7. *selfe.* And therfore he is said to be the true *Melchisedeck*, which hath neither beginning nor ending. Seeing therefore to beare a figure of Christs Priesthood, it was necessary to haue a shadow of eternity: it must follow, that the truth of the shadow is necessarily incident to the truth of the Priesthood. Of this Priesthood there being two parts, one of teaching the secrets of God, common with the Leuits and Prophets, the other proper vnto the Priests alone, of offering and intercession. Touching them all, it is (if need were) easie to be shewed, that all were, and are perfor- Iob. 1. 18. med of Christ, not onely as he is man, but as he is God. Of his teaching office it is said, that *no* Mat. 11. 27. *man hath seene* GOD *at any time, but the onely begotten Sonne, which is in the bosome of his Father, hee hath declared him.* And for his sacrifice, which he hath once onely made, he offered it vp Heb. 9. 14 vnto God by the eternall spirit. And touching his intercession it is said, that where the Law ap- Heb. 7. 25, pointed men: the word of oath, which came after the Law, appoynteth the sonne, which is conse- 26, 27, 28. crate for euer. Neither doth the power, which he affirmeth to haue been giuen him in heauen and earth, proue that whatsoeuer he doth in the office of his Priesthood, is done as he is man. For the Godhead it selfe being giuen to the man Christ: all must needs be giuen, with all whatsoeuer he hath, but not in the right of the nature of man. Howbeit the things that he according to his power executed, were done according as the properties of euery nature doth require. For notwithstanding this power giuen to Christ, his humane nature did not raise it selfe, but was raised by his diuine nature. Neither did his humane nature giue the holy Spirit, but his diuine onely. Now therefore (Iesuits) heare your iudgement out of the Councels: *Whosoeuer attributeth to one of the natures of* Rom. 1. 4. *Christ, that which belongeth vnto the whole person, is accursed.* Dō. 2. 17.

RHEM. 3. [8. *Glorified.*] The [a] faithfull people did glorifie God that gaue such power to men

[a] Tō. 1. con. Ephes. sub Cælestino papa cap. 4 & 21 Com. Con. Lateran. sub Martino papa.

men for to remit sinnes and to do miracles, knowing that that which God committeth to men, is not to his derogation, but to his glory, himselfe onely being still the principall worker of that effect, men being onely his ministers, substitutes, and working vnder him and by his commission and authoritie.

CARTVV. 5. (8. *Glorified.*) These are they that chalenge to themselues so sharpe an insight of the Scripture: and yet see not that the people, misled of their guides, do speak this unadvisedly. They had indeed simple hearts, where the Scribes had malicious. And it was true that God had giuen that power to Christ true man. But as their teachers maliciously, so they rudely esteemed of our Sauiour Christ, as of a bare man. Wherefore they darkened his glorious worke, whilest they esteemed it no other, then such a one as God doth effect by a meere man.

RHEM. 4. [8. *To men.*] Not onely Christ as he was man, had this power to forgiue sins, but by him and from him the Apostles, & consequently Priests. Mat. 28. *All power is giuen me*, Math. 18. *Whatsoeuer you shal loose in earth shal be loosed in heauen*, Ioan. 20. *Whose sins you shal forgiue, they are forgiuē.*

CARTVV. 4. [8. *To men*] The power which our Sauiour Christ communicateth with the Ministers in the places alledged, is the exercise of the preaching of the word, which is through the working of the Spirit, mightie to conuert those that are appointed to life. Where seeing men do lay hold by faith; the Ministers not able to giue faith, cannot carry remission of sinnes in their sleeues, to giue it to whom they list, and vpon whomsoeuer they pronounce the words of forgiuenesse. Wherfore our Sauiour Christ saith, that the peace of the Apostles shall returne unto themselues so oft as it is giuen unto them that are vnworthy to receiue it. So then it is in the power that the ministers haue, as with the husbandman, who albeit he plant and water, yet he must looke for his increase from heauen. This restraint of their power is further confirmed by the charge that God giueth against the teachers: proclaiming life to those to whom death belonged, and contrariwise death to those to whom life appertained. Last of all, Antiquity giueth her voyce vnto it. And first the Councell which affirmeth, *that the Ministers cannot loose before God hath loosed*, as the Apostles vndid Lazarus, after he had been raised up by our Sauiour Christ. Further, that the Bishops are taunted of *Ierom, that through ignorance of the place* (I will giue the keyes of heauen) *tooke vnto them the arrogancie of the Phariſes, for condemning the innocent, and loosing the guiltie: when as with God is regarded, not the iudgement of the Priest, but the life of the persons that be guiltie.* In Augustines tenth Tome, the booke here quoted, affirmeth, that *God hauing committed the office of Baptisme to many, reserued to himselfe alone the power*, that is, *to forgiue sins*. And (saith *Augustine* upon this) *that he gaue the Ministery of Baptisme to his seruants, but reserued the power thereof to himselfe: that the Minister exerciseth the right of no power*, to wit, *in forgiuing of sinnes.*

Acts 26. *2 Cor. 10.* *Mat. 10.* *1. Cor. 4* *Ier. 23. 17.* *Tom. 3. Cō. Aquisgra. cap. 37.* *Hieron. in Math. 16.* *August. de scala paradisi, Idem in Iob, vsu. 5.*

RHEM. 5. [13. *Not sacrifice.*] These are the words of the Prophet, who spake them euen then when sacrifices were offered by Gods commandement: so that it maketh not against sacrifice, but he saith that sacrifice onely without mercie and charitie, and generally with mortall sin, is not acceptable. The Iewes offered their sacrifices duely, but in the meane time they had no pittie nor mercie on their brethren: that is it which God misliketh. *Eternall sacrifice.*

CARTVV. 5. [*ver.* 13. 5]

RHEM. 6. [14. *Fast often.*] By the often fasting of his Disciples, wee may easily gather that he appointed them a prescript manner of fasting: as it is certaine he taught them a forme of prayer. Luc. 5. and 11. *Fasting.*

CARTVV. 6. [14 *Fast often.*] Who taught you this logique? or what knot haue *often*, and *set or prescript* fastes one with another, that they must needs either stand or fall together. The contrarie rather is like, That because they were often, therefore they were not prescript nor set: seeing the Lord that in times past prescribed a set fast vnto his people, prescribed it but once a yeare. And it is no lesse ridiculous, that therefore *Iohn* had *prescribed a forme of fast, because hee prescribed a forme of prayer*: as if the one could not bee without the other. Considering that our Sauiour Christ, which prescribed a forme of prayer, is neuer to haue done the like in fast. Neither needed hee, seeing the forme thereof is described in the Law: excepting onely the time, which (setting apart one onely day) being left euen under the schoolemaster ship of the Law, unto the Church to appoint, according to the occurrence of the calamities, and other affaires of the Church: ought much more in the time of the Gospell) which is freer from this yoke of obseruance of daies, then that time was) to bee loose from the bond of a prescript time, which reason standeth up likewise against the prescript forme of fasting, imagined to bee giuen of *Iohn*. Beside that, it is without all controuersie, that *Iohn* went about to conforme his Disciples, to the Disciples of Christ, and not to traine them up in such exercises (especially corporall) as might (through a difference in their manner of life) make them further of from Christs Disciples. Neither was *Iohn* so euilll instructed, as to impose upon his Disciples, weaker then our Sauiours Disciples, and not so well taught as his were, a more straighter kinde of discipline, then our Sauiour would lay upon his. Neither was hee ignorant, that his Disciples either were, or ought to haue beene, the friends of the Bridegroome, for whom fasting was not fit during the time of his presence amongst them: Therefore that *Iohns* Disciples fasted often, that did they not by any prescript of *Iohn*, but (by all likelyhood) through a disordered zeale, of an unadvised imitation of their Maister: whose whole life being a kinde of fasting, in regard whereof it is said, that *hee came neither eating nor drinking*: they also thought it good, in some sort to follow him. *Luc. 16. 34* *Mat. 11.*

RHEM. 7. [17. *New wine.*] But this new wine, he doth plainely heere signifie fasting and the straiter kind of life: by the old bottels, them that cannot away therewith.

CARTVV. 7. [17 *New wine.*] Heere Christs Disciples, which hee defended against the quarellous charges of the Phariſes, as defectiue in the exercise of fasting, are by this new kinde of Phariſees recharged againe: whilst, as old casque, they accused to bee unpatient of fasting, as it were of new must; Which accusation, is so much the more unworthy by it as is

them, whose fast is fulnesse, and whose abstinence is in the use of no delicacies, then are used in many sober feasts, Whereas the meaning of our Sauiour Christ is nothing else then to shew, that the Disciples hauing want of nothing, nor hurt of no man, but for a time easily and demtily entreated of our Sauiour Christ; the fast was not so fit, which is used either upon some calamity, or some speciall thing whereof men haue need, and that there ought to be a certaine conuenience betweene this corporall exercise, and the estate of the persons that use it.

RHEM. 8. [19. *Twelue yeeres.*] This woman a Gentile had her disease 12 yeares and the gouernours daughter a Iewe (which is heere raised to life) was twelue yeeres old, *Luc.* 8. Marke then the allegorie hereof in the Iewes and Gentiles. As that woman fell sicke when the wench was borne, so the Gentiles went their waies into idolatrie, when the Iewes in Abraham beleeued. Againe, as Christ heere went to raise the wench, and by the way the woman was first healed, and then the wench reuiued: so Christ came to the Iewes, but the Gentiles beleeued first and were saued, and in the ende the Iewes shall beleeue also. *Hierom. in Mat.*

CARTVV. 8, [19 *Twelue yeares.*] It is first false that this woman was a Gentile, neither hauing testimony of truth, nor of *Ierome*, And might be manifoldly confuted, if it were worth the confutation. Secondly, the Allegorie where a plaine sense is offered, is needlesse, to speake (for *Ieromes* sake) as mildely as may bee. And if wee well remember by *Ieromes* own saying, it is all one as to seeke a knot in a rush, or a knob in a steele stone, howsoeuer he say so or no, it is a sense which neuer entred into the Lords heart.

RHEM. 9. [21. *Touch onely.*] Not onely Christs words, but his garment and touch thereof or any thing to him belonging might doe and did miracles, force proceeding from his holy person to them. Yea this woman returning home * set vp an Image of Christ, for memorie of this benefit & the hem of the same Image did also miracles. This Image *Iulia* the Apostata threw down, and set vp his own in stead thereof, which was immediatly destroyed by fire from heauen. But the Image of Christ broken in pieces by the heathen, the Christians afterward gathering the pieces together; placed it in the Church where it was (as Sozomenus writeth) vnto his time.

Reliques and Images. Euseb. lib. 7, c. 14. hist.

Lib. 5. c. 20

CARTVV. 9. [21 *Touch onely.*] The Lord out of all question, useth a marueilous bountifull hand in bestowing his Spirit: for hee poureth it upon all flesh; men and women, old and yong, masters and seruants: But that hee is so prodigall of his blessed Spirit, as to bestow it upon old raggs and cloutes. wee could neuer learne, but of our new maisters, which sit in the chaire of their owne inuentions: And by how much it is an vnspeakeable humility of the Lord to let downe his glorious spirit into so base cottages, as are the bodies and soules of men: by so much more is the pride of these presumptuous spirits that will pull it downe lower; euen to the least ragge wherewith the nakednesse of the godly hath beene couered. Which if it were not to put a new peece into an old garment, I know not what is. Whereof there is no ground, for the text witnesseth precisely that vertue came out of Christ, not out of the garment, And seeing that the faith of this woman drew it, faith being fastned upon Christ and not upon the garment, the vertue must necessarily come from him, and not from it: And this vertue comming from Christ, passed immediately into the body of the woman, and not first into the garment, and then by the garment into her body. For if it had bene in the garment, it would haue had some effect in others that touched it, amongst whom it was likely there were some, that were troubled with that, or the like disease. And although this vertue of healing were in the garment of our Sauiour Christ, which besides the impiety) is too grosse an errour, imagining a passage of the Spirit from one place to another, and from one subiect to another: yet it followeth not, that it is so in other mens garments, especially when they bee dead: much lesse, that the skirt of an image of stone, &c. should haue such a vertue. But what a fabulous story this is, let it be a little considered. Howbeit first of all. let us grant that there was an image of Christ in that Towne, seeing *Eusebius* affirmeth that hee saw it: But to beleeue that it was erected by that woman, set before her dore, and famous by so great miracles: I thinke if *Pythagoras* himselfe had said it, yet would not his scholers (which had seruilely apprentised their iudgements unto his sayings) haue beleeued it. For first of all it tendeth to the cracking of the credite of the Euangelists, which make no mention of this miracle, greater (if it were true) then that which they write of: considering that heere the hemme of the image, had power to heale, not one, but all manner of diseases: and not it onely; but the herbe that grew underneath it. Where it is to bee marked, what great force this vertue hath, being (as leauen) hidden in an image, from which it creepeth to the skirt, from the skirt it getteth into the herbe, from the herbe into the bodies of the sicke. Certainely being communicated with the Apostles, whose Ministery the Lord would magnifie aboue all other Ministeries in the world: It had not been so large a spread, as here is imagined, for it neuer passed from them, but by one middle onely between them. and those which were partakers of it: as by handkerchers and partlettes, that being taken from the bodies of the Apostles, and applyed, healed the diseased persons: And that in token of the wonderfull vertue, wherewith from heauen (and not either from the Apostles, or from the handkerchers) the Lord accompanied their Ministery. But heere an image is found, that hath stained it. And when it is said, that it was set up before the womans dores: it seemeth that it was cleane forgotten, that the Iewes could abide no image set up in the worship of God, much lesse the image of our Sauiour, whose own person they did (for the generall state) deadly hate. And if this woman were a Gentile as they falsely say, the likelyhood is as small, that the Gentiles at that time would beare the image of our Sauiour Christ. *After it was broken.* Heere I looked that that which had healed so many other should heale it selfe. But it may bee that the skirt wherein the chiefe vertue lay was cleane gone: Therefore the Church taketh it to surgerie, and putteth it together: which would haue beene hard for it to haue done, if the barborous heathen had dealt so dispitefully with the dead image of Christ, as you haue done with the liuely images and members of his body. Now hauing recouered it,

Ioel. 2. Acts 2.

Acts 19. 12.

they

they set it in the Church. Belike there was neuer an *Epiphanius* aliue: for hee would not haue let so much as the image of Christ to haue had any seate there. Erected up in the Church, what doth it: it worketh no more miracles, yet one would thinke that being set in a more honorable place, it would haue beene more fruitfull then it was before. If therefore wee beleeue this story the common streetes are fitter places for images then the Churches. Now out of *Eusebius* it is to be obserued, that testifying that hee saw this image, testifieth nothing of the truth of the miracles ascribed unto it. Secondly, hee referreth the counsell of making this image, not unto the Scripture, and the custome of the Church, but unto the *custome of prophane men*. Last of all, there is not a word of any worship done to it: Although it bee reported, to haue beene so famous by miracles, which is the cheife point the Iesuites would insinuate. Rather hee noteth plainely, that it was made and erected for another end: namely, in imitation of the heathen, to declare her affection towards our Sauiour whom shee loued: euen as the heathen haue counterfeits of those persons, whom they had in in price. Yet who can let the Iesuites in their marginall note, to proclaime as it were by sound of Trumpet their own shame: which let the Diuine worship fall lower then the heathen did, that worshipped the creeping beastes, when as the Apostles, which were the noblest temples of the holy Ghost that euer were, and vessels of the greatest receit of his graces, would not suffer themselues by kneeling unto them, to bee worshipped. *Acts* 10. 14.

RHEM. 10. [28. *Doe you beleeue that I can.*] Wee see heere that to the corporall healing of these men he requireth onely this faith, that he is able. Which faith is not sufficient to iustifie them. How then doe the Heretickes by this and the like places plead for their onely iustifying faith; *See the Annot, Mar.* 5.36.

CARTVV. 10. [28. *Doe you beleeue that I can*] The iustifying faith, whereby alone we are saued: beleeueth stedfastly the promises of God in such sort, as the Lord hath made them, wherefore in things belonging unto euerlasting life; it beleeueth that both God can, and will vndowtedly giue them, But in promises touching this life, (of which sort is this of recouering a lost sight:) it is enough to beleeue, that God can doe it, because hee hath not simplie declared, that he will doe it: but with this condition, if it be for his glorie, and our good, which if the Iesuites had not been ignorant of, they would neuer so sottishlie cauill against the sufficiencie of faith to saluation.

RHEM. 11. [38. *Pray therefore.*] Therefore doth the Church pray and fast in the Imberdayes, when holy Orders are giuen, that is, when workmen are prepared to be sent into the harueſt. *See Act.* 13.2,

CARTVV. 11. [38. *Pray therefore.*] Considering the great force that Ministers haue either to edifie and vphold the Church, if they be good, or to pull it up from the foundation, if they be for their gifts unable, it must needs pull all godly hearts vpon their knees, in prayer and fasting before the Lord, for a mercifull direction in that behalfe. Whereunto the consideration both of the Churches estate, by whose hands the Lord putteth on his, and of the parties themselues, that are to be chosen, ought greatly to whet vs. In the Church, and euen the sufficientest Ministers thereof, vpon whose foresight and triall they are recommended vnto that body of the Church, which is desolate of them: there is first a great remnant of ignorance, and of indiscretion, whereby they are not able so fully to see into mens gifts. Secondly, the minde being often lightned, yet the affection blinded with loue, hatred, feare, and such like, leadeth them from that which they haue rightly iudged. In the parties to be chosen there is often so great hypocrisie, as is very hardly discouered. Against all which dangers in the Ministery, the remedy being in the Lords hand, it is very conuenient that the Prayers which are made to obtaine it, should haue this helpe of fast to make it more earnest, and so to speed it before the throne of grace: whereby it is manifest, how fondly you haue appointed your *Imber fastes*, at certain set seasons in the yeare, as if all the Churches were destitute of Ministers, at those times of the yeare, more then at others: or that as the corporall so the spirituall harueſt, came at a certaine season of the yeare. Whereas our Sauiour Christ affirmeth, that the spirituall harueſt was ripe, when as yet there were foure moneths to the corporall harueſt. The spirituall harueſt therefore being at all seasons of the yeare, it is euident, that the harueſt should at all times of the yeare be sent out to that part of the Lords field that hath want of them. No maruell then, if your fasts being so disordered, you send forth swarmes of locusts, which in stead of inning the Lords corn into the barne of the Church, deuoure it. And as they were begotten by a fat fast, and by the leane prayers of full bellies: so are they of that greedy vnsatiablenesse, that hauing gotten the third part of the land into their hands, they were yet like vnto the leane kine, that were represented to *Pharoh* in his dream: wch hauing eaten vp the fat kine, yet remained they in as great desire of eating still, as if they had eating nothing at all. *Iob.* 4. *Gen.* 41.

CHAP. X.

He giueth to the twelue the power of Miracles, and so sendeth them to the lost sheepe of the Iewes, 5. with instructions accordingly: 10. And by occasion of the sending, foretelleth of the persecutions after his Ascension, arming them and all other against the same. 40. And also exhorting the people to harbour his seruants in such times of persecution.

AND hauing called his twelue Disciples together, *he gaue them | power ouer vncleane spirits, that they should cast them out, and should cure all manner of disease, and all manner of infirmitie. *Mark.* 3.13. 6.7. *Luk.* 6.13. 9.1.

2 And the names of the twelue Apostles be these: the | first Simon who is called Peter, and Andrew his brother,

3 Iames of Zebedee, and Iohn his brother, Philip and Bartholemew, Thomas & Matthew the Publican, and Iames of Alphæus, and Thaddæus,

4 Simon Cananæus, and Iudas Iscariot, who also betrayed him?

5 These twelue did IESVS sende: commanding them, saying, Into the way of the † Gentiles goe yee not, and into the cities of the Samaritanes enter ye not.

6 But go rather to the sheepe that are perished of the house of Israell.

7 And going preach, saying, That the kingdome of heauen is at hand.

8 Cure the sicke: raise the dead, clense the lepres, cast out deuils: gratis you haue receiued, gratis giue yee.

9 Doe not ‖ possesse gold, nor siluer, nor money in your purses:

10 Nor a scrip for the way neither two coates, neither shooes, neither rodde, for the workman is worthy of his meate.

11 And into whatsoeuer citie or town you shall enter, inquire who in it is worthy: and there tarie till you go forth.

12 And when ye enter into the house, salute it, saying, ‖ Peace be to this house.

13 And if so be that house be worthy, your peace shall come vpon it, but if it be not worthy: your peace shall returne to you.

14 And whosoeuer shall not receiue you, nor heare your words: going forth out of the house or the cittie ‖ shake out the dust from your feete.

15 Amen I say to you, it shall be ‖ more tolerable for the land of the Sodomits and Gomorrheans in the day of iudgement, then for that cittie,

16 Behold I sende you as sheepe in the middes of wolues. Be ye therefore †wise as serpents, and simple as doues.

17 And take heed of men. For they will deliuer you vp in Councels, and in their synagogs they will scourge you.

18 And to Presidents & ‖ to Kings shall you be ledde for my sake, in testimonie to them and the Gentiles.

19 But when they shall deliuer you vp, * take no thought how or what to speak, for it ‖ shall be giuen you in the houre what to speake.

20 For it is not you that speake, but the spirit of your father that speaketh in you.

21 * The brother also shall deliuer vp the brother to death, and the father the sonne: and the children shall rise vp against the parents, and shall worke their death.

22 And you shal be odious to all men for my name, but he that shall perseuere vnto the end, shall be saued. ☞

23 And when they shall persecute you in this citie, flee into an other. Amen I say to you, you shall not finish all the cities of Israel, till the sonne of man come.

24 *The Disciple is not aboue the maister, nor the seruant aboue his Lord. *Luk. 6.40.*

25 It sufficeth the disciple that he be as his maister: and the seruant as his Lord. If they haue called the goodman of the house Beel-zebub, ‖ how much more them of his household?

26 Therefore feare yee not them. For nothing is hid, that shall not be reuealed: and secret, that shall not be known.

27 That which I speake to you in the darke, speak ye in the light: and that which you heare in the eare, preach yee vpon the house tops.

28 And † feare ye not them that kill the body, and are not able to kill the soule: but rather feare him that can destroy both soule and body into hell. ☞

29 Are not two sparowes sold for a farthing: and not one of them shall fal vpon the ground without your father?

30 But your very heares of the head are all numbered.

31 Feare not therefore: better are you then many sparowes.

32 * Euery one therefore that shall ‖ confesse me before men, I also will confesse him before my father which is in heauen. *Mark. 8.38 Luk. 9.26. 12.8.*

33 But hee that shall deny me before men, I also will deny him before my father which is in heauen.

34 Doe not ye thinke * that I came to send peace into the earth: I came ‖ not to sende peace, but the sword.

35 For I came to separate * man against his father, and the daughter against her mother, & the daughter in law against her mother in law.

36 And a mans enemies, they of his own houshold,

37 He that loueth father or mother ‖ more then me, is not worthy of me: and he that loueth sonne or daughter aboue mee, is not worthy of me.

38 And he that taketh not his crosse, and followeth me, is not worthy of me.

39 He that hath found his life, shall lose it: and he that hath lost his life for me, shall finde it.

40 * He that receiueth you, receiueth me: and he that receiueth me: receiueth him that sent me. *Luk. 10.16*

41 He that receiueth a Prophet ‖ in the name of a Prophet, shall receiue the reward of a Prophet, and he that receiueth a † iust man in the name of a iust man shall receiue the reward of a iust man.

42 And * whosoeuer shall giue drinke to one of these litle ones a cup of cold water, onely in the name of a disciple, amen I say to you, he shall not lose his reward. ☞

** They haue here commission to preach onely in Israel: the time being not yet come to call the Gentiles.*

The Gospell upon the commemoration of S. Paul, Ian. 30.

† Wisedom and simplicity, both bee necessary in Preachers, Bishops and Priests.

Mar. 13. 11 Luk. 12.11

Luk. 21.16

The Gospell upō S. Athanasius day. May 2.

† A goodly comfort for Christians and Catholickes and all good men, in the persecutions of Turk, of heretickes, of all wicked men.

The Gospell upon a Martyrs day that is not a Bishop. Luk. 12.51 Mich. 7.6.

† The reward for harbouring and helping any blessed iust person suffering for his iustice and conscience. Mar. 9.41.

ANNOTATIONS CHAP. X.

RHEM. 1. [1. *Power.*] Miracles were so necessary to the confirmation of their doctrine beginning then to be preached, that not onely Christ himselfe did Miracles, but also he gaue to his Apostles power to do them.

CARTVV. 1. [1. *S.*]

RHEM. 2. [2. *First Simon*] Peter the first, not in calling, but in preheminence: for as S. Ambrose

Ambroſe ſaith in 2. Cor. 12.) *Andrew firſt followed our Sauiour before Peter: and yet the Primacie Andrew receiued not, but Peter.* Which preheminence of *S. Peter* aboue the other Apoſtles is ſo plainly ſignified in this word *Firſt*, by the iudgement euen of Hereticks, that *Beza*, notwithſtanding hee confeſſeth the conſent of all copies both Latine and Greeke, yet is not aſhamed to ſay, that he ſuſpecteth that this word was thruſt into the text by ſome fauourer of *Peters* Primacie. Whereby we haue alſo, that they care no more for the Greeke then for the Latine when it maketh againſt them: but at their pleaſure ſay that all is corrupted.

Peters primacy.

Beza in annot. Teſt. 1556.

CARTVV. 2 [2. *Firſt Simon.*] But that the Popes primacie had taken lodging in your heads before hand; there were many *Firſts*, in number, in order, in calling, in gifts, that might haue come ſitlier and trulier into your minds, then this *Firſt* of yours, which deſerueth to be laſt: whereof alſo your ſelues are the firſt interpreters. Whereas *Theophilact* doth affirme plainly, that he and *Andrew* are firſt named, becauſe they were firſt called; which although it bee not altogether true, conſidering that *Andrew* is therefore ioyned next him, becauſe he was coupled with him in the firſt embaſſage, wherein the twelue were ſent out by two and two: yet in that poynt it may be iuſtified, as touching *Peter*. For although he were not firſt called to be a diſciple of our Sauiour, wherein he was preuented by his brother *Andrew*: yet was he firſt noted and marked out by a new name for the Miniſtery of the Apoſtleſhip. For to him it was ſaid, that he ſhould be called *Cephas*, whereby a promiſe was made vnto him of the Miniſtery, before any like promiſe can bee ſhewed to haue been giuen vnto the reſidue. And *Cyprian* is alſo of this iudgement, that *Peter* was firſt called, which is the Popes iudgement alſo. Whereof if any will conclude that he had the preheminence of all the reſt, becauſe he was firſt appoynted to the Miniſtery: he may as well ſay, that *Paul* is inferiour to all the reſt of the Apoſtles, becauſe he was called after them; who proueth himſelfe to be inferiour to none of them in regard of his office of Apoſtleſhip, no not vnto *Peter*. And *Chryſoſtom* doth plainly declare, that in this recitall of their names, there was no regard had to their dignitie. And *Ambroſe* in the place alledged, doth vnderſtand ſuch a Primacie as is without ſuch preheminence, conſidering that he affirmeth that *Paul* was not inferiour to the Apoſtles before him, whereof *Peter* was one, which ſhall eaſily appeare by the diſcourſes following, of this queſtion of *Peters* primacie. Heere onely the Ieſuites ſhameleſſe forehead is to be ſeene, who affirme that M. *Beza ſuſpecteth corruption in this place*, who onely mouing the queſtion, leaueth it for other to conſider: and yet vttereth his own iudgement tending to the iuſtifying of the reteining of the word *Firſt*. And to this end, doth not onely retaine his reading, but confirmeth it: alledging the conſent of all copies; and not that onely, but alſo fenceth it againſt the euaſion of the enemy. For where it might be ſuſpected, becauſe his firſt hath neuer a ſecond following to anſwer vnto it, he bringeth two or three places whereby the ſame ſhould not appeare ſtrange.

Cyprian Epiſt. 71. ad Quintum. Greg. in Ezek. hō. 18. Chryſoſt. in Matth. hom. 3.

Theophilact. vpon this place.

Luke 10.

1 Ioh.

2. Cor. 11. 5 & 12. 11.

Gal. 2. 8. 9.

RHEM. 3. [9. *Do not poſſeſſe.*] Preachers may not carefully ſeeke after the ſuperfluities of this life, or any thing which may be an impediment to their function. And as for neceſſaries, they deſerue their temporall liuing at their hands for whom they labour ſpiritually.

CARTVV. 3. [9. S.]

RHEM. 4. [12. *Peace to this houſe*] As Chriſt himſelfe vſed theſe words, or this bleſſing often. *Peace be to you*, ſo here he biddeth his Apoſtles ſay the like to the houſe where they come: And ſo hath it been alwayes a moſt godly vſe of Biſhops * to giue their bleſſing where they come. Which bleſſing muſt needs be of great grace and profit, when none but worthy perſons (as here we read) might take good thereof: and when it is neuer loſt, but returneth to the giuer, when the other partie is not worthy of it. Among other ſpirituall benefites it taketh away veniall ſins, *Amb. in 9. Luc.*

Biſhops bleſſing. It remitteth veniall ſins.

* *Aug. de ciuit. l. 22. c. 8 Leo Imp. in vit. S. Chry. Socrat. lib. 6 c. 14.*

CARTVV. 4. [12. *Peace be to this houſe*] If all ſhould be *Biſhops* that giue this *Bleſſing*, all ſhould be Biſhops, it being the ſame in effect among the Iewes, that is with vs, *God bee heere and peace*, that is to ſay the common ſalutation that men vſe one to another, as it is to be ſeene by diuers teſtimonies of the Scripture. But awake for ſhame ye Ieſuites, and conſider how euill patrons you be of the Biſhops bleſſing. For if the Biſhops bleſſing bee grounded vpon this commandement, it ſhall agree vnto euery hedge prieſt of the Countrey, conſidering that the ſame commandement is giuen after vnto the 70 diſciples: whom you affirme to repreſent the Prieſts, as the twelue Apoſtles do the Biſhops. And to let paſſe that the Ieſuites vpon a bleſſing offered by the Apoſtles to a priuate houſe, argueth the Biſhops bleſſing to be offered vnto a whole Citie: that may not be omitted of the great weight they aſſigne to be in this bleſſing, for that it cannot bee communicated, but with the worthy, what marchandiſe is ſo vile, that theſe cunning fellowes cannot make their gain of. For if the Biſhops bleſſing had had force to haue done good euen vnto the wicked: then it ſhould in that regard haue been extolled vnto the ſky. Now it helps none but thoſe that are meet to receiue it: this alſo muſt ſerue to garniſh and ſet forth the vertue of it. Howbeit how great weight their bleſſing hath, themſelues haue ſet it down, when they ſay, *it taketh away veniall ſinne*, you ſay indeed, *amongſt other things*, but I ſuppoſe your meaning was, to ſet forth the greateſt effect that it had: which is not worth the comming out of a mans doore, when by knock of breaſt within the houſe, the veniall ſins fall ſtarke dead: well fare therefore a faithfull mans bleſſing by prayer, for it obtaineth remiſſion of all manner of ſinnes, and what other good things ſoeuer belong either to this life, or to the life to come, as often as he ſhall from his heart, and aduiſedly deſire peace at the hand of God for his fellow. The true Biſhop or Miniſter, for that he is the Embaſſador of peace, obtaineth it more largely for them eſpecially, to whom their ambaſſage doth pertaine, which is their meaning, that commend the Biſhops bleſſing, either of him alone, or of other godly ioyned with him, as the ſtory teſtifieth, alledged out of *Auguſtine*: for of the preciſe order of bleſſing vſed by the Popiſh Biſhops, neither he, nor the other haue a word. For that out of *Auguſtine* ſheweth how a Biſhop with others ioyning with him in prayer, and kneeling down in the Chamber of the ſicke, asked health for him. And the other of the

Looke Leo the Emperour in vita Chryſoſtomi.

Iudg. 9. 23. & 19. Pſal. 129. 8. 2 Ioh. 10. 11.

Look before. chap. 8. 23.

Biſhops

Biſhops of Conſtantinoples Bleſſing is a prayer which he cuſtomarily ſaid when he came to his place in the Church. As for *Ambroſe*, he neither ſpeaketh of veniall ſinne: And the forgiueneſſe of thoſe ſinnes he ſpeaketh of, he affirmeth to come rather by receiuing their preaching then their bleſſing.

Leo the Emperour vpon *Chryſoſtoms* life we haue not.

RHEM. 5. [14 *Shake of the duſt.*] To contemne the true Preachers, or not to receiue the truth preached, is a very damnable ſinne.

RHEM. 6. [15 *More tolerable.*] Heereby it is euident there bee degrees and differences of damnation in Hell fire according to mens deſerts. *Aug. lib 4. de Bapt. c. 19.*

RHEM. 7. [18 *Kings.*] In the beginning Kings and Emperours perſecuted the Church, that by the very death and bloud of Martyrs it ſhould grow more miraculouſly: Afterwards when the Emperours and Kings were themſelues become Chriſtians, they uſed their power for the Church, againſt infidels and hereticks. *Aug. ep. 48.*

CARTVV. 5. 6. 7. [*v.* 14. 15. 18. S.]

RHEM. 8 [19 *It ſhall bee giuen.*] This is verified euen at this preſent alſo, when many good Catholikes that haue no great learning, by their anſweres confound the aduerſaries.

CARTVV. 8. [19 *It ſhall bee giuen.*] This is true of the profeſſours of the Goſpell, of the which, from him that cleaueth wood, to her that draweth water, euery one haue anſwered unto your ſophiſticall Diuinity, with ſuch dexterity and readineſſe, that they aſtoniſhed you, and euidently ſhewed forth the truth of this and other promiſes, wherein it is ſaid, that (for knowledge) They *ſhould all bee as the Lords Prieſts.* As for your ſilly ſoules, wherewith I pray you ſhould they confound their aduerſaries, I ſuppoſing in anſwering to all queſtions and arguments wherewith they are urged; that they beleeue as the Church beleeueth, and that the Church beleeueth as they beleeue: for this is the common circle of their diuinity, wherein, in this one thing they are like unto ſheep, that they can ſonnd nothing but, bea, bea.

Eſay. 61. 6. & 66. 21.

RHEM. 9. [25 *How much more.*] No maruaile therefore if heretickes call Chriſts Vicar Anti-chriſt, when their fore-fathers the faithleſſe Iewes called Chriſt himſelfe Beelzebub.

CARTVV. 9. [25 *How much more.*] That you are the true ſucceſſours of the faithleſſe Iewes, it is euident, Becauſe euen as they fell away from Chriſt, in going about to eſtabliſh their own righteouſneſſe, ſo do you. That mike is not ſo like milke, as the Pope is Antichriſt, ſhall in place appeare.

Rom. 9. 31.

Confeſſing of Chriſt and his truth. Acts 9.

RHEM. 10. [32 *Confeſſe mee.*] See how Chriſt eſteemeth the open confeſſing of him, that is, of his truth in the Catholicke Church: for as when *Saul* perſecuted the Church, hee ſaid * himſelfe was perſecuted: ſo to confeſſe him, and his Church is all one. Contrariwiſe ſee how hee abhorreth them that deny him before men, which is not onely to deny any one little Article of the Catholike faith commended to us by the Church: but alſo to allow or conſent to hereſie by any meanes, as by ſubſcribing, comming to their ſeruice and Sermons, furthering them any way againſt Catholikes, and ſuch like.

CARTVV. 10. [*v.* 32 S.]

RHEM. 11. [34 *Not peace but ſword.*] Chriſt came to breake the peace of worldlings and ſinners: as when the ſonne beleeueth in him, and the father doth not: the wife is a Catholicke, and the husband is not. For to agree together in infidelity, hereſie, or any other ſin, is a naughty peace. This being the true meaning of Chriſts words, marke that the heretickes interprete this to maintaine their rebellions and troubles which their new Goſpell breedeth. *Beza in no. Teſt. an. 1565.*

CARTVV. 11. [34 *Not peace but ſword.*] It is maruaile that no man putteth a crowne upon your head, for ſo ſharpe and ſo learned an interpretation, as if the ſword and ſeparation, whereof the wicked take occaſion, went no further then to priuate families, or reached not to multitudes, Cities, Common-wealthes and Kingdomes: whereof they might haue read examples in great plenty: For by theſe words, as by an argument of the greater, our Sauiour ſheweth that there is no knot ſo ſtraight, nor ſo faſt, which the wicked upon occaſion of the Goſpell will not breake. And touching the godly defence of themſelues againſt the cruell tiranny of ſuch as would haue made hauocke of them: It hath ſuch proofe, and that by whole bookes written of their lawfull and duriſull defence, that the Ieſuites by theſe clamorous noiſes do but waſte their winde. Although (God bee prayſed) they were neuer yet found amongſt us, which haue drinched their Kings in a cup of deadly poyſon; none that euer poyſoned Emperour in the cup of the Lords Table, none that bound themſelues by oath to kill their *Perſecuting* Princes, much leſſe their gratious Soueraignes that haue uſed all clemencie to their graceleſſe Subiects, as you haue conſpired againſt yours. Beza hath no word of the maintenance of rebellion againſt Princes.

Ioh. 7. 10. Act. 14. 4. & 23. 7.

RHEM. 11. [37 *More then.*] No earthly things, nor duty to parents, wife, children, countrey, or to a mans own body and life, can bee any iuſt excuſe why a man ſhould do or feine himſelfe to do or beleeue any thing, againſt Chriſt, or the vnity, and faith of his Church.

CARTVV. 11. [*v.* 37 S.]

RHEM. 12. [41 *In the name.*] Reward for hoſpitalitie, and eſpecially for receiuing an holy perſon, as Prophet, Apoſtle, Biſhop, or Prieſt perſecuted for Chriſts ſake, for by receiuing of him in that reſpect as hee is ſuch a one, hee ſhall bee partaker of his merites, and bee rewarded as for ſuch a one: whereas on the contrary ſide, hee that receiueth an hereticke into his houſe and a falſe Preacher, doth communicate with his wicked workes. *Ep 2. Io.*

CARTVV. 12. [41 *In the name.*] Of the falſe concluſion of merites by reward: looke before, whereupon it is eaſie to bee underſtood, how unthankfull gueſts theſe Ieſuites are, that for their good cheere they receiue, thus mocke their hoaſtes: which in ſteed of dung they pay them with, would make them beleeue that they receiue gold. True it is, that as a nobleman (ha-

Vpon Matth. 5. 13.

uing

uing diuers degrees of ſeruants) alloweth board wages for them according to the quality and marke which they beare in his houſe: euen ſo, the Lord leauing no man unrewarded that giueth entertainement to the leaſt of his ſeruants doth much more bountifully deale with them that ſhall receiue the ſteward of his houſe, which is therefore propounded by our Sauiour Chriſt, to encourage men againſt the danger which (in ſuch times) they incurre rather by the receiuing of a Miniſter, then of a priuate man But ſeeing the hoaſt himſelfe is the Lords tenant, not for his houſe alone, but for all that hee doth poſſeſſe: the reward muſt needs bee of grace, and not of merite.

CHAP. XI.

Iohn Baptiſt in priſon alſo doing his diligence, ſendeth ſome of his diſciples to Chriſt: that as they heard, ſo they might alſo ſee his miracles with their eyes, 7 Afterward Chriſt declareth how worthy of credit Iohns teſtimony was: 16 and inueigheth againſt the Iewes, who with neither of their maners of life could be won: 20 no nor with Chriſts infinite miracles: 25 praiſing Gods wiſdom in this behalfe, 27 and calling to himſelfe all ſuch as feele their owne burdens.

AND it came to paſſe: when IESVS had done commanding his twelue Diſciples, he paſſed from thence, to teach and preach in their cities,

2 * And when Iohn had heard in priſon the works of Chriſt: ſending two of his diſciples: he ſaid to him. *The Goſpell on the 2 ſunday in Aduent.*

3 ‖ Art thou he that art to come, or look we for an other? Luc.7.18.

4 And IESVS making anſwer ſaid to them, Go and report to Iohn what you haue heard and ſeen,

5 * The blinde ſee, the lame walke, the lepers are made cleane: the deafe heare, the dead riſe againe, to the poore the Goſpel is preached: Iſa.35.5. 61.1.

6 And bleſſed is he that ſhall not be ſcandalized in me.

7 And when they went their way, IESVS began to ſay to the multitudes of Iohn, ‖ what went you out ‖ into the deſert to ſee? a reede ſhaken with the winde?

8 But what went you out to ſee? a man clothed in ſoft garments? Behold they that are clothed in ſoft garments, are in Kings houſes.

9 But what went you out to ſee? a Prophet? yea I tell you and more then a Prophet.

10 For this is he of whom it is written, *Beholde I ſende my angel before thy face, which ſhall prepare the way before thee.* ☞ Mal.3.1.

11 Amen I ſay to you, there hath not riſen among the borne of women a greater then Iohn the Baptiſt: yet he that is the leſſer in the kingdom of heauen, is greater then he.

12 And * from the dayes of Iohn the Baptiſt vntill now, the kingdom of heauen ſuffereth violence, and the violent beare it away. Luc.16.16

13 For all the Prophets and the Law prophecied vnto Iohn:

14 And if you will receiue it, he is * ‖ Elias that is for to come. Mal.4.5.

15 He that hath eares to heare, let him heare.

16 And * whereunto ſhall I eſteeme this generation to be like? It is like to children ſitting in the market place: which crying to their companions. Luc.7.32.

17 Say, we haue piped to you, and you haue not daunced: we haue lamented, and you haue not mourned.

18 For * Iohn came neither ‖ eating nor drinking: and they ſay, He hath a diuel. Mat.3.4.

19 The Sonne of man came eating and drinking, and they ſay, Beholde a man that is a glotten and a winedrinker, a friend of Publicans and ſinners. And wiſdom is iuſtified of her children.

20 Then * began he to vpbraide the cities, wherein were done the moſt of his miracles, for that they had not done penance. Luc.10.13

21 VVo be to the Corazain, wo be to thee Beth-ſaida: for if in Tyre and Sidon had been wrought the miracles that haue been wrought in you, they had done ‖ penance in heare-cloth and aſhes long agoe.

22 But neuertheleſſe, I ſay to you, it ſhall be more tollerable for Tyre & Sidon in the day of iudgement. then for you.

23 And thou Capharnaum, ſhalt thou be exalted vp to heauen? thou ſhalt come down euen vnto hell, for if in Sodom had been wrought the miracles that haue been wrought in thee, perhaps it had remained vnto this day.

24 But notwithſtanding I ſay to you, that it ſhall be more tollerable for the land of Sodom in the day of iudgment, then for thee:

25 At that time IESVS anſwered and ſaid, * I confeſſe to thee O Father Lord of heauen and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt reueiled them to ‖ little ones. *The Goſpell vpō S Matthias day Feb. 24. and vpō S. Francis day Octob. 4. and for many Martyrs.* Luc.10.21

26 Yea Father: for ſo hath it well pleaſed thee.

27 All things are deliuered me of my Father. And no man knoweth the Sonne but the Father, neither doth any know the Father, but the Sonne, and to whom it ſhall pleaſe the Sonne to reueile.

28 Come ye to me all that labour, and are burdened, and I will refreſh you.

29 Take vp my yoke vpon you, and learne of mee, becauſe I am meeke, and humble of heart: & you ſhall finde reſt to your ſoules.

30 For my yoke is ſweete, and my burden light. ☞

ANNOTATIONS CHAP. XI.

RHEM. 1. [3 *Art thou hee.*] *Iohn* himselfe doubted not, for hee baptized him and gaue great testimonies of him before: *Ioh.* 1. But because his Disciples knew him not, nor esteemed of him so much as of *Iohn* their own Maister, therefore did hee send them unto Christ, that by occasion of Christs answere hee might the better instruct them what hee was, and so make them Christs Disciples, preferring them to a better Maister.

CARTVV. 1. [*v.* 3. 8]

Eremites life RHEM. 2. [7 *What went you out.*] High commmendation of *Iohns* holinesse, as well for his fasting, rough attire, solitary life, and constancie, as for the dignity of his function.

CARTVV. 2. [7 *What went you out.*] This sect of men being utterly voide of true holinesse within, seeke it in meats, drinks, and garments, which commend not a man unto God, and in Desarts where it groweth not. And hither they would wrest, the example of *Iohn*, but in vaine (as hath been shewed) considering that hee did it by calling and commandement in such sort that it should haue beene sinne for him not to haue liued in that austerity of life, which thing the Iesuites will not say of their votaries, least they should bring down the price of their merits, whose market (as they suppose) riseth by so much the higher, as it is free for them to do it or no.

1. Cor. 8.

Vpon the third chapter

Eremites. RHEM. 3. [7 *Into the desart.*] The faithfull people in all ages resorted of deuotion into wildernesse to see men of speciall and rare holinesse, Prophets, Eremites, Anchorites, &c. to haue their prayers or ghostly counsell. *See S. Hierom de vita Hilarionis.*

CARTVV. 3. [7 *Into the desart.*] If the Eremites and Anchorites calling, bee such as you pretend, to liue solitarily: they do not dutifully to flocke unto them, by such multitudes, thereby to break of the course of their solitarinesse, whom notwithstanding you commend for so doing, by *your quotation, that they did so to Hilarion:* But you say they come for *prayers and counsels* sake, you should haue said for the Preaching and Sacraments sake, which because they are not administred of your Eremites and Anchorites, it is manifest, that they are followers of *Iohn*, as apes are of men: which expressing the basest things done by them, cannot once turne their hand to that which is of any good account, But why should not hee being but one man, rather go to the citie to see a thousand, then that a thousand should come out of the Citie to see him: For as for *Iohns* keeping of those places which hee kept, the apparant and manifest reason hath beene shewed to bee such, as you cannot once pretend. This therefore it is, which fasteneth your feete in the wildernesse, that by this wile, you might satisfie your wild and wandring lusts, set upon mens wiues, drawn by this vaine from their husbands bosomes, and vpon mens daughters and maids taken by this meanes from the watchfull ouersight of their mothers and mistresses. Therefore there was no cause why *Hilarion* should not haue done his miracles in the Citie rather then in the Desart: If hee had beene able as it is said, to haue made barren women fruitfull, he might verily haue done it with more honesty, and greater commendation of the vertue of God working by him, if hee had giuen this vertue of conception, rather before the husband, then in his Cell in the Wildernesse, As for his raising of a mans sonne from the dead, and casting forth of deuils, especially in such ridculous sort, I leaue it to them, that (in matters of faith) keepe open house to beleeue whomsoeuer and whatsoeuer commeth. But this place of *Mathew* serueth for you better then you are aware of: For our Sau. Christ chasteneth the people heere for that they went out, rather to see *Iohn*, and to gaze upon him, then to learne that which hee offered to teach them. And therefore this place was fitly chosen of you, to set forth the light and vaine superstition of your Popelings.

Elias. RHEM. 4. [14 *Elias.*] As *Elias* shall bee the messenger of Christs latter comming, so was *Iohn* his messenger and præcursor at his former comming, and therefore is hee called *Elias*, because of his like office and like spirit. *Luk* 1. *Greg ho.* 7 *in Euang.*

CARTVV. 4. [14 *Elias.*] This fable of *Elias*, the Papists do willingly embrace, not onely for that they are delighted with fables, but because it serueth their turne to hide the hornes of Antichrist, whose comming being imagined to bee conioyned with the comming of forged *Elias*, their hope is, that to those that they can perswade, that *Elias* is not yet come, they shall make to beleeue that Antichrist is not Antichrist. Wherein obserue how absurdly they speake, for they say, that *the Angell describing Iohns office, saith, that hee should go before the Lord in the same spirit that Elias was to come:* Whereby they affirme *Iohns* office which was not known unto his father, to be described by the office which was not to bee executed untill the end of the world: that is to say an unknown thing, by that which was more unknown; and a thing that was to bee done within thirty yeares, by that which was not to bee done untill almost two thousand yeares should bee expired: then which manner of speech, what can bee more unworthy. Whereas the Angell setteth forth the ministery of *Iohn*, which was to come by the Ministery of *Elias* which was already done. But of this fable there will be further cause of speech afterward.

RHEM. 5. [18. *Eating and drinking.*] The wicked quarrellers of the world misconster easily all the acts and liues of good men. If they be great fasters, and austere liuers, they are blasphemed, and counted hypocrites: if they conuerse with other men in ordinary manner, then they bee counted dissolute.

CARTVV. 5. [18. *Eating and Drinking.*] But your blindnesse and blockishnesse was here more worthy to be noted; which of this place could not see, that there is not so great holines to be set in an austere kinde of life: seeing our Sauiour (infinitely beyond *Iohn* in holinesse of life) was yet behind him in straightnesse and abstinence of the body: vnlesse you will say, that *Iohn* was holier then Christ, because he liued a straighter life then Christ did.

Penance. RHEM. 6. [21. *Penance in Sackcloth*] By this Sackcloth and ashes added here and in other places, we see euidently that penance is not onely leauing of former sinnes, and change or amendment

mendment of life past, no nor bare sorrowfulnesse or recounting of our offences already committed, but requireth punishment, and chastisement of our persons by these and such other meanes as the Scriptures do elsewhere set forth: and therefore concerning the word also, it is rather to bee Penance, as in our translation: then (as the aduersaries of purpose auoyding the word) Repentance or Amendment of life: and that according to the very vsuall signification of the * Greeke word in the most ancient Ecclesiasticall Greeke Writers; who for *Pœnitentes* (which in the Primitiue Church did publick penance) say, *οἱ ἐν μετανοίᾳ ὄντες*, that is, *Men that are doing penance*. And concerning that part of penance which is Confession, the Ecclesiasticall history calleth it by the same Greeke word, and the penitents comming to Confession, *τὰς μετανοούντας*, *Sozom. lib. 7. cap. 16. Socrat. lib. 5. cap. 19.*

Μετάνοια.

Dionys. Eccles. hier. c. 3. in initio.

CARTVV. 6. [21. *Penance in Sackcloth.*] The wearing of Sackcloth was an outward signe of the open profession of repentance: whereby was testified that they were unworthy of the ordinary and common apparrell which men couer their nakednesse with. And the ashes vpon the heads, a signe of their vnworthinesse to liue and walke aboue the ground, as men which deserue to be as farre under it as they are aboue it. It is therfore a signe of repentance, and not repentance it selfe, nor a part thereof: and a signe that may be seuered from it. For a man may weare Sackcloth and ashes, and yet not repent: which he could not do if it were repentance. And likewise, he may repent, although he weare neither Sackcloth nor ashes: which were likewise impossible, if repentance were defined by these, or they were parts thereof, which the Euangelist doth manifestly declare; when, by calling it repentance in sackcloth and ashes, hee marketh out a speciall manner of repentance. And this is manifest, in that this manner of repentance is commanded in the Scripture onely in weighty affaires, or in great calamities present, or like to follow. Which manner of repentance, the iustest men that euer were being called thereunto, haue exercised themselues in publickly; Whereof there are as many examples in the Scripture, as there be publick fasts: and priuatly, whereof *Iob* and *Daniel*, men renowned in all ages for their godlinesse, are witnesses. Do you not see therefore what a faire hand you haue made, which haue by this meanes brought the iustest men that euer were, and that in the very same time wherein their holinesse remained with them to your penance, whereunto you cast onely either infidels when they turn from their infidelity; or those which hauing been receiued to the faith, after fell into some great crime, which you terme *Mortall sinne*. This geere is euill matched with your opinion of merits, & workes of supererrogation with the keeping of the whole law, with many other blasphemous opinions: which the pride of your hearts hath deuised against the Lord, and against his annointed. But what if this your diuelliſh *Satisfaction* hath not been required of either sort of those notable offenders, which either being of the Church, haue fallen into some grieuous crime; or else haue been turned from their infidelity, to the Gospell. *Dauid* so soone as euer he confessed his adultery and murther, heard forthwith, that the Lord had remoued his sinnes from him; if the Prophet had known of this Popish diuinity, he would not haue been so sudden to haue pronounced forgiuenesse without conditioning with him of some painfull penance and satisfaction. For that which he threatneth after is the Lords chastisement; neither imposed vpon him by any man, nor yet willingly vndertaken of him, but that which he was (willed he nilled he) to vndergoe. And therefore the Papists are too too absurd, which to maintain such a satisfaction as they describe, are faine to fly to those corrections which he (in duty) to his vttermost did hinder, and ought to haue hindered: and which appoint that to be the meanes of satisfaction for *Dauids* sinne: whereby a greater number, and more horrible sinnes were committed then by *Dauids*. Finally, such a satisfaction as for the paiment of *Dauids* debts alone: diuers were cast into greater debt then euer they were able to come out of: for which they lie at this day (by all likelihood) in the prison of euerlasting condemnation, *Peters* repentance being diligently noted of the Euangelists,, and that especially for the credit of his Ministery, is for his denying and forswearing the Lord, onely reported to haue wept bitterly; but of satisfaction there is not a word. Those which had their hands red in the bloud of our Sauiour Christ, in the very selfe same day wherein they testified their repentance, forthwith were baptised. Now for three thousand men to do satisfaction and the penance that you imagine in one day, which could not be prescribed nor giuen out (especially according to the proportion, and seuerall circumstance of their sinnes) in many dayes: it is a thing impossible. Which notwithstanding in your practise, in secluding from the Lords Table those which are in penance, ought to haue been done or euer the Apostle should haue sealed vp the remission of their sinnes by the sacrament of Baptisme. The wicked Iaylor, which vnto his cruelty against the holy Apostle and his companion, was ready to haue laid violent hands vpon himselfe: immediatly vpon his profession of faith in Iesus Christ, was pronounced saued, and with his whole household baptised. And in stead of that gronings and sighings that the Popish painfull penance would (by some whip or torture) haue wrung forth: there was triumphing in all the house. Let it bee further noted how they proceed in their old way of making a light matter of sinne; which teach hereby, that the most heynous crimes may be done away by such light ceremonies, as are the putting on of a little Sackecloth and ashes, whereby they make vp matters more easily with the immortall and glorious God, then one mortall and miserable man can do with his fellow: contrary to the saying of the Lord by *Elie*. Albeit if they hold it for so great a part of satisfaction to weare sackcloth: how commeth it that they haue turned the Sackcloth into a faire linnen sheet? If they say to auoyd the ceremony of the law, they haue barred themselues from that defence, by retaining the Ashes, which also is a Iewish ceremony. That which is alledged here out of the Ecclesiasticall Writers, is idlely done. For to proue the naturall signification of the Greeke word, there are brought places wherin there is an apparant Trope, of the adiunct for the subiect: that is, where the signe of repentance is put for repentance. Secondly, in stead of prouing satisfaction for sin, which we defie, they alledge the Churches censures, wherby they made trial of the truth & vnfainednesse of their repen-

Act. 14. 23. Ioel. 1. Ionas 3. Iob. 1. Dan. 9. 2. Sam. 12. Act. 2. 38. 41. Act. 16. 30. 31. 33. Ver. 34. 1. Sam. 2. 25.

tance, which hauing made profession of the Gospell, fell afterward into some open crime, a thing which we do willingly embrace. For although the hand of the elder Churches were herein too heauy vpon them that had fallen, and the word of their discipline out of measure streight, throwing them from the Lords Table sometimes the space of seuen yeares, sometimes thirty yeares, sometimes all the dayes of their life, what tokens of repentance soeuer there appeared in the poore sinners: yet their meaning was not, to make any paiment vnto God: but by long triall to informe themselues of the truth of their repentance. And therefore *Eusebius* declareth, that euen the heretickes themselues vpon experience of their repentance, were again receiued into the communion of the Church. And if at any time mention be made of *Satisfaction*, the same is to be *vnderstood* of the contentment giuen vnto the Church, and not as you would beare men in hand, of satisfaction vnto God for sinnes.

Concil. Nicen. cap. 5.

Aug. Enchirid. ad Laurent. cap. 65. Lib. 3. de vita Constant.

RHEM. 7. [25. *Little ones.*] These litte ones do not signifie here onely the vnlearned, as though Coblers and Weauers and Women, and Girles had this reuelation, and therefore do vnderstand all Scriptures, and are able to expound them: but here are signified the humble, whether they be learned or vnlearned: as when he saith, *Vnlesse you become as little ones, you shall not enter into the kingdom of heauen.* And so also the greatest Doctors (who as they were most learned, so must humbled themselues to the iudgement of the Catholicke Church) are these little ones: and hereticks, who although vnlearned, yet vaunt their knowledge and their spirit of vnderstanding aboue all ancient Fathers, and the whole Church, cannot be of these little and humble ones.

Mat. 18. 3.

CARTVV. 7. [25. *Little ones.*] Christ by these little ones vnderstandeth not the *Humble*: but those which are rude and ignorant, and in respect of many others, babes not able to speake. And this appeareth by the word it selfe; which the Iesuites haue confounded with the word νηπιος 18. Math. or παιδιον that noteth the tender age of a childe: where this word noteth the unability to speake, which is not onely in children, but oftentimes in growne men. This also is confirmed by the words *Wise men*, which are opposed vnto them, and not proud men. Thirdly, it is euident by the Apostle *Paul*, who interpreting this place, sheweth what is done in this behalfe for the most part, and not alwayes, that is, *The poore receiue the Gospell*: and that not many of the wise, and noble men of the world, are receiued to an effectuall profession: as those which (for the most part) place their felicity in themselues, and in the good gifts which they haue receiued: whereby it appeareth, that keeping the true signification of this word, properly signifying those which are rude and ignorant: yet are not therefore the learned and wise shut out from the knowledge of the truth. Whereas the Iesuites interpretation standing, which interpret *Wise men, proud men*: the sence must be (according to the rest of the words of the Apostle) that many of the humble shall be saued, but not all, and many of the proud shall be condemned, but not all.

Math. 14. 1. Cor. 1. 27 28.

RHEM. 8. [30. *Yoke sweet*] What is this light burden, and sweet yoke, but his Commandements, of which S. Iohn saith, 1. Epi. 5. *His commandements are not heauy*? cleane contrary to the aduersaries, that say, they are vnpossible to be kept.

The cõmandements possible. 1. Ioh. 3. 1. Reg. 8. 1. Ioh. 1. 8. 10.

CARTVV. 8. [30. *My yoke is sweet.*] If sin be the breach of the Law. 1. *Ioh.* 3. and there be no man but sinneth, 1. Reg. 8. then euery man breaketh the Law. Now to breake the Law, and to fulfill it, will not stand together. The forme of prayer prescribed of Christ, wherein we craue daily remission of sinnes, proueth this. It is further euident by the diseases and death whereunto all men are subiect, in the greatest flower of their righteousnesse: which notwithstanding could no more lay hold of vs without sin and transgression of the Law either imputed or inherent, then if we were immortall. Finally, this is euident by manifest testimonies of the word, whereby the Law is declared *impossible* to be kept by us. Hereupon the Commandements are called an heauy and insupportable burthen: so far forth as the measure of our shoulders is considered to beare the weight of them. Howbeit the same burthen through faith is made light. First of all, in that by it, we being united vnto Christ, our *Burden* is become his, who from vs hath taken it vnto himselfe, to beare it in his own body. Secondly, for that through faith we receiuing the Spirit of Christ, touching that part wherein we are regenerate, take delight in doing the Law of God in part, which before we vtterly abhorred. And in both these respects faith is said to establish the Law, and to procure (through Christ) an obedience thereunto, which without him could neuer haue been performed. Last of all, this is euident upon the place it selfe, where the lightnesse of the burthen, and easinesse of the yoke is assigned to consist in our comming unto Christ; which comming vnto him is nothing else then beleeuing in him, as he doth himselfe in another place manifestly interpret it. *I am the bread of life* (saith he) *and he that commeth to me shall not hunger, and he that beleeueth in me shall not thirst.* And there Iohn affirming, as our Sauiour Christ doth, that the Commandements are not heauy, giueth this for the reason thereof: for that by faith we ouercome the world: that is to say, all aduersary power in the world, that standeth vp against our saluation. I omit here, that Bernard expoundeth this yoke of benefits: *Bede* of the Gospell: and that *Ierom* vpon this place, affirmeth that the Law cannot be fulfilled; where the Iesuites are utterly without authority to helpe them in this exposition.

Tom. 1. Concil. Mileuitanum. can. 6

Rom. 8. 3. Gal. 3. 21. Acts 15.

Rom. 7. 22

Iohn 6. 4.

1. Ioh. 5. 35. Bernard in Pal. 90.

CHAP. XII.

The blindnes of the Phariſees about the Sabboth he reproueth by Scriptures, by reaſon, and by myracle. 14 and his death being therefore ſought by them, he meekely goeth out of the way, according as Eſay had prophecied of him. 22 His caſting out of deuils alſo he defendeth againſt them. 31. and ſetteth foorth the danger they ſtand in for their horrible blaſphemie. 38. And becauſe they aſke yet for a ſigne, he ſheweth how worthely they ſhall be damned, 43. foretelling how the deuill ſhall poſſeſſe their Nation, 46. and teſtifying that although he be of their blood, yet not they for this; but ſuch as keep his commandement are deere vnto him.

At

Mar. 2. 23. Luke 6. 1. AT that time *IESVS went through the corne on the Sabboth: & his disciples being hungry, began to plucke the eares, and to eate.

2 And the Pharisees seeing them, said to him. Loe, thy Disciples do that which is not lawfull for them to do on the Sabboth-daies.

1. Reg. 21. 4 3 But hee said to them: Haue you not read what *Dauid did when hee was an hungred, and they that were with him:

4 How he entred into the house of God, and did eate the loaues of proposition which it was not lawfull for him to eate, Lev. 24. 9. Num. 28. 9 nor for them that were with him, *but for Priests onely?

5 Or haue yee not read in the *Law, that on Sabboth-dayes the priestes in the temple do breake the Sabboth, & are without blame?

6 But I tell you that there is heere a greater then the temple.

Ose. 6. 6 † See the annotation chap 9. 13. 7 And if you did know what it is, I *will mercie, and not †sacrifice*: you would neuer haue condemned the innocents.

8 For the Sonne of man is Lord of the Sabboth also.

9 And when he had passed from thence, he came into their Synagogue.

Mark. 3. 1 Luk. 6. 6. 10 And *behold there was a man which had a whithered hand, and they asked him saying, whether is it lawfull to cure on the Sabboths? that they might accuse him.

11 But he said to them, what man shall there be of you, that shall haue one sheepe: and if the same fall into a ditch on the Sabboths, will he not take hold & lift it vp?

12 How much better is a man more then a sheepe? therefore it is lawfull on the Sabboths to do a good deed.

13 Then hee saith to the man, Stretch forth thy hand, and he stretched it forth, and it was restored to health euen as the other.

14 And the Pharisees going forth made a consultation against him, how they might destroy him.

15 But IESVS knowing it, retired from thence, and many followed him, and he cured them all.

16 And hee charged them that they should not disclose him.

17 That it might be fulfilled which was spoken by Esay the Prophet, saying.

Esay 42. 1. 18 *Behold my seruant whom I haue chosen, my beloued in whom my soule hath well liked. I will put my Spirit vpon him, and iudgement to the Gentiles shall be shew.*

19 *He shall not contend, nor crie out neither shall any man heare in the streets his voice.*

20 *The reed bruised he shall not breake, and smoking flaxe he shall not extinguish till he cast forth iudgment vnto victorie.*

21 *And in his name the Gentiles shall hope.*

22 Then *was offred to him one possessed with a deuill, blinde and dumbe: and he cured him, so that he spake and saw. Luke 11. 14 Luke 3. 32.

23 And all the multitudes were amased, and said, whether this be the Son of Dauid?

24 But the Pharisees, hearing it, said, This fellow casteth not out deuils, but ‖ in Beelzebub the Prince of the deuils.

25 And IESVS knowing their cogitations, said to them. Euery kingdom † diuided against it selfe shall be made desolate: and euery citty or house diuided against it selfe, shall not stand,

† Therefore the kingdom of heretickes cannot possibly stand, because it is alwayes full of diuision and dissention.

26 And if Satan cast out Satan, he is diuided against himselfe, how then shall his kingdome stand?

27 And if I in Beelzebub cast out deuils: your children in whom doe they cast out? Therefore they shal be your iudges

28 But if I in the Spirit of God do cast out deuils, then is the kingdom of God come vpon you.

29 Or how can a man enter into the house of the strong, & rifle his vessell, vnlesse he first bind the strong, & then hee wil rifle his house.

30 He that is ‖ not with me, is against me: & he that ‖ gathereth not with me, scattereth.

31 Therefore I say to you, euery sinne and blasphemy shall be forgiuen men, but ‖ the blasphemy of the Spirit shall not be forgiuen.

32 And whosoeuer shall speake a word against the Sonne of man, it shall be forgiuen him: but he that shall speake against the Holy Ghost it shall not be forgiuen him neither in this world, nor in the world to come.

33 Either ‡ make the tree good, and his fruit good: or make the tree euill, and his fruit euill, for of the fruit the tree is known.

34 You vipers broods, how can you speake good things, whereas you are euill? for of the abundance of the heart the mouth speaketh.

35 A good man out of a good treasure bringeth forth good things: and an euill man out of an euill treasure bringeth forth euill things.

36 But I say vnto you, that euery ‖ idle word that men shall speake, thy shall render an account for it in the day of iudgement.

37 For of thy words thou shalt be iustified, & of thy words thou shal be condemned.

38 Then answered him certeine of the Scribes and Pharisees, saying, Master, wee would see a signe from thee.

The Gospell vpon Wednesday the first weeke in Lent.

39 VVho answered and said to them, The wicked and aduouterous generation seeketh a signe, and a signe shall not be giuen it, but the signe of Ionas the Prophet.

Ionas 2. 2. 40 For *as Ionas was in the whales bel-

lle three dayes and three nights: so shall the Son of man be in the heart of the earth three dayes and three nights.

41 The men of Niniuee shall rise in the iudgment with this generation, and shall condemn it: because * they did penance at the preaching of Ionas. And behold more then Ionas here.

Ion. 3. 5.

42 The * Queene of the South shall rise in the iudgment with this generation and shall condemne it: because she came from the ends of the earth to heare the wisedome of Salomon, and behold more then Salomon here.

3. Reg. 10. 1.

43 And * when an vncleane spirit shall goe out of a man, he walketh thorow drie places, seeking rest, and findeth not:

Luk. 11. 24

44 Then he sayth, I will returne into my house whence I came out, And comming he findeth it vacant, swept with besoms, and trimmed.

45 Then goeth he, and taketh with him seuen other spirits more wicked then himselfe, and they enter in and dwell there: and * the last of that man be made worse then the first. So shall it be also to this wicked generation,

2. Pet. 2. 20

46 As he was yet speaking to the multitudes, * behold his mother & his brethren stood without, seeking to speake to him.

The Gospell upon the day of the seuen brethren, &c. Iulij 10. Mar. 3. 31. Luk. 8. 20.

47 And one said vnto him, Beholde thy mother and thy brethren stand without, seeking thee.

48 But he answering him that told him, said, VVho is my mother, and who are my brethren.

49 And stretching, foorth his hand vpon his disciples, he sayd, Behold my mother and my brethren.

50 For whosoeuer shall do the will of my Father which is in heauen, he is my brother, and sister, and mother. ☞

MARGINALL NOTES.

RHEM. 1. [33 *Make the tree good.*] It is a mans own free will and election, to be a good tree or an euill tree: to bring forth good fruite or bad. *S. Augustine* upon this place, *lib. 2. cap. 4. de actis cum Felic. Manichæo.*

CARTVV. 1. [33. *Make the tree good.*] Our Sauiour Christ that hee might wipe away the blasphemy wherewith the Pharisees went about to charge him, declareth that his miracles, as the fruits, being euen by their iudgement unreproueable; himselfe as the Tree ought not to bee condemned: and therefore that they should iustifie him, with his miracles or condemne him and them together. And this being the true meaning of the place, all men may see that it maketh as much for *Free-will*, as to proue that a man hath wings. And as this place proueth it nothing, so the next sentence doth quite ouerturne it: wherein it is said, that those which are naught cannot speake the things that are good: yea euen this very verse it selfe, which is alledged, proueth that wee haue no freedome to do that which is good: considering that by nature wee are all corrupt and naughty trees. As for *Augustine*, the aduersaries with whom hee disputeth, declare sufficiently that his meaning is, to shew what liberty men should haue had, if they had stood in their innocency: contrary to the Manichees, which affirme that the euill which is in man came by tradition: And *Augustine* himselfe doth expressely shew, that hee will haue all such places of his so understood: For otherwise hee teacheth that *they are very vaine, and talke vainely, which say, that thou maist make thy self good, if thou wilt*: And that *it is the good God that maketh good men of euill, whereas man of his own will cannot heale himselfe.*

Ephes. 2.

August. retract. cap. 9. August de verbis domini in Math. Serm. 5.

ANNOTATIONS CHAP. XII.

RHEM. 2. [24 *In Beelzebub.*] The like blasphemy against the holy Ghost is, to attribute the miracles done by Saints, either dead aliue, to the deuill.

CARTVV. 2. [24 *In Beelzebub.*] Although they were *true miracles*, as they haue bene shewed (in double respect) to bee false, yet should it not follow that hee that speaketh against them should forthwith bee amongst them that sinne against the holy Ghost, but it is your custome to write your gainefull lawes with the bloud of mens soules: For this plot of feined miracles, thtough the dotage of ignorant people, hath bene of great reuenue unto you. And your own Pope *Pius Secundus*, affirmeth that the Christian faith, although it haue no approbation of miracles ought to bee receiued for the good conuersation thereof.

Platin. cap. Pius secundus.

Neuters in Religion.

RHEM. 3. [30 *Not with mee.*] They that are indifferent to all Religions, commonly and fitly called Neuters, ioyning themselues to neither part, let them marke these words well, and they shall see, that Christ accounted all them to bee against him and his Church, that are not plainely and flatly with him.

CARTVV. 3. [v. 30. S.]

RHEM. 4. [30. *Gathereth not with mee.*] Hee speaketh not onely of his own person, but of all to whom hee hath committed the gouernement of the Church, and especially of the chiefe Pastors succeeding *Peter* in the gouernment of the whole. As *S. Hierom* writing to *Damasus* Pope of Rome, applyeth these words unto him, saying of all heretickes: *Hee that gathereth not with thee, scattereth: that is to say, hee that is not with Christ is with Antichrist.*

Epi. 50.

CARTVV. 4. [30 *Gathereth not with mee.*] Hee wrote so unto *Damasus*, as hee might haue done unto any good and Catholicke Bishop, furthering the cause of the Gospell: but hee would not so haue written to *Libertine* Bishop of Rome, who was an Arrian heretick.

Hierom. in catal. script. Illustr. in fortunatianus.

RHEM. 5. [31 *The blasphemy of the Spirit.*] Hee meaneth not that there is any sinne so great, which God will not forgiue, or whereof a man may not repent in this life, as some heretickes at this day affirme: but that some heinous sinnes (as namely this blasphemy of the Iewes against the euident workes of the holy Ghost, and likewise Arch-heretickes, who wilfully resist the

the known truth and workes of the holy Ghost in Gods Church) are hardly forgiuen, and seldome haue such men grace to repent. Otherwise among all the sinnes against the Holy Ghost (which are commonly reckoned sixe) one onely shall neuer bee forgiuen, that is, dying without repentance wilfully, called Finall Impenitence, which sinne hee committeth that dieth with contempt of the Sacrament of Penance, obstinately refusing absolution, by the Churches Ministery? As *S. Augustine* plainely declareth by these words: *Whosoeuer hee bee that beleeueth not mans sins to bee remitted in Gods Church, and therefore despiseth the bountifulnesse of God in so mighty a work, if he in that obstinate minde continue till his liues end, hee is guilty of sin against the holy Ghost.* In which holy Ghost Christ remitteth sinnes. *Enchir. 83. Ep. 50. in fine.* *Final impenitence.* *Remission of sinnes in the Church.*

CAR. VV. 5. [31 *The blasphemy of the Spirit.*] Blasphemy against the Spirit is when a man doth maliciously and proudly reuile and despite the truth of the Gospell, and word of God which hee certainely knoweth. It is called the blasphemy against the Spirit, because it is against the knowledge, wherewith a man is lightned by the Spirit of God. And therefore *Paul* holdeth himselfe notwithstanding his blasphemy within the compasse of pardon; for that hee did it of ignorance, whereupon *Peter* is bold by preaching to offer grace unto those that crucified Christ, because they did it of ignorance. Whereby hee declareth that if there were any that did willingly and wittingly crucifie Christ the Sonne of God, that to them the comfort of this Preaching did not belong. Hereof is it, that our Sauiour Christ praying his heauenly Father for those which had so villanously handled him, addeth this, that *they knew not what they did*: giuing thereby to understand, that hee would not haue prayed for them, if with knowledge they had so despited him. This sinne our Sauiour Christ affirmeth to bee such as cannot bee forgiuen, and that with so great vehemency, as it is meruaile that there is a mouth to open against it: for to be sure to shut him forth from remission, hee vseth this distribution, that it *shall bee forgiuen neither in this world, nor the world to come*: For which *Marke* hath two most plaine speeches, that *hee shall neuer bee forgiuen*; and, that *hee shall bee guiltie of euerlasting iudgement*: or, as the old Translator, *Cyprian*, and one Greeke copie, reades of an euerlasting *sinne*. Which place when the Iesuites could by no meanes depraue, they haue passed ouer in silence. Now if they or any other will expound *cannot bee forgiuen*, by can bee forgiuen; *Neither in this world, nor in the world to come*, by both in this world, and in the world to come; *Neuer*, by one day; *euerlasting*, by that which remaineth not alwaies. And if such licentious interpretations may bee receiued, there will bee no euidence of words whereby the truth shall be able to bee maintained against heresie and untruth. Howbeit the Scripture doth ouer and aboue this most cleare and shining light of wordes, furnish us with arguments of diuers sorts, as of the causes or meanes of remission of sinnes, which it remouing from those which sinne in this kind, it must needs follow, that it striketh them from all hope of obtaining forgiuenesse of sinnes; for there being a sinne, for the committers whereof it is not lawfull to pray, it must needs follow, that there is also a sinne which cannot bee forgiuen. Moreouer the Churches censure, whereby it accurseth some, euen untill the Lords comming doth euidently declare, that there is a sin which cannot be forgiuen. Howbeit this light of the truth the Iesuits think to darken with one cloud of *Augustines* iudgement: so that there is no wall can bee made so high, either with reasons or testimonies out of the word, which these men (vnskilfull in the Lords words) thinke not to skale with the iudgement of an ancient writer. But let vs examine it. They say that this sinne is *finall vnrepentance*. Tell me, how can that be? When *Marke* doth precisely affirme, that the sinne of the Pharisees was not (as you say) finall vnrepentance, but that they had said of our Sauiour Christ, *that he had an vncleane spirit*. I say, that they *had said*, not that they should say. For that they had already done, not for that they were to do hereafter: for although all other their sinnes, that both went before and followed after, were by reason of this one sin vnpardonable: yet they were not therefore sinnes against the holy Ghost. Againe, our Sauiour Christ going about here to put a difference between the sin against the sonne of man, and against the holy Ghost by the punishment of them both: if the blasphemie of the Spirit be done away by finall repentance, it must needs follow, that the blasphemy against the sonne of man may be done away without finall repentance. Last of all, by this description of yours touching this sinne against the spirit, it must needs be, that this kinde of sinnes may fall into the Turkes, Iewes, and other Infidels, which is absurd. And if the Iesuites would leane here altogether vpon the staffe of Antiquity, why do they not rather vpon *Hillar.*, and vpon *Ierom*, which plainly affirme, that it shall not bee forgiuen: vpon *Chrysostom*, who affirmeth that the blasphemy against the Spirit shall not be forgiuen unto them that repent it: meaning for that they cannot repent it as they ought: vpon *Beda*, which hath the like saying to *Chrysostom*. But here *Augustine* pleaseth them, although hee walke alone. I know not for what cause, vnlesse it be that he went furthest from the words and sence of the Scripture: for otherwise they professe in a dissent to follow the greatest part. Their owne glosse also, which *Denis* the Monke, and *Zigerus* the Frier, are flat against their exposition: The Frier protesting, that he cannot in any sort allow the interpretation of *Augustine* vpon this place. Yea, what if their Pope, whom they are sworn to flatter, and to say yea to his yea, and nay to his nay, expound it against them. Let them looke *Sixtus*, who affirmeth, that those which accuse the Pope, do sinne against the holy Ghost, and shall neuer be forgiuen. As for the sixe kinds of sins against the holy Ghost, they are vnworthy the speaking to: seeing the interpretation falling, whereupon they are gathered, they also must needs go to the ground with it. Looke more of this after. And where vnder the colour of *Augustines* testimony, they would father their Sacraments of penance, auricular Confession, and satisfaction by workes, the reader is to know, that this language is barbarous to *Augustine*, as that he vnderstood not.

Hillar. Ierom. Tom. 2. li. 2. de præcettis. cap. 4. Chrysost. hom 42. in Math.

Tom. 1. concil. in purgat. Sixti.

Vpon this place.

Vpon Heb. 6

RHEM. 6. [32. *Son of Man.*] The Iewes in their words sinned against the Son of man, when they reprehended those things which he did as a man, to wit, calling him a glutton, a great drinker of wine, a friend of the Publicanes, and taking offence because hee kept company with sinners

ners, brake the Sabboth, and ſuch like: and this ſinne might more eaſily be forgiuen, becauſe they iudged of him as they would haue done of any other man: but they ſinned and blaſphemed againſt the holy Ghoſt, (called here the finger of God whereby hee wrought miracles) when of malice they attributed the euident workes of God in caſting out Diuels, to the Diuell himſelfe: and this ſin ſhall not be remitted, becauſe it ſhall hardly be remitted, as wee ſee by the plague of their poſterity vntill this day.

CARTVV. 6. [32. *Sonne of Man.*] If it bee therefore called the ſinne againſt the holy Ghoſt, for that it is done againſt the knowledge which the Holy Ghoſt hath lighned a man with, then this note cannot ſtand. And *Iulian* hath been eſteemed by the Church then to haue blaſphemed againſt the Spirit, when he malitiouſly, contrary to that which he had learned, taunted our Sauiour Chriſt by his Countrey, calling him *Galilean*: and by his parents, calling him the *Carpenters Sonne*, albeit in neither of them he touched his Diuinity.

Purgatory. RHEM. 7. [32. *Nor in the world to come.*] S. *Auguſtine* and other holy Doctors gather hereupon, that ſome ſins may be remitted in the next life, and conſequently proue Purgatory thereby. *De ciuit. Dei. lib. 21. c. 13.* D. *Greg. Dial. l. 4. c. 39.*

2. Cor. 5. CARTVV. 7. [32. *In the world to come.*] Euery one ſhall receiue according to that hee hath done in this body. All thoſe that beleeue euen to the very greateſt malefactors, which forſake not their wickednes vntill they forſake their life: ſee not death, paſſe from death to life, are bleſſed, out of hand reſt from their labours. On the contrary part, all that doe not beleeue, are not already condemned. In the old Teſtament by the Law of *Moſes*, there were no ſacrifices inſtituted for the dead; and in the new no prayers commanded for them; we are therefore bidden to worke while we haue time, becauſe after this life (as in the night) we cannot worke, nor conſequently receiue any comfort which the Lord hath promiſed thereunto. And finally, ſeeing euery page of the Scripture almoſt, carrieth Ordinance and Artillery with it to beat down this bulwarke of Purgatory, ſet vp for defence of the Popes Kitchin: it might ſeeme ſtrange (but that the belly hath no eares) that the Papiſts with ſo ſmall helpe of Antiquity, will ſtand before ſuch a power of the Lords Armie: And how poore they are in this cauſe, this place (which they take for their braſen wall, and Iron pilllar) will declare. Wherein it muſt be firſt obſerued, that ſinnes are ſaid to be remitted in the world to come, by a Trope of *Metonimie*, wherein the effect is put for the cauſe: namely, for that the chiefe fruit of the remiſſion of our ſinnes, is not receiued, but in the world to come: in which reſpect the laſt day is called the day of our Redemption, becauſe then we receiue the full harueſt of our redemption, whereof in this life we receiued but the firſt fruits. So doth *Paul* pray that the houſe of *Oneſiphorus* may finde mercy in that generall day of iudgement; which is not to teach, that then he ſhould begin to taſte of Gods mercies, but that he might enioy the effects of Gods mercy to the full. And I do not thinke that the Ieſuites dare ſay that *Oneſiphorus* whom the Apoſtle ſo greatly commendeth, was a Purgatorie knight. Neither is this of hauing forgiueneſſe of ſinnes in the world to come, proper to certain ſins, but common to as many as get any pardon. And ſo on the contrary ſide, not to bee forgiuen in the world to come, is not proper to one kind of ſinne, but to all that are not pardoned. For this ſpeech of forgiuing, or not forgiuing, neither in this world, nor in the world to come: is like that of looſing and binding in earth and in heauen: for not forgiuing is nothing elſe but binding, as this world and the world to come, anſwer to earth and heauen: As therefore *whatſoeuer is bound in earth is alſo bound in heauen*: ſo *whatſoeuer ſinne is not forgiuen in this world, ſhall not bee forgiuen in the world to come.* And when all men do ſee that our Sauiour Chriſts ſpeech heere, doth (in the vehemency of his Spirit) grow rather and riſe vp higher; by the Ieſuites interpretation, which make the ſmaller ſinnes remiſſible in the world to come it falleth downe lower. For it were all one as to ſay, you ſhall bee puniſhed with euerlaſting fire, and ſhall not finde that grace that leſſer ſinners do: which might as well haue beene ſaid of diuers other ſinners, that ſinne not in this kinde of ſinne, againſt the holy Ghoſt. But what need many wordes; when *Mark* deliuereth us out of all doubt in this point, who according to his manner, griping in fewer words that which *Matthew* uttereth in more; for not forgiuing in this world, or the world to come, giueth the ſame weight, ſaying, that *it ſhall neuer bee forgiuen.* And that there are no ſinnes forgiuen in the world to come, it appeareth further by the Prophet, which deſcribing a ſinne that ſhall neuer bee forgiuen, affirmeth that it ſhall not bee forgiuen vnto death. Whereunto agreeth that of our Sauiour Chriſt, who denouncing certaine deſtruction vnto the Phariſees, ſaith; that *they ſhall die in their ſinnes.*

Mat. 24. Epheſ. 1. 2. Tim. 1.

Math. 16. Iohn 20.

Eſay 22. 14

Iohn 8. 24.

Touching *Auguſtine* in this queſtion, hee is no where: for diuers times, and euen in the ſame booke from whence you haue drawn this iudgement. hee [a] doubteth whether there bee any Purgatory or no: And euen in this place cited by you, granting a temporall puniſhment after this life; hee flatly denyeth that ſinnes can bee purged by ſuffering any puniſhment after this. And in diuers others, making no meane time or place [b] betweene this life of labour, and the other of reward, either of eternall life, or of euerlaſting damnation: the foundation of Purgatory hee doth vtterly ouerthrow. It appeareth therefore, that the Ieſuites were very hungry that would haue ſo faine ſwallowed this morſell, which *Auguſtine* himſelfe doth ſo manifoldly take from them. Beſides that they deale falſely, in ſaying that *Auguſtine* vpon this place of the Goſpell gathereth *Purgatorie*, there being no mention of this place, in the place they haue quoted: Neither was *Gregory*, which came ſo long after, to bee alledged in this cauſe: ſeeing that in ſome hundred yeares (in which time this cankre had ſpead it ſelfe further) it appeareth by a Councell holden after *Gregories* time, that this corruption was not ſo generall: wherein mention being made of the diuers waies whereby ſinne is puniſhed, it affirmeth that there is but one puniſſiment in the world to come, when the Iudge ſhall ſay, *Goe yee curſed, &c.* And why father followed they not heere the expoſition of *Athanaſius, Hilarie, Ierome, Theophilact*, which haue not a word of Purgatory in expounding this place; which alſo is cleane ouerthrown of *Chryſoſtom*, that diuiding the puniſhed after

[a] *Aug. de trinit. lib. 12. c. 21. & 27 & libr. 12. cap. 26. Aug. q. ad diſcitum Enchirid. ad Laurent. cap. 69. De fide & operibus cap. 16. Tom. 3. concil. Synod. Aquen. ſub rege Pipino lib. 1. cap. 14.*

[b] *Auguſt. hypognoſt. l. 5. Aug. de lib. arb. lib. 23. Auguſt. epiſt. 52. ad Macedon & 80 ad Heſych: Auguſt. de verbis Apoſt. Serm. 14. Auguſt. in Pſalm 6. Auguſt. de verbis domini Serm. 1.*

after this life, maketh no mention of such as are punished by purgatorie.

RHEM. [36 *Idle word.*] If of euery idle word wee must make account before God in iudgement, and yet shall not for euery such word bee damned euerlastingly, then there must needs bee some temporall punishment in the next life.

CARTVV. [36 *Idle Word.*] Thou must (good Reader) imagine heere that thou heerest not men speak but belly; which haue purposed to defend this plat of purgatory, that is gainefull unto them, whatsoeuer become of the iustice of God: And remember the wholesome words of the Apostle, where making mention of foolish and vaine talkers, hee warneth thee, that thou suffer not thy selfe to bee deceiued by their vaine speeches, which make a light matter of them: For this is of that sort of men, if any else. And hee addeth, that for such foolish and idle talke, *the wrath of God commeth upon unbeleeuers.* For as the most grieuous sinnes cannot hurt the faithfull, which repent them: so the smallest sinnes doe vtterly condemne the unbeleeuers. And euen these slippes and faultes of the tongue are said to proceed from hell, whilst the tongue that vttereth them, is set on fire from thence, whether it is meete they should returne. And Paul compareth all the euill fruites of the tongue, with the poyson of Aspes: The punishment is appointed by Salomon to bee death, not of the body, as the Iesuites themselues confesse, which stretch out the punishment beyond this life: wherefore it is death euerlasting, which may also bee confirmed by this place. For as our Sauiour Christ had before declared, that the condemnation of these blasphemous Pharisees, was certaine and unreuocable: so heere hee declareth what a heauy and horrible condemnation cleaueth unto them by a comparison of the lesse. For if hee shall bee damned in hell fire (without repentance) which speaketh but an idle word, although ignorantly and unaware. How farre greater shall his condemnation be, which speaketh blasphemous words, and that wittingly and with deliberation. Augustine also somewhere citing this place, affirmeth, that *wee shall giue an account of our idle words unto God*: not (as you suppose) before the day of iudgement, *But in the day of iudgement*: And, *that there is none into whom this sentence would not strike a horrour.* But heere the Iesuites forget themselues, which say, that veniall sinnes are taken away by the Bishops blessing: And if there bee so easie remedies for them, as you and your fellowes tell us: what need you make so great a fire, to purge them, as (endurance excepted) differeth not from hel-fire. And as it is false, that *idle wordes are not to be punished with hell fire*; so hath it no consequence which you conclude thereupon, *that therefore they must bee purged in the life to come:* For why may they not bee purged by afflictions in this life? know you not your own voyces, that Dauids sinnes, pronounced to bee forgiuen by the Prophet Nathan, were satisfied by the punishments that fell upon him for them? And if satisfaction may be made for so hainous crimes as are murder and adultery, by afflictions in this life: how much more by your doctrine, may there amends bee made for idle wordes?

Ephes. 5. 6. Iames 3. 6. Rom. 3. Pro. 18. 21. August. in psal. lib. inedit. Vpon the 12 th chapter of Matth.

RHEM. [48 *Who is my mother.*] The dutifull affection toward our parents and kinsfolke is not blamed, but the inordinate loue of them to the hinderance of our seruice and duty towards God. Vpon this place some old heretickes denyed Christ to haue any mother, Aug. lib. de Fid. & Symb. cap. 4. Neither euer was there any heresie so absurd but it would seeme to haue Scripture for it. Hll heresies Alledge Scriptures.

CARTVV. [v. 48.]

CHAP. XIII.

Speaking in parables (as the Scripture foretold of him, and as meet was for the reprobate Iewes: He sheweth by the parable of the Sower, that in the labour of the Church, three parts or foure do perish through the fault of the hearers. 24. And yet by the parable of good seed and cockle (and also of the Net) that his seruants must not for all that, neuer while the world lasteth, make any schisme or separation. 31. And by parables of the little mustard seed and leauen that notwithstanding the three parts perishing, and ouersowing of cockles, yet that fourth part of the good seed shall spread ouer the whole world. 44 And withall what a treasure and pearle it is. 53 After all which, yet his own country will not honour him.

THE same day IESVS going out of the house, sate by the sea side.

2 And * great multitudes were gathered together vnto him, in so much that he went vp into a boat and sate: and all the multitude stood in the shore. Mar. 4. 1. Luk. 8. 4.

3 And he spake to them many things in parables, saying, Behold the sower went forth to sow.

4 And whiles he soweth, some fell by the way side, and the fowles of the aire did come and eat it.

5 Othersome fell also vpon rockie places, where they had not much earth: and they shot vp incontinent, because they had no deepenesse of earth.

6 And afterward the sun was vp they parched: & because thy had not root, they withered.

7 And other fell among thornes and the thornes grew and choked them.

8 And othersome fell vpon good ground & they yeelded fruit, the | one an hundred fold, the other threescore, and another thirty.

9 He that hath eares to heare, let him heare.

10 And his Disciples came & said to him. VVhy speakest thou to them in parables?

11 VVho answered and said vnto them, Because | to you it is giuen to know the mysteries of the kingdom of heauen: but to them it is not giuen.

12 For he that hath, to him shall be giuen, and he shall abound: but he that hath not, from him shall be taken away that also which he hath.

13 Therefore in parables I speake to

†When Gods word is preached, they properly haue eares to heare that haue hearts to obey: and they hearing do not heare, which heare by sence of their body, and obey not by consent of their hearts. Aug. de bono perseu. c. 14. Luk. 10. 23

them: because seeing they see not, & †hearing they heare not, neither do they vnderstand:

14 And the prophesie of Esay is fulfilled in them, which saith, *VVith hearing shall you heare, and you shall not vnderstand: and seeing shall you see, and you shall not see.*

15 *For the hart of this people is waxed grosse, and vvith their eares they haue heauily heard, and their eyes ‖ they haue shut: lest at any time they may see with their eyes, and heare with their eares, and vnderstand vvith their harts, and be conuerted, and I may heale them.*

17 But blessed are your eyes, because they do see, and your eares because they do heare.

17 For amen I say to you, that * many Prophets and iust men haue desired to see the things that you see, and haue not seen them: and to heare the things that you heare, and haue not heard them.

18 Heare you therfore the parable of the sower.

19 Euery one that heareth the word of the kingdom ‖ and vnderstandeth not, there commeth the wicked one, & catcheth away that which was sowen in his heart: this is he that was sowen by the way side.

20 And hee that was sown vpon rockie places: this is he that heareth the word, & incontinent receiueth it with ioy,

21 Yet hath he not root in himselfe, but is for a time: and when there falleth tribulation and persecution for the word, he is by and by scandelized.

22 And hee that was sowen among thornes, this he that heareth the word, & the carefulnesse of this world, and the deceitfulnesse ofriches choketh vp the word, and he becommeth fruitlesse.

23 But he that was sowen vpon good ground: this is he that heareth the word, and vnderstandeth, and bringeth fruit, and yeeldeth some an hundred-fold: and another threescore, and another thirtie.

The Gospell vpon the fift Sunday after the Epiphany

24 Another parable he proposed to them, saying, The kingdom of heauen is resembled to a man that sowed good seed in his field.

25 But when men were a sleep, his enemy came and ouersowed cockle among the wheat, and went his way.

26 And when the blade was shot vp, & had brought foorth fruit, then appeared also the cockle.

27 And the seruants of the goodman of the house comming said to him, Sir, didst thou not sow good seed in thy field? whence then hath it cockle?

28 And he said to them, The enemy man hath done this. And the seruants said to him, VVilt thou wee goe and gathered it vp?

29 And he said, No: ‖ lest perhaps gathering vp the cockle, you may root vp the wheat also together with it.

30 Suffer both to grow vntill the harueſt, and in the time of harueſt I will say to the reapers, Gather vp first the cockle, and binde it into bundles to burne, but the wheat gather ye into my barne.

31 Another parable he proposed vnto them, saying, * The kingdom of heauen is like to a mustard seed, which a man tooke and sowed in his field.

The Gospell vpon the first Sunday after the Epiphany Mark. 4. 30 Luke 13, 18

32 VVhich is the ‖ least surely of al seeds: but when it is growen, it is greater then all herbs, and is made a tree, so that the fowles of the aire come, and dwell in the branches thereof.

33 And other parable he spake to them, The kingdome of heauen is like to leauen, which a woman tooke and hid in three measures of meale, vntill the whole was leauened.

34 All these things IESVS spake in parables to the multitudes, and without parables he did not speake to them:

35 That it might be fulfilled which was spoken by the Prophet saying, *I will, open my mouth in parables, I vvill vtter things hidden frō the foundation of the vvorld.* Psal. 77. 2.

36 Then hauing dimissed the multitudes: he came into the house, and his Disciples came vnto him, saying, Expound vs the parable of the cockle of the field.

37 VVho made answer & said to them, He that soweth good seed, is the Sonne of man.

38 And the field, is the world. And the good seed? these are the children of the kingdome. And the cokle are the children of the wicked one.

39 And the enemy that sowed them, is the †deuill. But the harueſt, is the end of world. And the reapers, are the Angels.

* Not God then, but the Diuell is the author of all euill.

40 Euen as cockle therefore is gathered vp, and burnt with fire: so shall it be in the end of the world.

41 The Sonne of man shall send his Angels, and they shall gather out of his kingdom all scandals, and them that worke iniquity:

42 And shall cast them into the furnace of fire, There shall be weeping & gnashing of teeth.

43 Then shall the iust shine as the sun, in the kingdome of their father. Hee that hath eares to heare, let him heare.

The Gospell for virgins and other holy women.

44 The kingdome of heauen is like a treasure hidden in a field, which a man hauing found, did hide it, and for ioy thereof goeth, and selleth all that he hath, and buyeth that field.

45 Againe the kingdom of heauen is like to a merchant man, seeking good pearles.

46 And hauing found one precious pearle, he went his way, and sold all that he had, and bought it.

47 Againe the kingdom of heauen is like to a net cast into the sea, and gathering together of all kinde of fishes.

48 VVhich

48 VVhich, when it was filled, drawing it forth, and ſitting by the ſhore, they choſe out the †good into veſſels, but the bad they did caſt out.

† Heere alſo is ſignified good and bad in the Church.

49 So ſhall it be in the conſummation of the world. The Angels ſhal goe forth, and ſhall ſeparate the euill from among the iuſt.

50 And ſhall caſt them into the furnace of fire, There ſhal be weeping and gnaſhing of teeth.

51 Haue ye vnderſtood all theſe things? They ſay to him, Yea.

52 He ſayd vnto them, Therefore euery Scribe inſtructed in the kingdom of heauen, is like to a man that is an housholder, which bringeth forth out of his treaſure new things and olde. ☞

53 And it came to paſſe: when IESVS had ended theſe parables, hee paſſed from thence.

54 And comming into his own counnry, he taught them in their ſynagogues: ſo that they maruelled, and ſaid, How came this fellow by this wiſdome and vertues? *Mar. 6. 1. Luk. 4. 16.*

55 Is not this the Carpenters ſon? Is not his mother called MARY, and his brethren, Iames and Ioſeph, and Simon and Iude.

56 And his ſiſters are they not all with vs? whence therefore hath hee all theſe things?

57 And they were ſcandalized in him. But IESVS ſaid to them, there is not a Prophet without honour but in his own countrey, and in his owne houſe.

58 And he wrought not many miracles there becauſe of their incredulitie.

ANNOTATIONS. CHAP. XIII.

RHEM. 1. [*8. One an hundred*] This difference of fruits is the difference of merits in this life, and rewards for them in the next life, according to the diuerſities of ſtates, or other differences. Of ſtates, as that the hundred fold agreeth to virgins profeſſed, threeſcore fold to religious widowes, thirty fold to the married, *Aug. lib. de S. Virgin. c. 44. & ſeq.* which truth the old heretick *Iouinian* denied (as ours do at this day) affirming that there is no difference of merits or rewards, *Hiero. l. 2 adu. Iou. Ambr. ep. 82. Aug. Hær. 82.* *Difference of merits and rewards.*

CARTVV. 1. [*8. One an hundred.*] Wee teach and profeſſe, that there are degrees of piety in this life, according to the meaſure of faith which God hath diſtributed to euery one: and in the life to come, according to the ſame meaſure of faith teſtified by good works: We teach and profeſſe, that there are degrees of reward. But as the difference and degrees of pietie in this life, doth not ouerthrow the free and vndeſerued grace of God: euen ſo the difference & degrees of reward in heauen doth well agree with the ſame vndeſerued grace, and openeth not the leaſt wicket for your blaſphemous *Merit* to enter in by. And *Auguſtine* hath not a word in thoſe chapters of the differences of Merits in this life; onely he vſeth in one place the word *Merit*: but he maketh it of the ſame ſignification with fruit. And thoſe that are but ſlenderly read in the Ancient Fathers, know right well, that the word of *merit* is oftentimes otherwiſe vſed of them, then the Papiſts vnderſtand. For *Auguſtine* ſpeaking of the iuſtification by faith which the Thiefe on the Croſſe obtained, ſaith, *that he deſerued to heare, This day thou ſhalt be with me in paradice*, which is nothing elſe then that he obtained to heare: For *Auguſtine* himſelfe by and by expreſſely ſetteth forth: that he deſerued not the grace which he had. And you your ſelues, vnleſſe you degenerate from your fellowes: will confeſſe, that the thiefe, which from the Gallowes paſſed by and by into Paradice, came not to this by any deſert of his workes. Neither hath *Ierom* one word of the degrees of rewards by merit, but onely proueth that there are both degrees in ſinne and in righteouſneſſe: which is that we profeſſe to haue learned, and to teach. But ſo preciſely to marſhall euery profeſſion of men, both here for their profeſſion of godlineſſe, and in heauen for their diuerſity of rewards, and to appoint them their places and formes where to ſit: that, becauſe we haue not learned, we dare not teach. Neither is there any ſo high an hill in all the Scriptures: from whence we eſteeme, that a man can ſee ſo farre. Which may well appeare by the diuerſities of opinions that riſe of ſuch boldneſſe, to determine of things which the Lord hath hidden. For *Theophilact* aſcribeth the hundreth fold to the Anchorites, the ſixty fold to the Cloyſtermen, or Cœnobites, and the thirty fold to married perſons. *Gregory* the Pope interpreth theſe three degrees of the diuers increaſes of the minde: proceeding and riſing higher in the exerciſe of the workes of faith. *Auguſtine* alſo in another place aſcribeth the hundreth to Martyrs, the ſixtie to Virgins, the thirty to married perſons, leauing out widowes. But how commeth it, that you learne not this modeſty of *Auguſtine*: who in the ſame place which you haue quoted, after he hath ſhewed his minde of the place, giueth it ouer as a thing that he neither will nor can determine: onely he preferreth Virgins vnto others, ſo that they be in other things equall, *Which alſo we deny not vtterly*: prouided that it be not vnderſtood of your Virgines, which are not to be compared with any of theſe ſorts, but rather with the vnprofitable ſeruant that hid his talent in the ground, where it was profitable for none, but hurtfull, whileſt themſelues being Idle, they delicately liue of the labours of others: alſo with the fooliſh virgins, which making a ſhew of piety, and of attendance of the Bridegroome, haue no light to relieue their own darkneſſe; much leſſe can giue light to others: againſt which ſort of Virgins and Monkes both *Auguſtine*, *Theodoret*, and others cry with open mouth. And if you thinke, that this be ſomewhat vnreuerently ſpoken, I will yet ſay more: that your virgines are worthy to be accounted among the ſtewes, and are worſe then they: for being (for the moſt part) filthy fornicators, and vnſatiable in their luſts, they are ſo much the more deteſtable, as it is committed vnder the cloke of holineſſe. And if any happen to keepe themſelues chaſte; or rather, to keepe their bodies from the company of others: they do ſo ſwell with the opinion of merit therefore, that the common ſtrumpets (which are oftentimes ſtricken with the conſcience of their filthines) ſhal go before them into the kingdom of God. As for the place of *Ambroſe*, it is directly againſt them, *Aug. lib. 1. ad ſimplicianum queſt. 2.* *Homil. 17. in Ezech. Lib. 1. quæſt. Euangel. queſt. 9.*

which make no difference between a temperate and an Epicures life, and that take away all reward of chastitie, nothing to the question in hand. The other place of *Augustine* reproueth *Iouinian* for making chaste matrimonie and virginitie equall: whereof, although there may be doubt, yet forasmuch as that is not in controuersie, we will not do the Iesuites so much pleasure as to let them go a roguing from their taske.

RHEM. 2. [11. *To you is giuen.*] To the Apostles, and such as haue the guiding and teaching of others deeper knowledge of Gods word and mysteries is giuen, then to the common people. As also to Christians generally, that which was not giuen to the obstinate Iewes.

CARTVV. 2. [11. *To you is giuen.*] The comparison is made between the Disciples of Christ and the wicked; and not between the *godly Teachers*, and their religious *Schollers*: as both the circumstance of the place, and the opposition of *Marke* doth declare: which opposeth to these to whom it was giuen to vnderstand the mysteries, *such as are without.*

Mark. 4. 1.

God is not the author of euill.

RHEM. 3. [15 *They haue shut.*] In saying that they shut their own eies, which S. *Paul* also repeateth, *Act.* 28. hee teacheth us the true vnderstanding of all other places, where it might seeme by the bare wordes that God is the very author and worker of this induration; and blindnesse of other sinnes: * which was an old condemned blasphemy, and is now the heresie of * *Calvin*: whereas our Sauiour heere teacheth us, that they shut their own eies, and are the cause of their own sinne and damnation, God not doing, but permitting it, and suffering them to fall further because of their former sinnes, as S. *Paul* declareth of the reprobate Gentiles; *Rom.* 1.

Iren. apud Euseb. l. 5. c. 19. Calu. lib. 2. Instit. c. 4.

CARTVV. 3. [15. *They haue shut.*] You are miserable men to sit in iudgement between Scriptures which haue shew of controuersie. Is this to iudge aright? when as of two places, which are both righteous in their causes, the one is cleane ouerthrown, that the other may bee maintained; where, when as the Scripture saith, that God *blindeth men*, and that *men blind themselues*: that way ought to haue been found out, whereby both the sentences might haue stood in full possession of the sence, which their words do giue them: which how easily it is performed, without either accusation of the Lord, which as a iust iudge blindeth the wicked; or excuse of the wicked, which willingly or desirously blinde themselues: the reader may consider of that which is said before.

Vpon the 6. chap. v. 13.

But these worthy Interpreters, to make this good, that *men blinde themselues*, leaue no place to this sentence, that *God blindeth them*. And this also is their new Logicke, That men doe blinde themselues, therefore God blindeth them not: or it is true that is said in one place, that *men blind themselues*: therefore it is false that is said in another place, that *God blindeth them*. Whereas it being in like manner pronounced, that the Lord doth blind men, as that men do blinde themselues: it is as good reason that the truth of the one action should be vpholden as of the other: for the wicked do not more freely blinde themselues wickedly, then God doth iustly. Nay, the Lords action is more free then theirs. For the wicked, though they blinde themselues willingly, and with delight: yet being bondmen and slaues of sinne, they cannot but harden and blinde themselues: whereas the Lord is at his choyce whether he will in iustice harden and blinde, or in mercy soften and open the hearts and eyes of men. That out of *Irenæus*, of the report of *Eusebius*, in the 20. and not the 19. chapter, is to shew against *Montanus*, that God is not the creator of sin, which is put in to paint the Margent, being an heresie that we detest. But *Irenæus* in his own booke answering the obiection of the *Valentinians*, asking how one and the same God can harden the infidels, & lighten the beleeuers: answereth (not as our Popish diuines doe) *that God permitteth the one, and doth the other*; but retaineth the proper signification of the words in both places. And yet *that the Lord in stinking the wicked with blindnesse*, is no more to be charged, *then the bright beames of the Sunne, which annoy the bleared eye.* As for the vnworthy charge against the worthy seruant of God M^r *Calvin*, it hath answer before, where the like is giuen against M^r *Beza*.

Lib. 4. contra haref. valent. cap. 48.

Vpon the 6. chap. v. 13.

RHEM. 4. [25 *Ouersowed.*] First by Christ and his Apostles was planted the truth, and falshood came afterward, and was ouer-sowen by the enemy the deuill, and not by Christ, who is not the authour of euill, *Tertul. de præscript.*

RHEM. [29 *Lest you pluck also.*] The good must tollerate the evill, when it is so strong that it cannot bee redressed without danger and disturbance of the whole Church, and commit the matter to Gods iudgement in the latter day. Otherwise where euill men (bee they hereticks or other malefactors) may be punished and suppressed without disturbance, and hazard of the good, they may and ought by publicke authority either spirituall or temporall to be chastised or executed.

CARTVV. [ver. 25. & 29. S.]

Good and euil in the Church.

RHEM. 6. [30. *Suffer both to grow*] The good and bad (wee see heere) are mingled together in the Church; which maketh against certaine hereticks and schismatickes, which seuered themselues of old from the rest of the whole world, vnder pretence that themselues onely were pure, and all other, both Priests and people sinners: And against some hereticks of this time also, which say that euill men were not of, or in the Church.

CARTVV. 6. [30. *Suffer both to grow.*] Why are not those men named, and the place of their bookes quoted, which say, that the wicked are not in the Church. All men kow, that you do it not to spare their credit; they may therefore know, if they will bee indifferent, that it is omitted, to the end that by hissing after this sort you might goe away vndiscouered in your wicked slanders: We, whom it pleaseth you to call Hereticks, doe frankly confesse, that there are wicked in the Church; but that they be of the Church (as the Iesuites, maugre S. *Iohn*, doe affirme) we deny: as as we do also affirme, that there are many of the Church which are not in it. And yet that the Church is also taken for the elect alone, if you will not beleeue our Sauiour Christ and his Apostles, at the least beleeue *Bernard* the Monke, and *Gregory* the Pope, whereof the one saith, that the Church is the company of the Elect predestinate before the world began: the other affirming, that the elect are within the Church, addeth further, that all the

1. Ioh. 3. 19

Ioh. 10. 16. Mat. 16. 18 Eph. 2. 21. 22.

Bernard in Cant. 78 Greg. Mor. in Iob. lib. 28 chap. 9.

the reprobate are without. And let them ſhew if they can, that any of ours ſaith more herein then theſe doe.

RHEM. 7. [32 *The leaſt of all ſeeds.*] The Church of Chriſt had a ſmall beginning, but afterward became the moſt glorious and knowne Common-wealth in the earth: the greateſt powers, and the moſt wiſe of the world putting themſelues into the ſame.

CART VV. 7. [*v.* 32. S.]

RHEM. 8. [55 *Carpenters ſonne.*] Heereupon *Iulian* the Apoſtata and his flatterer *Libanus* tooke their ſcoffe againſt our Sauiour, ſaying (at his going againſt the Perſians) to the Chriſtians, what doth the Carpenters ſonne now? And threatning that after his returne the Carpenters ſonne ſhould not bee able to ſaue them from his fury, whereunto a godly man anſwered by the ſpirit of Propheſie: *Hee whom Iulian calleth the Carpenters ſonne, is making a wodden coffin for him againſt his death.* And indeed not long after there came newes that in that battell he died miſerably. *Soz. lib. 6. c. 2. Theodo. li. 3. c. 18.* The very like ſcoffe uſe heretickes that call the body of Chriſt in the B. Sacrament, bakers bread. It ſeemeth indeed to the ſenſes to bee ſo, as Chriſt ſeemed to bee *Ioſephs* naturall ſonne, but faith telleth us the contrary as well in the one as in the other.

CART VV. 8. [55. *Carpenters ſonne.*] It appeareth that your vnbloudy Sacrifice hath receiued ſuch a ſtripe of the Goſpell, that it bleedeth euen the very heart bloud of it; For it may eaſily be ſeene by the diligent care of her Surgeons, which ranſack vp euery corner, to ſeek ſome remedy for it, if they could. But conſider I pray you, out of your owne place which you haue alledged: that Chriſt declared himſelfe mightily to be the ſonne of GOD, by his powerfull worke againſt this blaſphemy: which when your breaden God ſhall performe, then will wee ceaſe to call him the worke of the Bakers fingers. But ſeeing on the contrary part, it mouldeth, and cannot deliuer it ſelfe from the teeth of the mouſe: we may as truly call it the Bakers ſonne, as *Iulian* the Apoſtata did falſely and blaſphemouſly call Chriſt the Carpenters ſonne.

CHAP. XIIII.

Meaning the vnworthy decollation of Iohn Baptiſt by Herode, 13. he taketh him to his vſuall ſolitarineſſe in the deſert, and there feedeth fiue thouſand with fiue loaues. 23 And then, after the night ſpent in the mountaine in prayer, he walketh vpon the ſea (ſignifying the wide world), yea and Peter alſo: whereupon they adore him as the ſonne of God. 35. And with the very touch of his garments hemme hee healeth innumerable.

AT that time *Herod the Tetrarch heard the fame of IESVS:

Mark. 6. 14 Luke 9. 7. 3 19.

2 And ſaid to his ſeruants, This is Iohn the Baptiſt, he is riſen from the dead, and therefore vertues worke in him.

3 For Herod apprehended Iohn and bound him, & put him into priſon becauſe of Herodias, his ‖ brothers wife.

‖ Brother Philip.

4 For Iohn ſayd vnto him, It is not lawfull for thee to haue her.

5 And willing to put him to death, he feared the people? becauſe they eſteemed him as a Prophet.

6 But on Herods birth-day, the daughter of Herodias daunced before them: and pleaſed Herod.

7 VVhereupon he promiſed with an oth, to giue her whatſoeuer ſhe would aſk of him.

8 But ſhe being inſtructed before of her mother ſaith, Giue me here in a diſh the head of Iohn the Baptiſt.

† A wicked & rash oath: & more wickedly fulfilled, becauſe an vnlawfull oath bindeth no man.

9 And the king was ſtroken ſad, yet becauſe of his † oth and for them that ſate with him at table, he comanded it to be giuen.

† S. Iohns Diſciples at this time, had well learned their duty toward Chriſt. *Mark. 6. 31 Luke 9. 10.*

10 And he ſent, and beheaded Iohn in the priſon.

11 And his head was brought in a diſh: and it was giuen to the damſell, and ſhe brought it to her mother.

12 And his diſciples came & tooke the body, and ‖ buried it: † and came and told IESVS.

13 VVhich when IESVS had heard, * he ‖ retyred frō thence by boat, into a deſert place apart, and the multitudes hauing heard of it, followed him on foot out of the cities.

14 And he coming forth ſaw a great multitude, and pitied them, & cured their diſeaſed.

15 * And when it was euening, his diſciples came vnto him ſaying: It is a deſert place, and the houre is now paſt, dimiſſe the multitudes that going into the towns, they may buy themſelues victuals. *Ioh. 6. 2.*

16 But IESVS ſaid to them, They haue no neede goe giue yee them to eate.

17 They anſwered him. VVe haue not here, but fiue loaues? and two fiſhes.

18 VVho ſaid to them, Bring them hither to me.

19 And when he had commanded the multitude to ſit down vpon the graſſe, he tooke the fiue loaues and the two fiſhes, & looking vp to heauen he bleſſed & brake: and gaue the loaues to his Diſciples, and ‖ and the Diſciples to the multitudes.

20 And they did all eat, and had their fill, And they tooke, the leauings, twelue full baskets of the fragments.

21 And the number of them that did eat was fiue thouſand men, beſide women & children.

22 And forthwith IESVS commanded his Diſciples to go vp into the boat, & to goe before him ouer the water, till he dimiſſed the multitudes.

The Goſpell vpon the Octaue of S. Peter & S. Paul. Iuly 6 Mark. 6. 48 & Ioh. 6. 16.

23 And hauing dimiſſed the multitude, he * aſcended into a mountaine alone to pray,

pray. And when it was euening, he was there alone.

24 But the boat in the middes of the sea was tossed with waues, for the winde was contrary.

25 And in the fourth watch of the night he came vnto them walking vpon the sea.

26 And seing him vpon the | sea walking, they were troubled, saying, That it is a ghost, and for feare they cried out.

27 And immediatly IESVS spake vnto them, saying, Haue confidence: it is I, feare ye not.

28 And Peter making answer, said, Lord if it be thou, bid me come to the vpon the waters.

29 And he sayd, Come. And Peter descending out of the boat, | walked vpon the water to come to IESVS.

30 But seeing the winde rough, he was afraid: and when he began to be drowned, he cried out, saying, Lord saue me.

31 And incontinent † IESVS stretching foorth his hands tooke hold of him, and sayd vnto him, O thou of little faith, why diddest thou doubt?

32 And when they were gonne vp into the boat, the winde ceased.

33 And they that were in the boat, came and adored him, saying, Indeed thou art the sonne of God.

34 And hauing passed the water, they came into the countrey of Genesar.

35 And when the men of that place vnderstood of him, they sent into all that countrey, and brought vnto him all that were ill at ease:

36 And they besought him that they might touch but the † hem of his garment & whosoeuer did touch, were made whole.

† See before chap. 9.20.

MARGINALL NOTES.

RHEM. 1. [31 *IESVS stretching*] Notwithstanding the infirmity of them that gouern the Church, yet Christ sustaineth them, and holdeth them up, yea and by them whatsoeuer they are, hee upholdeth and preserueth his Church.

Psalm. 5. CARTVV. 1. [31 *IESVS stretching.*] our Sauiour Christ is heere made the ministes of iniquity; which hath nothing to do with the seat of wickednesse, and to whom iniquity cannot approach. For by these words, (*And by them whatsoeuer they are,*) is taught that although *Alphons. contra hæres. lib. 1. cap. 4.* he bee an idiot that is Pope, and unlearned (as the Popes haue beene) yet our Sauiour Christ holdeth them up: Whereas the Lord, by the Prophet saith, that the *Aaronites* to whom the Priesthood came by descent, refusing knowledge, were refused from doing the office of Priest-hood unto him. Although hee bee an hereticke, as diuers haue bene, although he bee a traitor, yet doth our Sauiour Christ, by these men, hold them up. Whereas the Apostle *Paul* willeth, that all Church Officers should exercise their charges, so long as they continue blameless, according to the rules that hee giueth. And our Sauiour Christ saith, they *are good for nothing, but to bee troden vndermeath the feete*: And *Peter* saith, that *Iudas* by transgression (not by death onely) fell from his Apostleship. It is further also signified by these palpable Parasites of the Pope, that howsoeuer hee either beleeue or liue, yet those that remaine in his obedience, are through Christ by him as it were holden up by the chinne that they cannot fall: As if they that haue no light in themselues, were yet able to giue light unto others: And that the salt which it selfe hath lost the taste, could season the unsauorinesse of others: or that the Popes estate heerein, were better then *Peters*, who fallling drew the rest of the Iewes, with *Barnabas* himselfe into fellowship of the same fall.

Aeneas Syla. de gestis concil. Basil. lib. 1. Bernard. in concil. Remens. 1. Tim. 3. 10 Math. 5. Act. 1. 25. Math. 5. Gal. 2. 12, 13.

ANNOTATIONS CHAP. XIIII.

RHEM. 2. [3 *Because of Herodias.*] It is too ordinary in Princes to put them to death that freely tell them such faults: women whom they fancy, especially enciting them to such mischiefe.

CARTVV. 2. [*v.* 3. 5.]

RHEM. 3. [12 *Buried it.*] An example of duty towards the dead bodies of the faithfull: Wherein see the difference of Catholicke Christian men and of all Infidels, bee they Pagans, Apostataes, or Hereticks. For whereas Christians had laid the bodie of this blessed Prophet and Martyr * in Samaria with the reliques of *Elias* and *Abdias*, by vertue whereof wonderfull miracles were wrought in that place. In *Iulian* the Apostataes time, when men might doe all mischiefe freely against Christian Religion; the Pagans opened the tombe of S. *Iohn Baptist*, burnt his bones, scattered the ashes about the fields: but certaine religious Monkes comming thither a Pilgrimage at the same time, aduentured their liues, and saued as much of the holy Reliques as they could, and brought them unto their Abbot *Philip* a man of God, who esteeming them too great a treasure for him and his, to keep for their priuate deuotion, sent them to *Athanasius* the Bishop of Alexandria, and hee with all reuerence laid them in such a place (as it were by the spirit of Prophesie) where afterward by occasion of them was built a goodly Chappell. *Thod. lib. 3. cap. 6. Ruff. lib. 2. c. 28. 27.* Marke heere that the heretickes of our time do as those Pagans, to the bodies and relikes of all blessed Saints that they can destroy: And Catholickes contrariwise haue the religious deuotion of these old Christians, as appeareth by the honour done now to his head at *Amiens* in France.

Hiero. in Epitaph. Paula. c. 6.

Sacrilege against holy relikes.

CARTVV. 3. [12 *Buried it.*] Here many things are confusedly heaped: but this is the first in order, that at the *Tombe of S. Iohn* where there were the *relickes of Abdias and Elias miracles were done.* I let passe that they haue put *Elias* for *Eliseus*, for so *Ierome* writeth. It must bee first of all noted, that the miracles which were wrought, if it were by vertue of this tombe, it was by S. *Iohns* bones, for that *Eliseus* (much lesse *Abdias* bones) should worke miracles then, which

which wrought none but one for many hundred yeares before, is incredible; And that one miracle of *Elizeus*, the Scripture doth, (for a seale of his doctrine when hee was aliue) diligently report. Now that the trunk of *Iohns* body should do miracles, which the whole body could not, and that hee should worke miracles being dead, which could worke none when hee was aliue, is not onely unlike, but contrary to the wise and mercifull prouidence of the Lord, who of purpose gaue no such power to *Iohn*, lest the ministery of our Sauiour Christ should haue beene darkened. For wee see how through the blindnesse of men, the glittering light of his godlinesse dazeled their eies in such sort, as they were ready to cleaue unto him with contempt of our Sauiour Christ, the fountaine of all holinesse. The Lord therefore to moderate his credit, and that they should not bee tempted aboue that they might beare, with-held this power from him. But *Ierome* reporteth upon the words of a *graue Matrone*, that there *the deuils roared*, it is very true, but how? in the bodies of certaine poore men and women that they possessed, And do you call this a miracle of S. *Iohns* bones? Are you so ignorant, that you know not the practise of the deuils to carry them to solitary places, to graues and to mountaines, there to torment them; So that the graues are the cõmon haunts which the diuels especially chuse, to the further terror of them whose bodies they possesse. I neuer read, that it should bee a miracle for such a mighty spirit as the deuill is, to make a weake man, ouer whom (by iust iudgement of the Lord) he hath power, to roare. It had beene a miracle, if the poore men and women had beene pulled out of the mouth of these Lyons: And surely, if *Iohns* bones had receiued any such diuine power, as the Iesuites pretend, they would not haue suffered the poore wretches to haue been so miserably tormented, as it were before their faces, and especially in such filthy sort towards the women as is not honest to name, The Iesuites proceed, and not content with this gaine of S. *Iohns* dead bones, will yet picke them neerer: they say therefore that this *graue was broken up by the Pagans*, which wee deny not, Secondly, that *certaine of the relickes by a great and dangerous aduenture of the Monkes of Ierusalem were reskued out of the hands of the barbarous Pagans*, which carrieth small shew of truth: *Ruffine* onely a Monke saith it, of his fellow Monkes, I will not take aduantage of the light credite which *Ierome* reporteth him to bee of; for that himselfe being pricked by *Ruffine*, may easily throw whatsoeuer commeth next him. Onely, let it bee obserued, what likelyhood there is in this tale: For they came not as the inhabitants of *Gibeon* well appointed for such an enterprise, but they came thither (for Monkes were not in those daies (as now) cloystered) in Pilgrimage: and therefore (belike) as naked men, they set upon those which were armed, a few upon many, strangers upon home-dwellers. Wherefore unlesse the dead bones played the men more then the Monkes, there had beene small hope of their deliuerance: And (indeed) *Ruffine* so telleth the story, as if it were done miraculously: for that the Pagans, being stricken either with a great daunt, or madnesse of spirit: the Monkes went away with the relickes without touch of breast. But *Theodoret* writing the same story, maketh no mention of any such reskue: but contrariwise: saith that *S. Iohns* bones being burnt by the Pagans, their ashes were scattered. After *Father Phillip*, thinking this great prey, that his Monkes had brought home, too great a treasure for him and his to keepe, to their priuate deuotion, sent them away: As though Ierusalem was not then the most frequented place by the Christians, which were desirous to see the monuments of that circuit. *Ierome* testifying that they were thought to bee scarce of any account which in those daies came not too see *Ierusalem*; so that *Ierusalem* had beene the fittest market for shew of such wares as the Iesuites meane, that was that day in all *Asia*, or the world either. And heere the Iesuites haue shewed a trick of their profession; for they haue utterly peruerted the wordes of *Ruffine*, who sheweth that *Phillip* thinking it aboue his strength, with their own watch and ward, to guard those relikes (belike fearing the violent fetching of them againe by the Paganes) sent them away. And whither trow you? to *Alexandria* forsooth. And why not rather to *Rome*? as unto the Ladie Church of all the world, in the Iesuites iudgement. But to whom were they sent; Heere I beseech thee (good Reader) to marke: *To the greatest or highest Bishop* (saith *Ruffine*) who then was *Athanasius*: whereof if the Iesuites had been well aduised, they would rather not haue troubled the dead bones, then in raising them from their ashes, to haue buried the Pope of Rome. I passe ouer the laying them vp in great secresie by *Athanasius*, as *Ruffine* reporteth, and the Iesuites doe wisely conceale; it being contrary to the meaning of Father *Philip* (as the Iesuites giue it out) who sent them away for a more common and publicke vse. Whereby is seene, how small correspondence there is of this tale with it selfe. Now for conclusion, the true Catholicke Church which they are not able to staine with any violence done to the dead; but which hath alwayes comelily and reuerently (according to the examples in the old and new Testament) laid them up in the earth as good seed, there to rest untill the spring commeth of the Lords day; must be matched with these *wicked Pagans* that brake vp S. *Iohns* tombe. And the Church falsly called *Catholicke*, which hath raged against the dead bodies of the Saints, no otherwise then sometimes did the barbarous *Gothes* and *Hunnes*, must needs be holden for the *Reuerent* handlers of the same. Haue you forgot how your fathers dealt with the dead bodie of the reuerend father *Paulus Phagius*, likewise of that famous man M. *Bucer*, whom they durst not looke in the face when he was aliue: or how Pope *Stephen* digging vp the body of *Formosus* mangled and threw some part (namely two fingers) into the riuer of *Tiber*. Also *Sergius tertius* pulled him the the second time, and beheading him as if he had been aliue, cast the trunke of his body into *Tiber*. (I grant you make more of their ragges, then the true Church would doe of their whole garments, more of their dead bodies, then wee may with (good conscience) doe to their liue bodies) yea more to their counterfait and falsly supposed bodies, then we of their true. And no meruaile; for you make more gaine of their dead bodies, then you can of their liuing doctrine. But doe you not see, how heerein you are the right begotten children, of the old enemies of the Gospell, the Scribes and Pha-

Mat. 8. 28. Mark. 6. 5.

2. Apol. aduers. Ruff.

Supra se ducens thesaurum proprijs seruare vigilijs.

Plat. Serg.

risies

riſes in our Saviour Chriſſes time, which made much of the Prophets being dead, whoſe doctrine they contemned, and whom themſelues would haue been the butchers of, if they had liued in their times: howſoeuer they builded them gay and trim Monuments. As for *the head of Iohn Baptiſt at Amiens in France*, if you beleeue it to be true, it is an euident argument that thoſe that haue no faith to beleeue the truth, haue ſtrong illuſions ſent againſt them, to beleeue moſt palpable lies. And if not beleeuing it your ſelues, you would haue others to doe it: then your caſe is yet more miſerable. *Gaunt* ſtandeth vp againſt you, affirming that they haue *Iohn* Baptiſts head with them, it had beene better for your credite therefore, either to haue diuided *Iohns* head into halues, or elſe to haue vſed a little more of your occaſioned boldneſſe; and ſaid, that *Iohn* Baptiſt had two heads, whereof thoſe at *Amiens* in France haue one, and thoſe of *Gaunt* in Flaunders haue another.

RHEM. 4. [13 *Retired.*] Chriſt much eſteemed *Iohn*, and withdrew himſelfe aſide, to giue example of moderate mourning for the departed, and to ſhew the horrour of that execrable murder, as in the Primitiue Church many good men ſeeing the miſerable ſtate of the world in time of perſecution, and the ſinnes that abounded withall: tooke occaſion to forſake thoſe tumults, and to giue themſelues to contemplation: and for that purpoſe retired into the Deſarts of Egypt, and elſe-where, to do penance for their own ſinnes and the ſinnes of the world, whereupon partly roſe that infinite number of Monkes and Eremites, of whom the Fathers and Eccleſiaſticall hyſtories make mention. *Hier. to. 2. in vit. Pauli. Ereni. Sozo. lib. 1. cap. 12. 13.*

Eremites.

CARTVV. 4. [13 *Hee retired.*] Hee went to pray as appeareth 23 verſe, where the Euangeliſt marketh out his returne to that exerciſe, that the concourſe of people had either interrupted, or withholden him from. And if the *perſecution* were the cauſe of ſo many *Monkes and Eremites*, that cauſe ceaſing, it was meete that the effect ſhould likewiſe haue an end, and that the peace of the Church, ſhould haue brought thoſe into the Cities againe, whom the perſecution carried into the fields. And as for your Monkes, &c. they went not into the *deſarts*, but into the paradiſe of all the Land; where what *penance* they did their eies almoſt cloſed up with fat (ſo famous and ſo common, that they were come into a prouerbe) doe manifeſtly declare. And it is well known, that they fed not there of barly loaues, and of a few fiſhes, as they whom you would make their Patrones: but that their deſerts (as you would haue them thought) were able to affoord, that choice and variety of meates and drinkes that the beſt Townes (for the moſt part) were not able to yeeld. But heereof looke before, in *Mat. 3. ſect. 1. v. 1. p. 9. 10. 11.*

An Abbots face.

RHEM. 5. [19 *The Diſciples to the multitudes.*] A figure of the Miniſtery of the Apoſtles, who as they heere had the diſtribution and ordering of theſe miraculous loaues, ſo had they alſo to beſtow and diſpenſe all the foode of our ſoules in Miniſtring of the Word and Sacraments, neither may men Lay-men challenge the ſame.

CARTVV. 5. [*v.* 16. S.]

RHEM. 6. [26 *Walking.*] When not onely Chriſt, but by his power *Peter* alſo walketh vpon the waters, it is euident that hee can diſpoſe of his own body aboue nature, and contrary to the naturall conditions thereof, as to go throw a dore, *Ioh. 20.* to be in the compaſſe of a little bread, *Epiphan. in Anc orato.*

CARTVV. 6. [26. *Walking.*] It is apparant, and confeſſed, that our Sauiour Chriſt would here declare himſelfe to be the Lord, and as it were, the high admirall of the ſeas, which hath power to alter the proper nature, and natiue property thereof; which as in times paſt hee declared, by cauſing the water to ſtand ſtiffe like a wall barred with Iron barres, which (as *Ariſtotle* ſaith) will neuer be ſtaied, unleſſe it reſt vpon another element; and (to vſe his words) in an others bounds: euen ſo he declared it now, in cauſing them, which (through weakneſſe) naturally giue place to all heauier bodies, contrary to their nature, to be as ſolid and as firme vnder foot, as if they had been paued with marble ſtone. Whereupon it followeth, that the alteration was in the ſea, and not in any change of either our Sauiour Chriſt, or of *S. Peters* body: yea withall it appeareth, that theſe foule feeted Ieſuites make no conſcience of troubling the moſt cleareſt waters of the holy Scripture, which (to vnderprop their breaden God) haue vtterly ouerthrown the meaning of the Euangeliſt. For if this miracle ſtood in any miraculous change of their bodies, then is not our Sauiour Chriſts Empire of the Sea eſtabliſhed out of this place. Beſides, that by this interpretation of theirs, the corrupt opinion of the Apoſtles is ſtrengthened, which iudged of our Sauiour Chriſt that he was a Ghoſt and no true body, which indeed hee had been, if hee had not had the naturall property of a body, which is to preſſe downe, and to weigh heauy vpon the waters; except that our Sauiour Chriſt, by the power of his Godhead, bare vp himſelfe and *Peter* too; whereby remaineth the property of the bodies ſtill, giuing them no more aduantage then if the miracle were in the waters: conſidering that the weight of the bodies is not taken away, but borne vp and ſuſtained by the power of Chriſt, remaining in his perſon, and not communicated with the ſea, which is his creature: for as it is an Idoll and no God, that hath not the eſſentiall properties of God: ſo is it a Phantome, and no true body that wanteth the naturall properties of a body. And if you can proue out of this place, that either *Peter* or our Sauiour had a body walking vpon the ſea, and not vpon the ſea at the ſame time, then you ſay ſomewhat: otherwiſe this maketh nothing for your Tranſubſtantiation, which at one time imagine the body of Chriſt in earth, and in heauen. The anſwer to the 20. of *Iohn* with *Epiphanius*, the reader ſhall looke for in the proper place, which their beggery hath forced them to preuent.

Hoord. 14. Iſ. 6.

RHEM. 7. [29. *Walked.*] *Peter* (ſaith S. *Bernard* walking vpon the waters, as Chriſt *did*, declared himſelfe the onely Vicar of Chriſt, which ſhould be ruler, not ouer one people, but ouer all For many waters are many peoples. *Bernard lib. 2. de conſid. cap. 8.* See the place, how hee deduceth from *Peter* the like authority and iuriſdiction to his ſucceſſor the Biſhop of Rome.

Peters Primacy.

CARTVV. 7. [29. *Walked.*] This is a watriſh argument whereupon the Popes Primacy ſtanding

ding, must needs sinke. For first of all, that *Peters* walking vpon the waters, should proue him ruler ouer all the people; hath no manner of coherence or twist of reason. For if the waters do (in a few places) by a metaphor or borrowed speech, signifie the people of the world: it followeth not therefore, that it signifieth so alwayes. And it may be as well said, that God making the seas the third day, thereby signified the making of all people the third day; as to wrest this place, that is spoken of the true waters. And although it were granted, that the waters should signifie the peoples yet it foloweth not, that whosoeuer treadeth vpon them, should thereby be declared to haue rule ouer them: no more then the walking vpon the earth, which (by a Trope) doth oftner signifie the people thereof, then the waters doe, doth argue a speciall dominion belonging unto him that treadeth vpon it. And surely this is higher diuinity then euer Iohn with his Eagles wings could be able to flye vnto; who telleth vs that these miracles proue our Sauiour Christ to bee the Sonne of God, but that they proue *Peter* to bee ruler ouer all people, hee could tell us no newes of. And albeit, it proued that hee were so, yet hath hee thereby nothing, which is not common to all the Apostles; whose commission was as large in that behalfe, as *Peters* to Preach the Gospell to all Nations, and in the refusall of whose doctrine, our Sauiour Christ taketh himselfe as well to bee reiected as in *Peters* Ministery. And last of all, if *Peter* were heereby the onely Vicar of our Sauiour Christ, yet the same cannot aduantage the Pope of Rome, not able to walke vpon the Seas as *Peter* did: for not hauing so much as this imaginary signe of rule ouer all: hee can much lesse haue the thing that is signified. But of this uncapacity of the Pope to *Peters* priuiledges, it shall after largely bee spoken: In the meane season for this place it shall bee enough to note that this is a lying signe and a false seale of the Bishop of Romes rule ouer all people, seeing it is manifest the Nicene counsell tethered him within the territorie of the suburbes. Likewise that the Emperour in purer times walked upon the Pope, and was not (as after when Antichrist had fully possessed that seat) undertroden by him. The case being thus, no mans authority can make these brickle waters of all nations, as it were firme land underneath the Bishop of Romes feet: much lesse *Bernard*, who although in those times, wherein was the power of darknesse, hee might easily beare the bell of plaine dealing, from all the rout of that Cleargy; yet notwithstanding his neere, both neighbourhood unto the Bishop of Rome, and touch of bloud betweene the Pope and the Abbot, leauing him not the credite which otherwise hee might haue. *Augustine* saith, that *Peter walked upon the waters because Christ commanded*: hee saith not, because hee was or should bee the Vicar of Christ, by which reason of *Augustine*, any other of the Apostles should haue walked upon the Seas if Christ had commanded them.

Ioh. 20. 31.

Matth. 28.
Matth. 10.

Ruff. eccles. hist. lib. 1. Leo ad Theodos. epi. 14. Sabell. Ennead. 9. lib. 3. Carion. August. de verbis Domin in Mat. Serm. 13.

CHAP. XV.

The Pharisees of Hierusalem comming so farre to carpe him, he chargeth with a tradition contrary to Gods commandement. 10. And to the people hee yeeldeth the reason of that which they reproued: 15 and againe to his Disciples, shewing the ground of the Pharisaicall washing (to wit that meates otherwise defile the soule) to be false. 21 Then he goeth aside to hide himselfe among the Gentiles: where, in a woman he findeth such faith, that he is faine, lest the Gentiles should before the time extort the whole bread, as she had a crum, to returne to the Iewes. 34 Where (all contrary to the Pharisees) the common people seeke wonderfully unto him, and he after he hath cured their diseased, feedeth foure thousand of them with seuen loaues.

THEN came to him from Hierusalem Scribes and Pharisees, saying,

The Gospell upon Wednesday the third weeke in Lent. Mat. 7. 1.

2 VVhy doe thy Disciples transgresse the tradition of the Ancients? For they wash not their hands when they eat bread.

3 But he answering sayd to them: why do you also transgresse the commandement of God for your tradition? For God said,

4 *Honour father and mother*, and, *he that shall curse father or mother: dying let him die.*

Ex. 20. 12. Luk. 20. 9.

5 But you say, VVhosoeuer shall say to father or mother, The gift whatsoeuer proceedeth from me, shall profit thee:

6 And shall not honour his father or his mother: and you haue made frustrate the commandement of God for your owne tradition,

7 Hypocrites, well hath Esay prophesied of you, saying.

8 *This people honoureth me with their* ‖ *lips but their heart is farre from me.*

Esa. 29. 13.

9 *And in vaine doe they worship mee, teaching doctrines and* ‖ *commandements of men.*

10 And hauing called together the multitudes vnto him, he said to them, Heare ye and understand.

11 ‖ Not that which entreth into the mouth, defileth a man: but that which proceedeth out of the mouth, that defileth a man.

12 Then came his disciples, & said to him, Doest thou know that the Pharisees, when they heard this word, were scandalized;

13 But he answering, sayd: All planting which my heauenly Father hath not planted shall be rooted vp,

14 Let them alone: blind they are, guides of the blind. And if the blinde be guide to the blinde, both fall into the ditch.

15 And Peter answering said to him, Expound vs this parable.

16 But he sayd, Are you also as yet without vnderstanding?

17 Doe you not vnderstand, that all that entreth into the mouth, goeth into the belly, and is cast forth into the priuie?

18 But the things that proceed out of the mouth, come forth from the heart, and those things ‖ defile a man.

19 For from the heart come forth euill cogitations, murders, aduoutries, fornications, thefts: false testimonies, blasphemies.

20 These are the things that defile a man but to eate with vnwashen hands, doth not defile a man. ☞

The Gospell vpon thurday the first weeke in Lent.

21 And IESVS went forth from thence & retired into the quarters of Tyre and Sidon.

21 And behold * a woman of Chanaan came forth out of those coastes, and crying out, said to him, Haue mercie vpon mee O Lord the Sonne of Dauid, my daughter is sore vexed of a deuil.

23 VVho answered her not a word, And his Disciples came and besought him saying, Dimisse her because she crieth out after vs:

24 And he answering said: I was not sent but to the sheepe that are lost of the house of Israel.

25 But she came & adored him, saying Lord, helpe me.

26 VVho answering said: It is not good to take the bread of the children, and to cast it to the dogges.

27 But she said, yea lord for the whelps also eate of the crummes that fall from the table of their masters

28 Then IESVS answering said to her O woman, † great is thy faith: be it done to the as thou wilt: and her daughter was made whole from that houre ☞

29 And when IESVS was passed from thence, he came beside the sea of Galilee: and ascending into the mountaine, sate there.

30 And there came to him great multitudes, hauing with them dumb persons, blind, lame, feeble, and many others: and they cast them down at his feete, & he cured them:

31 So that the multitudes marueiled seing the dumme speake, the lame walke, the blinde see: and they magnified the God of Israell.

32 And * IESVS called together his disciples, an saide: I pitie the multitude: because three dayes now they continue with me, and haue not what to eate: and dimisse them fasting I will not, lest they faint in the way. *Mark. 8.1.*

33 And the disciples say vnto him, whence then may we get so many loaues in the desert as to fill so great a multitude?

34 And IESVS said to them, how many loaues haue you? but they said, Seuen and a few litle fishes.

35 And he commanded the multitude to sit down vpon the ground.

36 And taking the seuen loaues and the fishes, and giuing thankes, hee brake, and gaue to his disciples and the disciples gaue to the people.

37 And they did all eat, and had their fill. And that which was left of the fragments they tooke vp seuen baskets full.

38 And there were that did eate, foure thousand men, beside children and women.

39 And hauing dimissed the multitude, he went vp into a boate, and came into the coastes of Magedan.

† *Here we see again, that the people must not be their owne caruers, nor receiue the Sacraments, or other spirituall sustenance immediately of Christ, or at their owne hand but of their spirituall gouernours.*

MARGINALL NOTES.

RHEM. 1. [28 *Great is thy faith.*] It were a strange case that Christ shou'd commend in this woman a sole faith without good workes, that is to say a dead faith such as could not worke by loue, and which S. *Iames* doubted not to call the faith not of Christians but of deuils. *Aug. de Fid. & Op. c. 16.*

CARTVV. 1. [28 *Great is thy faith*] It were indeed very strange: but it is as strange, that you are so blind as not to see that our Sauiour Christ did therefore commend the faith of this woman, because from it, as from a roote came this earnest and constant prayer. And that you bee so adder deafe, that you cannot heare our Sauiour Christ speaking so loude, that the benefite of health is not ascribed unto any merite of her constant inuocation of his name, but unto her unfained faith, wherevnto her stedfast continuance in prayer gaue testimony.

RHEM. 2. [36 *Gaue to.*] Heere wee see againe that the people must not bee their own caruers, nor receiue the Sacraments, or other spirituall sustenance immediately of Christ, or at their own hand, but of their spirituall gouernours,

CARTVV. 2. [36 *Gaue to.*] Your gaine is so great, by nursing of the people, that you would alwaies haue them babes, and hold the spoone wherewith they should bee fed in your hands. But you haue both cooked and carued their meates so euill, that unlesse they will bee starueling, they had need take the spoone in their own hand, and to meditate the Law of God at home with themselues, and to exercise themselues in talking thereof, earely and late with their families, which is not contraried by this place, although you were suffered to walk in the broad field of your allegories: For it can proue no more but this, that in publick and open Assemblees the people are to receiue the dispensation of the Word and Sacraments at the hands of their Ministers: which wee doe more precisely both preach and practise then you do: your people in publicke places praying priuately, and in priuate houses administring publique Sacraments,

Psalm. 1. Deut. 6.

ANNOTATIONS CHAP. XV.

RHEM. 3. [8 *With their lippes.*] This is to bee understood properly of such as haue euer God in their mouth, the word of our Lord, the Scriptures, the Gospell, but in their heart and all their life bee indeed Godlesse. It may bee applyed also to such as say their prayers without attention or eleuation of minde to God, whether he understand the prayers or no that saith them. For many a poore Christian man that understandeth not the words hee speaketh, hath his heart

neerer

neerer to heauen, more feruour and deuotion, more edification to himselfe, more profite in spirit (as the Apostle speaketh) and lesse distractions, then not onely all heretickes, which haue no true feeling of such things, but then many learned Catholikes. And therefore it is not to be understood of praying in unknown tongues, as heretickes sometime expound it, farre wide from the circumstance of the place and Christs intention, speaking of the hipocriticall Iewes. 1. Cor. 14.

CARTVV. 3. [8 *With their lippes.*] It is true that the *hypocrisie* and painted holinesse of the Iewes is heere reproued, from which whether wee or you bee further of, let the world iudge, euen your selues our bitterest aduersaries, wee might make iudges of, if you would let your mouthes speake according as your hearts (ouercome by euidence of the truth) doe thinke. And indeed you are, will you nill you constrained to giue us sometimes this testimony, of honest and godly behauiour, or euer you bee aware: which take your marke to discouer a Protestant by giuing thankes unto God before and after his meate, by sobriety in his diet, by his communication void of oathes, and of other riotous and unchaste talke; whereof your hearts being (for the most part) full fraught, must needs haue an issue by the mouth. Howbeit the sentence is yet more generall: For when there are two parts of the soule, which the Euangelist (according to the Hebrew phrase) calleth one the heart, the minde or understanding; the other the will or affection: it is euident, that as the place of the Prophet, made the Iewes guilty, because they were touched with no affection: so it attacheth also the Papists, because they offer a worship unto God, whereat the understanding (a principall part of the soule) is not present. Where- *Psal. 103.* as the Prophet teacheth, that in thankes-giuing (and therefore in all other prayers) all that is within us must praise the Lord: which is not done by them whose understanding (in prayers) is a sleepe. The Councell was not of your minde, that esteemeth that all men should learne the words of the prayer that our Sauiour taught, and that *they should understand the sense of it well:* And finally, that it was not lawfull for any Christian to bee ignorant of it. Nor *Bernard*, which of the three things, required to bee considered in prayer, assigneth this, *That a man should consider what hee asketh.* The shamelesse abusing of the Apostle to the *Corinths* shall bee shewed in the proper place. But heere it is to bee obserued, that the common people, whom sometime they cupple with dogges, and yoke with swine, are heere preferred to many of their learned Catholickes, belike being hungry, they haue learned by some gentler speech, to faune upon them whom they haue so deadly bitten: if happily they may get a piece of bread, putting some trust in the prouerbe, that faire words will make fooles (for so they esteeme of the common sort) faine. And in truth they are so much better, or rather lesse euill, then they: as they haue not withstood so euident light of the truth as they do. *Tom. 3. concil. Remens. concil. ca. 2.*

RHEM. 4. [9. *Commandements of men.*] Such onely are here called traditions, doctrines or commandements of men, which be either repugnant to Godslawes, as this, of defrauding their parents vnder pretence of Religion: or which at least be friuolous, unprofitable, and impertinent to piety or true worship, as that other sort of so often washing hands and vessels, without regard of inward purity of heart and minde. Let no man therefore bee abused with the Protestants peruerse application of this place against the holy Lawes, Canons, and Precepts of the Church, and our spirituall Gouernours, concerning Fasts, Festiuities, and other rules of Discipline and due order in life, and in the seruice of God. For such are not repugnant, but consonant to Gods word and all piety, and our Lord is truely honoured, worshipped and serued, both by the making, and also by the obseruing of them. * S. Paul gaue commandements, both by his Epistles, and by word of mouth, euen in such matters wherein Christ had prescribed nothing at all, and he chargeth the faithfull to obserue the same. * The Apostles and Priests at Ierusalem made lawes, and the Christians were bound to obey them. ‹ The keeping of Sunday in stead of the Sabboth, is the tradition of the Apostles, and dare the Heretickes deny the due obseruation thereof to be an acceptable worship of God? › They prescribed the Feasts of Easter and Whitsontide, and other Solemnities of Christ and his Saints, which the Protestants themselues obserue. ‹ They appointed the Lent, and Imber fasts, and other, as well to chastice the concupiscence of man; as to serue and please God thereby, as is plaine in the fasting of * *Anna, Toby, Iudith, Esther,*, who serued and pleased God thereby. Therefore neither these, nor other such Apostolicke Ordinances, nor any precepts of the holy Church, or of our lawfull Pastors, are implied in these Pharisaicall traditions here reprehended, nor to be counted or called the doctrines and commandements of men, because they are not made by meere humane power, but by Christs warrant and authority, and by such as he hath placed to rule his Church, of whom he saith, * *He that heareth you, heareth me: he that despiseth you despiseth me.* They are made by the Holy Ghost, ioyning with our Pastors in the regiment of the faithfull, they are made by our mother the Church, which whosoeuer obeyeth not, * wee are warned to take him as an heathen. But on the other side, all lawes, doctrines, seruice and iniunctions of Heretickes, howsoeuer pretended to bee consonant to the Scriptures, be commandements of men: because both the things by them prescribed are impious, and the Authors haue neither sending nor commission from God. *The differences betweene the Iewish Traditions heere reprehended, and the Churches Apostolicall Traditions.* 1. Thess. 2. 15. 1. Cor. 11. * Act. 15. › Aug. Ser. de temp. 251 See 1. Cor. 16. 2. › Epiph. hær. 75. ‹ Hier. ep. 54 ad Marcel. init. Mont. * Luk. 2. 37. Tob. 12. Iudith 8. Est. 4. Luk. 10. 16 * Mat. 18. 17.

CARTVV. 4. [9. *Commandements of men.*] The Pharises cannot altogether die, as long as you their children, which carry so liuely a representation of them, liue. You are like vnto them in transgressing the commandements of God for your tradition. For a childe may fall from duety to parents; a seruant from the obedience to his master, if hee will take a cloyster of your owne inuention: you ratifie the marriages wherein the children are violently plucked and rent from their parents. And wee demand of you, Whether it is your doctrine, that although the parents should dye in the streets, yet may not their Monkish daughters make a step out of their Nunnery to saue their liues. We suppose your selues mutter some such thing vpon *Math.* 8. 22. You are seuerer exactors of your traditions, then of the commandements of the Lord: for he scapeth easier with you that deflowreth his neighbours daughters, defileth his neighbours wife: then he that

eateth flesh upon Friday: and matching the Pharisaical Iewes in those things, in multitude and swarme of traditions, which our Sauiour Christ casteth them also in the teeth with, you ouermatch them. Your very Masse, which is the crowne of your religion, and the Canon, which is the principall Diamond in your Crowne, being nothing else but a patchment of the traditions and inuentions of men. And as for the friuolousnesse and folly of them, they be so ridiculous that *Crassus* himselfe, who because he neuer laughed, was surnamed *Agelastus*, could hardly haue forborne laughter, if hauing neuer seene it before, he had been admitted to such a spectacle. It is granted, that the true Church hath *authority* in indifferent things, as in the houre and place of common prayers, and such like circumstances, touching the order of that which the Lord commandeth, whereunto the faithfull ought, as vnto Ecclesiastiall, but not as unto diuine lawes, giue reuerence. For euen the orders that the Apostles themselues made, haue not authority alike; as the order of not eating of the strangled, or of bloud, or of that which had been offered vnto Idols, because it was of indifferent things, hath an end; yea euen then when it was first made, it was lawfull for Christians to haue eaten of any of them: so that they eate it without offence of the weak. Of the other side, the order of abstaining from fornication, because it is, and euer was, a constant and vnvariable law of God: remaineth still. And as it tooke not authority by the Apostles, which it had of the law it selfe: so could it not be abrogated by the Apostles themselues if they were aliue. And therefore as the Iesuites mingle heauen and hell together, in comparing their wicked traditions, with all the orders and decrees of the Apostles: so do they confound heauen & earth together, in not seuering the diuine and vnchangeable lawes from those, that according to circumstance) admit alteration.

Platina in Sixto 1. Polydor. virg lib. 5. c. 10. Plin. hist. naural. lib. 7. cap. 19.

1. Cor. 8. & 10. Rom. 14.

The obseruation of the Lords day, hath the same authority which the Saturday had in time past. For as that was ordained to remember the creation of the world: so this was appointed for the remembrance of the instauration and renewing of the world, which is wrought by the resurrection of our Sauiour Christ. For which cause the Apostles seeme to haue ordained the celebration of it in the Churches generally. But the Iesuites esteeming that the Church now hath that authority of making vnmoueable and inuiolable lawes, which the Apostles had, they are grossely deceiued. For their both mouthes and pennes in their Ministery, were so directed of the Lord, that they could not only altogether, but not so much as one of them apart, not only not fall, but not so much as stumble, nor swarue the bredth of an haire from the truth. And therefore in respect of their doctrine, they are called, *The foundations of the Church*: and that whatsoeuer (without exception) they should bind vpon earth, it should be bound in heauen: and whose sins soeuer they should forgiue, that they should be forgiuen. Whereas the Ministers of the Church now, cannot bee called the foundations of the Church: as those which may either seuerally, or ioyntly in some point erre: and not whatsoeuer or whomsoeuer they should binde generally, but whatsoeuer and whomsoeuer they shall, according to the rule left by the Prophets and Apostles, binde vpon earth, shall be bound in heauen. Hereupon it commeth, that the Apostle to repaire the breach, in the *Galatian* Church, standeth so long vpon the proofe of his Apostleship: because the proofe thereof was the establishment of the doctrine that either he had taught before, or was to teach after in that Epistle. From thence also it came, that the false teachers which vndermined the building of the Apostle, imployed their forces to ouerthrow his Apostolicall calling, and to bring him in the common ranke of Ministers. Hereupon the Apostle feareth not to pronounce of himselfe that he had the spirit of God: and that with such boldnesse, that he doth somewhat bitingly taxe and entuite the Corinthians which had suffered some doubt thereof, to enter into their mindes, which may appeare manifestly by that which he doth other where more plainly, and without trope set downe. Finally, from thence it came, that the deceiuers to get authority to their errors, fathered their writings vnder the names of the Apostles, because as long as they remained couered vnder the credit of the Apostles writings: they were amongst the Christians not subiect so much as to any inquiry into them. And therefore the Reader may not maruell, if that the Papists would couer their feasts vnder the name of the Apostles, which were neuer cõmanded to be obserued by them; considering that the holy daies which they would bolster vp vnder the credit of the Apostles, are farre mo in number then the Iewes festiuall dayes ordained by the law. So that the Christian Church should in this poynt, be by the Apostles own institution, more ceremonious then the Synagogue it selfe, which if the Iesuites do not blush at, as a thing contrary to the nature of the Gospell, yet *Augustines* iudgement, whom they will pretend greatly to respect, will make them hide their faces: to whom it seemeth absurd, that the Iewes estate (in such things) should be lesse burdensome then the estate of the Church vnder the Gospell. And albeit there bee great difference between the keeping of the Saints feasts, and the solemnities of our Sauiour Christ, yet that euen those were not of the Apostles tradition, especially of that kinde of tradition that cast any yoke of necessary obedience vpon the Christians neckes: it is euident by that which *Socrates* writeth, that neither *Christ nor his Apostles did institute any holy dayes, but that men did vse first to obserue them by custome, and that as euery man was disposed at home.* Whereby it is euident, that these holy dayes came by custome, and not by commandement, by the free choyce of men, and not by constraint. And that there was this freedom in the feast of Easter; and (by the same reason) in the rest celebrated in the honour of our Sauiour Christ, it appeareth by that S. *Iohn* with the Churches in *Asia*, is reported to haue kept the Easter, as the Iewes were wont, vpon the foureteenth day of the moneth: which he would neuer haue done, if it had been a set law of the Apostles, to keepe the day which the Churches now kept. And therefore although we keepe these feasts of the Lord, yet we keepe them not as any commanded from the Apostles, with any opinion of the necessary obseruation of them. *Epiphanius haref. 75.* here cited, maketh no mention of Saints dayes: but onely of *Pentecost* and *Easter*, which were then kept farre otherwise then in the Popish Church. Verily *Augustine* knew not so much as to referre the feasts of our Sauiour to the *Tradition of the Apostles*

Apoc. 21. 9. Math. 16.

Gal. 1. 2.

1. Cor. 7. 40.

1. Thes. 4. 8

2. Thes. 2.

Epist. 118.

Lib. 5. cap. 22.

Epist. 118.

poſtles : being in doubt whether they came from the Apoſtles, or ſome generall Counſels: where admitting them to come either from the one, or from the other : he doth yet make a great difference in degree of authority, between them, and thoſe which are comprehended in the ſacred ſcriptures. *Ierom* alledged to proue the *Lent* and *Ember Faſts*, mentioneth onely the Lenton Faſt. For anſwer whereof looke before. And in forbidding all Faſts, that fall in Pentecoſt weeke, hee thereby condemneth the Ember faſts that fall therein. The reſt is nothing but a cage and ſane of words, and come to be conſidered after, where it hath the poore aſſiſtance which the Ieſuits can affoord it. *Ibid.*

RHEM. [11. *Not that which entreth*] The Catholickes do not abſtaine from certaine meates, for that they eſteeme any meat vncleane either by creation, or by Iudaicall obſeruation : but they abſtaine for chaſtiſement of their concupiſcences. *Aug. lib. de mor. Ec. Cath. c. 33.* *Vpon the 4. chapt v. 2.*

RHEM. [18. *Defile a man.*] It is ſinne onely which properly defileth a man, and meates of themſelues, or of their own nature, do not defile, but ſo farre as by accident they make a man to ſinne, as the diſobedience of Gods Commandement, or of our Superiours, who forbid ſome meates for certain times and cauſes, is a ſinne. As the Apple which our firſt Parents did eate of, though of it ſelfe it did not defile them, yet being eaten againſt the Precept, it did defile. So neither fleſh nor fiſh of it ſelfe doth defile, but the breach of the Churches precept defileth. *Difference of meates.* *Gen. 3.* *Catholicke abſtinence.*

CARTVV. 5. 11. & 18. *Defile a man.*] Why do you not know your own Doctor, which ſaith, that therefore choyce is made of fiſh, rather then of other fleſh, becauſe the curſe of God came not vpon fiſh, and thoſe which were preſerued in the flood : where all other things periſhed by water. Therefore herein your doctrine ſauoureth ſtrongly of Manichiſme. Beſides that, I would know of you, wherein you differ from the Iewiſh opinion, in the *polution of meates*. The Iewes iudged certain meates no otherwiſe common and vncleane, then in that they were forbidden by the Lord : otherwiſe they could well abide to handle them, and to vſe them to other ſeruices; yea to giue them to be eaten vnto the Gentiles, to whom that Law was not giuen. Wherefore the pollution which you eſteeme to be in meates, riſeth vpon that they are by commandement made vnlawfull : it appeareth you keepe the ſame pollution which ſometimes was vnder the Law. Saying that the pollution which the Iewes eſteemed to be in the meates, was grounded vpon Gods commandement, who had authority to make vnlawfull certaine meates vnto his people, as the Lord both of the people, and of the meates, But now the ſame God in Ieſus Chriſt, hath made all things cleane and lawfull to be vſed: what are you which dare preſume to make them vnlawfull and vncleane to the people of God, who are neither Lords ouer the people, nor his creatures. Is your authority here greater then *Peters*, to whom it was not lawfull to iudge that common or uncleane, which the Lord had cleanſed : nor to make a religion in thoſe meates, the difference whereof (as touching any ſeruice of God) was cleane taken away. Neither did the people of God in any their feaſts, which (vpon occaſion) they proclaimed, euer place the Faſt in diſcerning one kinde of meate from another, but in abſtaining altogether, during the time of the faſt. As for that you pretend, of taming and ſubduing the concupiſcence of the fleſh, it is too ſimple a thing to abuſe children withall; for if it were not diſcouered by the daily practiſe of their filthineſſe. which are the princes of your full faſts, which leaue the monuments of their uncleaneſſe in all places where they come : yet it is euident that the greateſt delicacie and prouocation of the luſts of the fleſh ſtandeth in thoſe things, which you haue largeſt and commoneſt uſe of ; for beſides ſpices, wine, and ſtrange fruites, wherewith in your holieſt and ſtreighteſt faſts your tables are richly decked : the fiſh which you pretend to bee taken to abate the pride of luſt, is known to bee as it were oile put into the fire, to heate the ouen of your concupiſcences hoater, then by uſe of common and uſuall fleſh it would bee. And therefore heerein you play the right Manichies, who making a Religion in eating and drinking uſually with others, uſed notwithſtanding ſuch confections as ſurpaſſed them both in coſt and delicacie : for in refuſing fleſh they would eate of the delicateſt fruites and ſpices that were : And although they held it unlawfull to drinke wine, yet they had other compounded liquours; which were more pretious then the wine, And cited here to proue the uſuall abſtainng from certaine meates, hee doth mention no ſuch cuſtome of the Church, but onely ſheweth that certaine perſons uſed extraordinary faſting two or three daies together, none of them being conſtrained thereunto by any law or cuſtome of the Church : And therefore *Auguſtine* is heere idlely cited. *Aug. de mo. Manich. li. 2. cap. 13* *Durand. lib. 5.* *Rom. 14. 14.* *Acts 10. 15.*

CHAP. XVI.

The obſtinate Phariſees and Sadducees, as though his foreſaid miracles were not ſufficient to proone him to be Chriſt, require to ſee ſome one from heauen. 5 *Whereupon forſaking them, he warneth his diſciples to beware of the leauen of their doctrine:* 13 *And Peter (the time now approching for him to goe into Iewry to his Paſſion) for confeſſing him to be Chriſt, he maketh the Rocke of his Church, giuing ſuines of Eccleſiaſticall power accordingly.* 21 *And after, he ſo rebuketh him for diſſuading his Croſſe and Paſſion, that he alſo affirmeth the like ſuffering in euery one to be neceſſary to ſaluation.*

AND there came to him the Phariſees and Saducees tempting : and they demaunded him to ſhew them a ſigne from heauen, *Mark. 8. 12* *Luk. 12. 54*

2 But he anſwered and ſaid to them, when it is euening, you ſay, It will be faire wether for the element is redde.

3 And in the morning, This day there will be a tempeſt, for the element doth glow and lowre. The face therefore of the element you haue skill to diſcerne : and the ſignes of times can you not?

4 The * naughtie and aduouterous generation ſeeketh for a ſigne : & there ſhall not a ſigne be giuen, but the ſigne of Ionas the Prophet. And he left them and went *Mat. 12. 39*

Mar. 8. 14.

5 And *when his disciples were come ouer the water, they forgot to take bread.

6 VVho said to them, Looke well and beware of the leauen of the Pharisees and Sadducees,

7 But they thought within themselues saying Because we tooke not bread.

8 And IESVS knowing it, said, why doe you thinke within your selues O yee of little faith, for that you haue not bread?

Mat. 14. 17 15. 34.

9 Doe you not yet vnderstand, neither doe you remember *the fiue loaues among fiue thousand men, and how many baskets you tooke vp?

10 Neither the * seuen loaues, among foure thousand men, & how many maunds you tooke vp?

11 VVhy do you not vnderstand that I said not of bread to you, Beware of the leauen of the Pharisees and Sadducees?

Mar. 8. 27. Luk. 9. 18. *The Gospell vpon SS. Peter and Paul's day.* Inn. 29 And in Cathedra Petri Romæ Ian. 18. & Antiochiæ. Feb. 22. And Petri ad vincula. Aug. 1. *And on the day of the creation and coronation of the Pope, and on the anniuersary thereof.*

12 Then they vnderstood that hee said not they should beware of the leauen of bread, but of the doctrine of the Pharisees and Sadducees.

13 And *IESVS came into the quarters of Cæsarea Philippi: and he asked his disciples, saying, ‖ VVhom say men that the Sonne of man is?

Ioh. 1. 42. ‡ That is a Rock.

14 But ‖ they said, Some Iohn the Baptist, and others some Elias, and others Hieremie, or one of the Prophets.

15 IESVS saith to them, But whom do you say that I am?

16 Simon Peter answered and said, *Thou art Christ the Sonne of the liuing God.*

17 And IESVS answering said to him ‖ Blessed art thou Simon bar-Iona: because flesh and blood hath not reueiled it to to thee, but my Father which is in heauen.

18 And ‖ I say to thee, *That thou art* * ‡Peter: *& ‖ vpon this ‖ Rocke will I ‖ build my Church, and the ‖ gates of hell shall not preuaile against it.*

Of Peters Primacy.

19 *And I * will giue ‖ to thee the ‖ keyes of the kingdom of heauen. And ‖ whatsoeuer thou shalt bind vpon earth, it shall be bound also in the heauens: and whatsoeuer thou shalt loose in earth, it shall be loosed also in the heauens.* ☞ Ioh. 21. 15.

20 Then he commaunded his disciples that they should tell no body that he was IESVS CHRIST.

21 From that time IESVS began to shew his disciples, that he must go to Hierusalem, and suffer many things of the Ancients and Scribes and chiefe Priests, and bee killed, and the third day rise againe.

22 And Peter taking him vnto him, began to rebuke him, saying, Lord, be it farre from thee, this shall not be vnto thee.

23 VVho turning said to Peter, go after me ‡Satan, thou art a scandall vnto me: because thou sauoures not the things that are of GOD, but the things that are of men,

‡ This word in Hebrew signifieth an aduersary, as 3. Reg. 5. 4. and so is taken heere. *The Gospell for a Martyr that is not a Bishop.*

24 Then IESVS said to his disciples, If any man will come after me, let him deny selfe, and take vp his crosse, and follow me.

25 For he that will saue his life, shal lose it, & he that shall lose his life for me, shall finde it?

26 For what doth it profite a man, if he gaine the whole world, and sustaine the damage of his soule? Or what permutation shall a man giue for his soule?

27 For the Son of man shal come in the glory of his Father with his Angels: and then will he render to euery man according to his ‖ workes. ☞

28 Amen I say to you, * there be some of them that stande here, that shall not taste death, till they see the Sonne of man comming in his kingdom.

Mat. 9. 1. Luk. 9. 27.

ANNOTATIONS CHAP. XVI.

RHEM. 1. [13 *Whom say men.*] Christ intending here to take order for the founding regiment and stability of his Church after his decease, and to name the person to whom hee meant to giue the generall charge thereof, would before by interrogatories draw out (and namely out of that one whom hee thought to make the chiefe) the profession of that high and principle Article, that hee was the sonne of the liuing God. Which being the ground of the Churches faith, was a necessary quality and condition in him that was to bee made Head of the same Church, and the perpetuall keeper of the said faith, and all other points thereon depending.

CARTVV. 1. [13 *Whom say men.*] The end of these *Interrogatories* is, that the disciples being confirmed by our Sauiour Christ in the confession, which hee knew they would make of him, might bee the better able to stand under the great weight of that temptation which hee see would lie upon them, by fore-telling of his death; least if they had not beene well setled in the true faith of Christ, they should at so manifest and cleare a declaration of his fearefull death haue shrunke away. And that this is the end of these *Interrogatories*, and not that which you do so foolishly and ungroundedly imagine: it is euident in this, that all the three Euangelists, doe immediately (to the confession of the Apostles) annexe the fore-sheing of his death: The other Apostles therefore hauing as much need to bee confirmed against this temptation as *Peter*, it followeth that the confession of faith here specified, with the incouragement that our Sauiour Christ giueth, for continuance and establishment therein, doth as well belong unto the rest of the Apostles, as unto *Peter*. And to confesse Christ to bee the Sonne of God is a necessary quality and condition, not onely in him that should bee head of the Church, as you imagine, but in euery the lowest member thereof: And therefore it is too great ignorance in you, which esteeme that our Sauiour Christ went here about to make triall of a sufficiency for

the

the head of his Church: when this triall is insufficient to the making of the lowest minister in the house of God. But seeing the same quality and condition of Confessing Christ to bee the Sonne of God was as necessary in the rest of the Apostles which should preach the same faith in all the world, as *Peter*. it must needs follow that the profession of the same Article was by our Saviour Christ *drawn forth* by these interrogatories from them as well as from him: Wherefore the foundation of this Primacie being false, it must needs totter which is builded thereon.

RHEM. 2. [14 *But they said.*] When Christ asked the peoples opinion of him, the Apostles all indifferently made answer; but when hee demanded what themselues thought of him then loe *Peter* the mouth and head of the whole fellowship answered for all. *Chrysost. hom. 55. in Mat.*

CARTVV. 2. [14 *But they said*] All answered to the first question, but they answered by the mouth of one man: otherwise it would haue beene a confused sound and disordered noise, like unto the humming of a sort of Bees. And it is very like that they answered the former question by *Peter*, by whom they answered the other, But therefore the Euangelist reserued the expresse mention of *Peters* name to the latter question, to the end that the allusion which our Sa. Christ maketh in the next sentence thereunto, might more cleerely and euidently bee perceiued, which would not in that fulnesse haue appeared, if being placed in the answer of the former interrogatory, it had beene further remoued from the allusion and conformity of sound unto the name of *Peter*. Now if by this answer in the name of the rest, hee should haue rule and dominion ouer them, it followeth that hee then usurped this authority, when it was not (by the Iesuites own confession) giuen unto him untill after the resurrection of our Sauiour Christ: It must needs bee therefore that by title of *head ouer the Apostles*, *Chrysostome* meaneth onely to note the preheminence in gifts and speaking: for that the rest had made him, as in this case, so in diuers others, their mouth. And therefore other where hee communicateth this *height and top of Apostleship* to *Andrew*, *Iames* and *Iohn*. And in another place hee calleth *Paul the chiefe of all the Apostles*: but whatsoeuer hee meant, that his meaning was not to make him ruler ouer the rest, it is manifest by that hee writeth of the execution of that office, which was committed unto *Peter*, where hee willeth all to consider, how S. *Peter* did all *by consent of the disciples that hee did nothing with authority, nothing with rule or commandingly.*

Chrysost. hom. 38. in Math.
Chrysost. hom. 3. in Act.

RHEM. 3. [17 *Blessed art thou.*] Though some other (as *Nathanael Ioan. 1. 49.*) seeme to haue before beleeued and professed the same thing for which *Peter* is heere counted blessed, yet it may bee plainely gathered by this place, and so S. *Hilary* and others thinke, that none before this did further utter of him then that hee was the Sonne of God by adoption as other Saints be, though more excellent then other be. For it was of congruity and Christs speciall appointment, that hee upon whom hee entended to found his new Church, and whose faith hee would make infallible, should haue the preheminence of this first profession of Christs naturall diuinity, or that hee was by nature the very Sonne of God, a thing so farre aboue the capacity of nature, reason, flesh and bloud, and so repugnant to *Peters* sense and sight of Christs humanity; flesh and infirmities, that for the beleefe and publicke profession thereof hee is counted blessed, as *Abraham* was for his faith: and hath great promises for himselfe and his posterity, as the said Patriarke had for him and his seed. According as S. *Basil* saith, because hee excelled in faith, hee receiued the building of the Church committed to him.

Hilar. can. 6. in Mat. & lib. 6. de Trinit.
Chrysost. hom. 55. in in Math.
Basil. lib. 2. adu. Eunom.

CARTVV. 3. [17 *Blessed art thou.*] Would Christ haue called him a true Israelite that beleeued the Messias to be but a bare and naked man? Would hee haue called that a beliefe, especially such a one, as by a promise annexed he would confirme and establish him in? Are you also so ignorant, that you know neither the force of the Pronoune, nor of the Article? For in that hee saith, *Thou art &c.* hee appropriateth that title unto him: And in that hee saith not simply, *Thou art the Sonne of God*, but *That Sonne of God*, hee noteth, that hee was the naturall Sonne of God. And if the confession of *Nathanael* will not argue an acknowledgement of the Diuinity of our Sauiour Christ, it will bee hard for you to proue it by this confession of *Peter*, there being as full speeches to that point in the one as in the other. But if *Nathaniel did not confesse him to bee the naturall Sonne of God:* Who hath daubed up your eies that you could not see the cleere confession of his Diuinity by *Elizabeth* the mother of *Iohn*: by the holy virgin Mary, in her worthy song: by *Zacharias Iohns* father, in his noble hymne; by the two famous persons, *Simeon* and *Anna*, whom he had chosen to beare witnesse of him in *Ierusalem*: by *Iohn Baptist*, who went to prepare his waies: and hath more cleere testimonies of his Diuinity, then hee had Sermons: By a Gentile and Souldier, who opposing his estate unto our Sauiour Christs, in that hee was a bare man, and under the power of another, gaue to vnderstand that our Sauiour Christ was more then a man, & unnerneath the power & commandment of none: Besides that confessing himselfe unworthy to receiue him under the roofe of his house hee gaue the same confession of his Diuinity that *Iohn Baptist* had done before: when hee said, that *hee was unworthy* (in stouping) *to loose the latchet of his shoe.*

Luke 1. 43. *Luke 1. 47.* *Luke 1. 69.* *76.* *Luke 2. 38.* *Iohn 1. 7. 15* *26. 27. 29.* *30. 34. 36.* *&c.*

Here therefore *Peters* Primacy receiueth another deadly wound: For if it bee meete that the Primacy ouer all the Church should follow the first confession of the diuinity of our Sauiour Christ, *Peter* commeth far too late, to weare this crowne, being preuented by numbers, and euen by women, who are the first that wee reade to haue made confession heereof. And seeing that these knew it so well, it is much more like that the Apostles which had companied with our Sauiour Christ so long, did know it: And the Papists which to aduance *Peter* do openly, (as the Iesuites heere couertly) deny them this knowledge, ought to blush at their ignorance: for seeing our Sauiour Christ forbade them, as well as *Peter*, that they should not utter it, it is manifest, that they knew it as well as he; for otherwise it had been ridiculous, to haue bidden them to conceale that, which they knew not. And if they say, that now at the last they knew it, by *Peters* confession;

feſſion: it is abſurd that our Sauiour ſhould ſend his twelue Apoſtles, into all Galile, to preach him vnto the people, before they knew what he was. Moſt vnlikely alſo, that the Apoſtles, (which had not by ſo many famous Sermons, & notable Miracles of our Sauiour Chriſt, profited to the knowledge of him to be the Sonne of God) ſhould ſuddenly, with one word of *Peters* mouth, know and beleeue the ſame. But what need we trauell in diſputation againſt theſe franticke Ieſuites; when before the time of this confeſſion, all the Apoſtles gaue cleare and open teſtimony, that Chriſt was the ſonne of the liuing God. And the teſtimony of *Chryſoſtom*, before by you alledged, that *Peter here was the mouth of the reſt* (which is alſo confirmed by *Auguſtine*) is manifeſtly againſt you, for they could haue no mouth of *Peters* to ſpeake it by, vnleſſe in their hearts they had before beleeued it. And *Auguſtine* doth plainly affirme, that *he being one, gaue anſwer for all*. Nay it is euident, that they all before this time, had confeſſed that he was verily the Sonne of God; and worſhipped him as his onely begotten ſonne. Neither hath *Hilary* any thing contrary to this. In the firſt place, he hath nothing of this matter, nor any thing that ſoundeth to the aduantage of the Ieſuites. In the other place he teacheth plainly, that the Apoſtles and others knew before this time, that Chriſt was the ſonne of God, that he was the Meſſias of the world; that all things were giuen vnto him of his Father: which could not be, vnleſſe they had knowne him to be the eternall ſonne of God. Onely he affirmeth, that the Apoſtles knew not before this time ſo diſtinctly the perſon of the ſon, and the maner of his generation, of the ſubſtance of his father before all worlds. *Chryſoſtom* indeed is of your iudgement in this point of the Apoſtles ignorance vntill now, whoſe opinion I leaue to be conſidered, of that which hath bin alledged, it is enough for vs that if the reſt of the Apoſtles (before this confeſſion) did either not know, or not know ſo diſtinctly the perſon of the ſonne, that *Peter* himſelfe did not know it: for conſideriug that *Peter*, being (by *Chryſoſtoms* owne ſaying) their mouth in all things, which hee here confeſſed, it is neceſſary that the ſame, whatſoeuer, and how much ſoeuer, muſt needs haue been before in the hearts of the Apoſtles, or euer they could make *Peter* their mouth to vtter it. Beſide that, the ground whereupon *Chryſoſtoms* ſentence is ſtaied, is vntrue. For to proue that they had not the true faith of the ſonne of God before this time, he alledgeth that they were not pronounced bleſſed before; the contrary whereof is manifeſt. And *Chryſoſtome* himſelfe is better aduiſed otherwhere: which vpon the confeſſion that the Apoſtles gaue, that he was verily the ſonne of God, affirmeth that their faith in our Sauiour Chriſt, was greatly increaſed by the diuine workes which hee wrought vpon the waters. Now the Ieſuites (I thinke) will confeſſe, that at their firſt comming to him, they had this iudgement of him: that he was the chiefeſt of the ſonnes of God by adoption: and namely of *Nathanael* they preciſely affirme it: who of ſome is ſuppoſed to haue been one of the twelue, and the ſame which is called *Bartholmew*: of other ſome one of the 70. If then they or he, had at their firſt comming, this iudgement of Chriſt: their faith afterward, and before this time, greatly increaſing, it muſt needs follow that they beleeued that he was the naturall Sonne of God: for to riſe vp higher in their iudgement of him, they could not but ſo conceiue. Neither could *Chryſoſtom* in any good language of Canaan, haue giuē their beleefe the name of cōmendable faith in any degree vnleſſe it had embraced morethen the bare & naked humanity of our Sauior Chriſt.

De verbis domini in Matheum ſerm. 13.

Mar. 14.33

Mat. 13.16 17.

Homil. 55. in Math.

Vpon the ſecond of Ioh.

We paſſe by the hold which we might haue of *Denis* and others of your coate, which do vtterly miſlike that *Nathanaels* confeſſion, reached no further then vnto the ſonneſhip which is by adoption. As for *Baſil*, he is idlely cited: nothing being affirmed by him, which wee doe not willlingly grant, whereas to haue ſaid ſomewhat for you, he ſhould haue ſaid; that to him alone the building of the Church was committed. But here it is by the way to bee noted, that theſe new Diuines, which in other places, and in other men, make ſo light account of faith, denying vnto it the power to make men bleſſed: in this place, and in *Peters* perſon (but yet for the Popes aduantage) aſcribe vnto it, the vertue of making him bleſſed, and infinite number beſide, which falling before the beaſt of Rome, ſhall bee ſaued: although they knew no more of the true faith, then the man in the Moone, whereas God accepteth not the perſon of any. And *Peter* himſelfe acknowledgeth like precious faith vnto his in other faithfull, and Saints of God. And S. *Iude* calleth the faith of all the godly *moſt holy*.

2. Pet. 1.1. Iude 20.

RHEM. 4. [18. *And I ſay to thee.*] Our Lord recompenſeth *Peter* for his confeſſion, giuing him a great reward, in that vpon him hee builded his Church. *Theophilactus* vpon this place.

CARTVV. 4. [18. *And I ſay to thee.*] *Peter* in preſenting the Apoſtles confeſſion as well as his owne, muſt needs be holden to haue receiued reward in theirs as well as in his own name; or elſe Chriſt had rewarded one and the ſame confeſſion with a diuers & differing reward. There was no difference of the confeſſion of *Peter*, and the reſt, but onely that *Peter* had the labour of the vtterance of a few words, which any of the Apoſtles would haue eaſily diſpatched, if they had not put their words in his mouth. Wherefore as the fore-man of the inqueſt receiuing praiſe of his iuſt verdict, or ſhame of the contrary, receiueth them not for himſelfe alone, but for the reſidue of the ſworne men with him: euen ſo it is in this caſe. And *Theophilact* hath nothing to reſtraine the building of the Church vpon *Peter*, more then vpon the reſt of the Apoſtles. But he interpreting himſelfe by and by, what he meaneth by building the Church vpon *Peter*, ſheweth and diſcourſeth that it was builded vpon the faith and confeſſion of *Peter*, as vpon the foundation: and that the keyes were giuen to the reſt of the Apoſtles.

RHEM. 5. [*Thou art Peter*] Chriſt (in the firſt of *Iohn*, v. 42.) foretold and appointed, that this man then named *Simon*, ſhould afterward be called *Cephas*, or *Petrus*, that is to ſay a *Rocke*, not then vttering the cauſe, but now expreſſinng the ſame, *videlicet* (as S *Ciril* writeth, *For that vpon him, as vpon a firme Rocke, his Church ſhould be builded*. Whereunto S. *Hilary* agreeing, ſaith, *O happy foundation of the Church in the impoſing of thy new name, &c.* And yet Chriſt here doth not ſo much call him by the name *Peter*, a Rocke, as hee doth affirme him to be a Rocke: ſignifying by that Metaphor

Cyril. lib. 2. cap. 12. Com. in Io. Hilar. in hunc locum.

Metaphor, both that he was designed for the foundation and ground worke of his house, which is the Church: and also that he should be of inuincible force, firmity, durableneſſe, and ſtabilitie; to ſuſtaine all the windes, waues, and ſtormes, that might fall or beat againſt the ſame. And the aduerſaries obiecting againſt this, that Chriſt onely is the Rocke or Foundation, wrangle againſt the very expreſſe Scriptures, and Chriſts owne words, giuing both the name and the thing to this Apoſtle. And the ſimple may learne by S. *Baſils* words how the caſe ſtandeth. *Though* (ſaith hee) *Peter be a Rocke, yet is he not a rocke as Chriſt is. For Chriſt is the true vnmoueable rock of himſelfe. Peter is vnmoueable by Chriſt the Rocke. For Ieſus doth communicate and impart his dignities, not voyding himſelfe of them, but holding them to himſelfe, beſtoweth them alſo vpon others. Hee is the light, and yet, [a] you are the light: hee is the Priеſt, and yet hee maketh [b] Priеſts: Hee is the Rock, and hee made the Rock.*

Baſil. lib. de pœnit.

[a] *Mat. 5. 14.*

[b] *Luk. 22. 19.*

RHEM. [18 *And vpon this Rock*] Vpon that which hee ſaid *Peter* was, will hee build his Church: and therefore by moſt euident ſequele hee foundeth his Church vpon *Peter*. And the Aduerſaries wrangling againſt this, do againſt their own conſcience and knowlege, ſpecially ſeeing they know and confeſſe that in Chriſts words ſpeaking in the Syriacke tongue, there was no difference at all between *Petrus* and *Petra*: yea and that the Greek wordes alſo though differing in termination, yet ſignifie one thing, to wit a *Rock* or *Stone*, as themſelues alſo tranſlate it, *Ioh. 1. 42.* So that they wich profeſſe to follow the Hebrew or Syriack and the Greek, and to tranſlate immediately out of them into Latine or Engliſh, ſhould if they had dealt ſincerely, haue thus turned Chriſts words, *Thou art a Rock, and vpon this Rock*: or *Thou art Peter, and vpon this Peter will I build my Church*: For ſo Chriſt ſpake by their own confeſſion without any difference. Which doth expreſly ſtoppe them of all their euaſions, that *Petrus* the former word is referred to the Apoſtle: and *Petra* the latter word, either to Chriſt onely, or to *Peters* faith onely: neither the ſaid originall tongues bearing it, nor the ſequele of the words, *Vpon this*, ſuffering any relation in the world but to that which was ſpoken of in the ſame ſentence next before: neither the words following which are directly addreſſed to *Peters* perſon, nor Chriſts intention by any meanes admitting it, which was not to make himſelfe or to promiſe to himſelfe to bee the head or foundation of the Church. For his father gaue him that dignity, and hee took not that honour to himſelfe, nor ſent himſelfe, nor took the keies of heauen of himſelfe, but all of his father. Hee had his commiſſion the very houre of his incarnation: And though *S. Auguſtine* ſometimes referre the word (*Petra*) to Chriſt in this ſentence (which no doubt hee did becauſe the terminations in Latine are diuers, and becauſe hee examined not the nature of the originall wordes which Chriſt ſpake, nor of the Greek, And therefore the aduerſaries which otherwiſe flie to the tongues, ſhould not in this caſe alleage him) yet hee neuer denyeth but *Peter* alſo is the Rock and head of the Church; ſaying that himſelfe expounded it of *Peter* * in many places, and alleageth alſo Saint *Ambroſe* for the ſame in his hymne which the Church ſingeth. And ſo do wee alleage the holy Councell of Chalcedon, *Act. 3. pag. 118.* Tertullian, *de præſcript* Origen. *Hom. 5. in Exod.* S. Cyprian. *De vnit. Ec.* S. Hilarie, *Can. 16. in Mat.* S. Ambroſe. *Ser. 47. 68. lib. 6. in cap. 9. Luc.* S. Hierome, *lib. 1. in Iouin. & in cap. 2. Eſa. & in cap. 16. Hier.* S. Epiphanius. *In Anchor.* S. Chryſoſtome. *Ho. 55. in Mat.* S. Cyril, *Lib. 2. cap. 12. com. in Io.* S. *Leo. ep. 89.* S. Gregory, *lib. 4. ep. 32. ind. 13.* and * others: euery one of them ſaying expreſly that the Church was founded and built vpon *Peter*, For though ſometimes they ſay the Church to bee builded on *Peters* faith, yet they meane not (as our Aduerſaries do vnlearnedly take them) that it ſhould bee builded vpon faith either ſeparated from the man, or in any other man: but vpon faith as in him who here confeſſed that faith.

Thou art Cephah, and vpon this Cephah.
petros } *Rocke.*
petra }

Aug. lib. 1. retr. cap. 21. In pſal. 69. de verb. Do. ſec. Io. ſer. 49. ſer. 15. 16. 26. 29. de ſanctis. Arnot. in Iob & 30.

* *Theod. li. 5. her. Fabul. c. de pœnit.*

CARTVV. 5. [18 *Thou art Peter, and vpon this Rock.*] For our parts wee can affoord you well this ſenſe of the place, that vpon *Petra* as vpon a Rock the Church of Chriſt is builded, but to ſo little aduantage of yours as the ſame which you would make the anchor of the Anti-chriſtian ſeat of Rome; ſhall be found to be the rocke and ſands, whereat that patched and rotten barke is broken all to ſhiuers.

But leaſt you ſhould thinke that wee are driuen vpon this interpretation by the puffe of your proofes: wee will firſt ſhew the ſmall force and valew that is in your reaſons, and the ſhameleſſe treachery in abuſing the teſtimony of the fathers, not onely in the cauſe, wherein they generally and with one conſent directly fight againſt you, but in the very interpretation which you haue followed, which is almoſt as generally forſaken of them. Againſt them, that ſay that by two words differing onely in termination, the Euangeliſt meant to note out diuers things, whereunto they ſhould bee applyed: you anſwer that both the words ſignifie one thing, which is accorded by thoſe of our ſide. The former being the *Attick Dialect*, the other being the *Common Tongue*, whereas you ſhould haue ſhewed that becauſe they ſignifie both one thing, therfore they muſt needs be applied vnto one and the ſame thing: which you being not able to do (your ſelues not daring to deny but that the word *Rocke*, will agree as well to our Sauiour Chriſt, as to *Peter*) you fell into this witleſſe anſwer. Indeed two words ſignifying one thing, cannot in proper ſpeech, bee carried to any thing, but vnto that one. But where the ſignification is vnproper (as heere it is, where *Simon* is called a Rock) there it may agree, to as many things, as haue likeneſſe or kindred, in conditions with a Rock, as *Peter* hath. Secondly, you flie for ſuccour to the Syrian Paraphraſt, where as of a ſword, which you haue no skill to handle, you cut your ſelues: for notwithſtanding, that hee uſe one and the ſame word in both places, without any difference of termination: yet forſomuch as hee made his paraphraſe long after the time that our Sauiour Chriſt ſpake theſe wotds, being able to ſet downe the ſentence. yet was hee not able to do it in the ſame wordes that our Sauiour Chriſt ſpake. But the Ieſuites ignorant of the riches of the tongue, eſteeme that there was no Syrian word beſides *Cepha*, wherewith hee might vary his ſpeech, as the Euangeliſt hath done, where they might haue found, that in that tongue *Abna* hath the ſame ſignification with it, yea, if they had looked well about them they might haue found that the Syrian tongue affordeth the ſelfe-ſame Paranomaſie, and alluſion of words which the Euangeliſt vſeth

Looke the Syrian paraphrast vpon Math. 24.

in the Greek tongue, for in the Syrian tongue *Ceph* signifieth a stone, as well as *Cepha* And therefore if there be any place of coniecture, it is very like that our Sauiour Christ, said, *that thou art Ceph, and vpon this Cepha*: or else *Thou art Cepha, and vpon this Ceph will I build my Church*: Which thing that the Euangelist might attaine vnto, he vsed the words πέτρος and πέτρα.

There remaineth the best reason of the *Relatiue*, which being referred to that which goeth next before, cannot be applied to any thing but to *Peter*. It is true, that the relatiue hath for the most part, relation vnto that which goeth next before. Howbeit if we should set downe all the examples wherein it hath regard vnto that which goeth before further of; yea sometimes (especially amongst the Hebrewes) vnto that which followeth after, it would make a booke of it selfe, as your selues know, if you know any thing. This reason therefore being able somewhat to moue a friend, is not able to force an enemy. Now you being not able to win this Interpretation, especially in that sence, by the words of the text: are much lesse able to get it, either by the scope and drift of our Sauiour Christ, or by that which goeth before, or commeth after, as may appeare in part by that which hath been said, and further shall by that which followeth. And being repulsed of the word, let vs see what shelter you get amongst the Doctors. *Cyrill* commeth first, who saith, that the Church was builded vpon *Peter*, as vpon a rocke. The same *Cyril* saith, *the Rocke is nothing else but the strong and vnshaken faith of the disciple*, meaning *Peter*. If therefore you gaine any thing by one sentence, you loose it by another. That both of them stand to the ruine of your cause, it shall appeare afterward. *Hilarie* followeth, whom you haue manifestly falsified: for hee hauing spoken of the faith & confession of *Peter*, doth cõmend them and not *Peter*, to be the happy foundation of the Church, which he proueth by this reason, that the Lord in respect of them, gaue *Simon* a new name, and called him *Peter*. This may appeare by other testimonies of the same Father, where he saith, *This is the onely happy rocke of faith which Peter confessed with his mouth*. And again *vpon this rocke of confession is the Church builded. This faith is the foundation of the Church: against this faith the gates of hell are weake: this faith hath the keyes of heauen, bindeth and looseth, &c.* After commeth *Basil*, who as he here calleth *Peter* the Rocke: so otherwhere he calleth faith the firme foundation, whereupon euery one must be layd. And delareth that, that is the rocke, where we haue couert and protection from the terror of the Lord. And the very place it selfe, which you haue alledged, doth manifestly ouerthrow your whole cause. For *Peter* being a rocke, as he was a light of the world: it followeth, that that title of the light of the world, being common to all the Apostles, the other cannot be seuerall to *Peter* alone. In *Augustine* your impudency is notable, which muster him for your side, that recanteth in plaine words his exposition whereby he had expounded *Peter* to be the rocke, affirming the rocke, whereupon the Church is builded, to be the confession of *Peter*, and *Peter* himselfe to haue that name, in that hee was a figure of the Church, declaring thereby, that euery one of the Church is a *Peter* as well as he. Finally, hee affirmeth, that hee had most often expounded that place of *Mathew* otherwise then to make *Peter* the rock of the Church, as may partly appeare by the places quoted in the Margent. You alledge the *Councel of Chalcedon*, which of it selfe were enough, if *Peter* who was dead more then foure hundred yeares before, gaue (as Pope *Leo* saith) his voyce, and was president there. That Councell saith, that *Peter* is the Rock whereupon the Church is builded. But that the meaning of the Councell was not to lift up the head of the Bishops of Rome (the supposed successors of *Peter*) aboue other Bishops, it is euident, by that it decred, *That Egypt should hold this*; that is to say, that *the Bishop of Alexandria should haue power ouer all things there*, because the same custome *was obserued of the Bishop of Rome, and that the Bishop of Antioche should bee likewise*. It was ordered also in the same Councell that *the Church of Constantinople*, should haue the like dignity or priuileges with *the Church of Rome*. Look also how the same Councell reserueth all controuersies that rise; not vnto the knowledge of the Bishop of Rome: but vnto the proper Bishop of the Prouince. Touching *Tertullians* testimonies, I might oppose his doubtfull iudgement hereof in another place, his full opinion that this belonged *vnto Peters* person, and not to the Church of Rome. But the place it selfe, which you alledge is so beneficiall to vs, in the matter and question in controuersie, that wee may well spare you those helpes: for speaking of the remedy and resistance, which they had against heresies in the authority of the originall and mother Churces, which held the same doctrine or tradition which they had receiued of the Apostles, hee ascribeth no more to Rome, then to any other of the Churches, which were founded by the Apostles.

Cyril. de Trinit.

Hillar. de Trinit. lib. 2. Hilar. de Trinit. lib. 6. Basil. in Esay cap. 2.

Math. 5.

August. retractat. lib. 1. cap. 21.

August. in Ioh. tract. 124. cap. 21. In Epi. tract 11. de verbis dom. in Math. Serm. 13. De verbis Apost: Serm. 31 De tempore in fest. natiuit Serm. 1.

Concil. Calced. Art. 16.

Concil. Calced. c 28. τὰ ἴσα πρεσβεῖα.

c. 17. et. 19 Tertul. aduers Marc. lib. 4. Tertul. lib. de præscriptia. cap. 21.

Origen, confesseth that *Peter* is the foundation of the Church, but that hee meant not thereby (as you do) to make this proper to S. *Peter*, you may learne by that hee saith otherwhere. *Hee is a Rock. Whosoeuer is the scholler of Christ, and vpon such a Rock, all Church doctrine is builded, if thou thinke that the whole Church is built vpon* Peter, *what wilt thou say of* Iohn *the son of Thunder, and of euery one of the Apostles: shall we dare to say, that against* Peter *onely the gates of hell shall not prevaile: or that the keyes of the kingdom of heauen are committed by Christ to him alone*, with diuers other sayings to the same purpose, both before and after. *Cyprian* also affirming, that vpon *Peter* the Church was builded: declareth that it was builded as well vpon the rest of the Apostles, as vpon him, when he saith, *That the rest of the Apostles were the same that* Peter *was*, equall *both in honour and power*: and that for this cause, *this was spoken vnto* Peter *being but one*: *that the Church by that manner of speech might be shewed to be but one*. The same testimony of *Hilary*, which was before alledged: is here in the same sentence, and for the same cause repeated, but yet it is disguised with a new quotation; for vpon his *exposition of this place, and the 16 Canon of S. Mathew*, which are all one, are here brought in as strangers, which comming out of diuers places and quarters of *Hilaries* workes, knew not one another, which we would haue passed by, if the same fault had not been committed so often in one Chapter. Wherein, beside *Hilary*, both *Augustine* and *Cyril* are likewise vnfruitfully repeated. But herein it befalleth vnto you, contrary to your profession. For professing worldly pouerty, you commonly abound in all worldly wealth: but making great shew of worldly wealth in antiquity,

Orig. in Mat tractat. 1.

to

to relieue the beggery of your cauſe, you are found in that penury, that the rouing and roging ſtagers are: which for want of perſons to furniſh their place, with the turning of a coate, or change of a viſard, cauſe one and the ſame perſon to play diuers parts: Although your iudgement bee not great, yet wee could well affoord you ſome more diſcretion then to make choice of *Ambroſe* for your ſuccour in this place; for there were other places in him, that had ſome more colour. Wee rather, think that ſome man hath mocked him with it, as that which layeth on load againſt you, as it were with both hands, for hee ſaith, *This title of a Rock was communicated vnto Peter, becauſe hee had of Chriſt the rock the ſtedineſſe of faith.* And ſpeaking vnto all Chriſtians hee ſaith: *Endeauour therefore, that thou maiſt bee the rock: wherefore ſeek not the Rock without thee, but within thee: faith is thy rock, faith is the foundation of the Church, &c.* which is alſo confirmed by him otherwhere. *Ierome* alſo being called to hold up this Popiſh Babylon, bringeth not one ſtone towards the building thereof: For in the ſame places, where hee calleth *Peter* the rocke of the Churches, hee affirmeth that the reſt of the Apoſtles, were equally rockes as hee was, and receiued the keies of the kingdom of heauen as well as hee, that the ſtrength of the Church was grounded on them equally: onely hee affirmeth that there was one choſen amongſt the reſt, that a head being appointed, the occaſion of ſchiſme ſhould bee taken away, whereby he meant nothing elſe, but that to auoid confuſion in their meetings: hee ſhould propound the matters of conſultation, gather the voices, pronounce the ſentence. This may appeare to bee his meaning, in that hee otherwhere declareth that *Peter* had the ſame authority ouer the reſt of the Apoſtles, which the Biſhop had amongſt the Elders of the Church, whom hee affirmeth together with the Biſhop to haue gouerned the Church by common Councell. Hereupon it came that the Councell of *Epheſus* in their letter to the Emperour *Theodoſius* and *Valentinian* calleth *Cyril* the head of the Biſhops that were aſſembled, not for that hee had authority ouer the reſt, but for that hee was preſident in that Councell and gouerned the actions thereof, in the manner which hath beene before alleaged, For touching *Peters* chiefety otherwaies, *Ierome* himſelfe doth teach what it was, namely that hee was ſo head of the Apoſtles, as *Plato* was of the Philoſophers: which is nothing elſe but to haue ſome ſingularity of gift aboue them. And *Ierome* vpon this place, ſaying: That the *Biſhops and Elders notwithſtanding it, take vpon them ſome of the proud lookes of the Phariſes*: declareth euidently that the Biſhop of Rome, which challengeth (vnder colour thereof) ſuch an infinite power doth as farre out-runne the Phariſes in a ſwelling pride, as the horſe-men out-goe the footemen: wee might haue ſaid, as the Hare doth the Snaile: but that wee had rather vſe heerin the compariſon of the Prophet. Finally, if you will, of this word, *head of the Apoſtles*, conclude an abſolute authority, you may get *Peter* himſelfe a maiſter to rule ouer him, conſidering that *Chryſoſtom* doth likewiſe call *Paul* head of the Apoſtles, But *Ierome* proceedeth further in the place by you alleaged: For asking, why hee did not rather giue this preheminence to *Iohn* then to *Peter*: hee anſwereth not (as you) for that hee beleeued in Chriſt or confeſſed him more then *Iohn*, but *becauſe Iohn being very yong, Peter was further ſtricken in yeares*: whereby appeareth, that (there being equality in giftes, and ability for the function of the Biſhop) not alwaies the Biſhop of Rome, but (by *Ierome*) the ancienter in yeares, ought to haue the preheminence amongſt the Biſhops.

Ambroſ. de incarnat. domini cap. 4. Ambroſ. in Epiſt. ad Epheſ. cap. 2. Ierom. aduerſ. Iouin. lib. 2.

Ierom. in Tit. cap. 2. Cyril. Tom. 4. epiſt. 5.

Ierom. aduerſ. pelag.

Chryſoſt. de laud. S. Pauli homil. 6.

Epiphanius commeth next, who affirmeth that the *Church was builded vpon Peter*: But that his meaning is not thereby to aduance the credit of the Biſhop of *Rome*, it may appeare in that he affirmeth that the Biſhop of *Alexandria* had the rule and iuriſdiction of all Egypt, and of the Regions thereabout, euen according as wee haue ſhewed it, to haue beene decreed by ancient Councels, that hee ſhould haue rule of them, as the Biſhop of Rome ouer his Territories. Touching *Chryſoſtome* hee is expreſly againſt you, expreſly interpreting vpon this rock his *faith and confeſſion*.

Epiph. Tom. 2. libro 2. hæreſ. 68.

Chryſ. homil. in Mat. 55. Chryſoſt. in Galat. 2. hom. 2.

Pope *Leo* his teſtimony, wee doe not much eſteeme of, as of one that was buſie in his daies to get vnto himſelfe a good part of the vſurped authority which the Biſhop of Rome exerciſeth, as it appeareth in the ſame Epiſtle, by the reſiſtance that was made againſt him by the Biſhops of *France*, and namely by one *Hillary* Biſhop of *Vienna*: and the ſmall valew that hee is to bee eſteemed of, appeareth alſo by the exceſſiue price (which for his own gaine) hee ſetteth vpon *Peter*: lifting him vp euen into Chriſts throne of royall Maieſty, for when in the ſame Epiſtle, hee affirmeth that hee was *receiued into the fellowſhip of Chriſts indiuiſible or inſeparable vnity*: and when hee giueth to *Peter* the power *of inſpiring men with the holy Ghoſt after his death*, *making the holy Spirit, to be the ſpirit of Peter, as it is of the Father and of the Sonne*, wee think it high time to ſet him at naught, which to ſet his own chaire in heauen, caſteth the Lord himſelfe down to the earth; matching and mating him with a ſinfull man. As for Pope *Gregorie*, whether it were of contention becauſe *Iohn* the Biſhop of *Conſtantinople* challenged the title of Vniuerſall Biſhop, or whether it were in ſincerity, wee cannot preſcily ſay; this one thing wee may bee bold of, that in this caſe hee is for vs directly againſt you: affirming boldly, that *hee is in pride the fore-runner of Anti-chriſt, which calleth himſelfe the vniuerſall Biſhop, or deſireth ſo to be called*; alſo that *hee is againſt the minde of the Goſpel, againſt S. Peter, againſt the Churches and againſt the Canons*; Further, that it is a *New, a proud and pompous, a ſuperſtitious and prophane name*, with many other reproachfull titles, which being bound together and laid in the neck of it, they would preſſe it downe into the bottomeleſſe pit of hell, from whence it came. And in the very place which you alleaged, hee denyeth flatly that *Peter can bee called an Vniuerſal Apoſtle*.

Chriſtus Petrum in conſortium individuæ vnitatis aſſumpſit. Deo inſpirante & beatiſſimi Petro Apoſtol.

Gregor. lib. 4. epiſt. 30. Ibid. epiſt. 34 Ibid. epiſt. 36. 6. lib. ep. 24

Laſt of all vnder the name of *Others* is brought in *Theodoret*, as if he had diuers waiting on him, which notwithſtanding commeth ſolilary and alone: Now this other, not *Others*, what ſaith hee? Hee ſpeaketh of *Peter* the firſt foundation: if hee bee the firſt, then there was a ſecond and a third at the leaſt: But that ſecond or third cannot bee our Sauiour Chriſt, it followeth therefore that they were ſome other men, that hee ioyneth with *Peter* in the title of the foundation of

the Church. And those (out of all controuersie) *Theodoret* meant to bee the rest of the Apostles.
Math. 16. Therefore calling *Peter* the *first Foundation*, in respect that hee is called the first of the Apostles, which how trimly it feedeth either the authority of *Peter* ouer the rest, or the Bishops of Romes supremacy, it hath been noted.

Hereupon it may be seene, how amongst these Doctors which are brought in a mummery: the greatest part either expound it of the faith and confession of *Peter*, or else expound it so to bee builded vpon *Peter*, as that it is builded equally vpon the other Apostles, as well as vpon him. Also, that those which affirme it to be builded upon *Peter*: neither affirme it builded vpon him alone, which ought to haue been shewed, nor yet establish thereby any primacy of the Bishop of Rome ouer all the rest. But of the contrary part (*Leo* onely excepted which began to roare after his prey) they do all vtterly ouerturne the tyrannous vsurpation of the Bishop of Rome. For our part, wee might adde to these testimonies, others which haue expounded faith to be the foundation of the Church, as of *Gregory Nissene*, and *Bernard*; but we will take a shorter way, and offer vnto you the testimony of one of the birds of your own feather: whereby your vntruth may the better appeare: Vnderstand therefore, that one *Ionas*, Bishop of *Orleans*, in his inuectiue that hee made against *Claudius*, a Spanish Priest, for that he denied the worshipping of Images, saith after this sort: *Many* (saith he) *and almost all, do expound these words*, (vpon this Rock) *of the faith of* Peter, *which faith is common to the whole Church*; yea what if the Pope himselfe do so interprete it: I thinke you will beare some reuerence to his interpretation. His words are, That *by this rock is meant the soundnesse of faith*. You therefore deale ignorantly or unfaithfully, when you adde, *for though sometimes they say the Church to be builded vpon* Peters *faith*: in stead that you should haue said, many times, and almost at all times. And now what is your answer to the Fathers in this case? Verily not onely vnlearned, as you giue the charge vpon vs, but very brutish; in such sort, that it seemeth by this disputation of the stone, your selues are, (for want of all iudgement) euen turned into stones: for you say *It is not to be vnderstood of* Peters *faith, separated from* Peter, *or in any other man, but vpon faith, as in him*: Where, who hath pulled out your eyes, that
Abacuc. 2.2 Heb. 11. you could not see, that the Prophet so plainly teacheth, that euery one is saued by his owne faith. That the Church under the Law was grounded vpon this faith, as well as the Church vnder
2. Cor. 10. the Gospell: seeing the Apostle sheweth, that by the faith in Christ, they ouercame most dangerous temptations; against the which, as against the gates of hell, they by faith preuailed, and seeing also, S. *Paul* declareth, that they had the same Sacrament (which are the seales of faith) that we haue. It must needs follow, that they were grounded vpon the same faith that wee are. But they could not be grounded vpon the particular and personall faith of *Peter*, that was not then borne:
1. Cor. 13. therefore the faith whereupon the Church is builded, cannot be restrained to the speciall faith of *Peter*. Moreouer, seeing *Peters* faith is now done away, after he hath obtained that which he beleeued, and continued no longer then in this life: it followeth, that if the Church should be builded upon the speciall and personall faith of *Peter*: that it is builded vpon nothing, and vpon that which is not extant.

Origen. Ambrose. Ionas. Last of all, the Fathers themselues do manifestly turne vp-side downe, this sottish answer, when they say, partly that euery faithfull man, partly that euery mans owne faith is the foundation and rocke: and that themselues shall be like *Peter*, if they beleeue as *Peter* did. And your owne Popish Bishop affirmeth, that the faith of *Peter* is *Common* to the Catholicke Church: shewing how euery one by himselfe vnfouldedly beleeueth that which he did, and not confusedly and intricately the same personall faith which was in *Peter*. Neuertheless, forsomuch as both the name of *Peter* immediatly going before, and the word of the keyes immediatly following after, doe apparantly note out, the vertue & efficacie of the ministery of the word: the latter being out of all controuer-
Mark. 3. 16. 17. sie, and the former being apparantly marked out by the Euangelist: it may seeme not so proper to refer the word *Rock* barely & only to the faith of *Peter*. For seeing it is euident, that the Ministery of *Peter* is here spoken of, and his head lifted vp aboue the head of numbers in regard thereof; it is not inconuenient that by the word *Rocke*, should be meant something else then faith, which is common to all Christians. It is not therefore the thing which the truth of this cause lieth vpon, that it may not be thus expounded: that upon this *Peter* the Church is builded. For whereas vpon this interpretation, there may seeme to rise two inconueniences, one of establishing a primacy vnto *Peter*, aboue all the rest, and the other, of shaking the faith of the Church, which (by this interpretation) seemeth to be laid upon the brittle foundation of flesh and bloud: it shall euidently appeare that there is no perill in either. And for the forme, it hath been shewed, that *Peter* making this confession in the name of the rest of the Apostles, he must necessarily receiue this promise, as well in their names as in his own. Wherefore it followeth, that they were rockes, whereupon the Church is builded, as well as he. For when by the rock is meant stableness and vnmoueableness: let them assigne (if they can) any more wauering in the rest of the Apostles, then was in *Peter* after they were called to that charge. And albeit our Sauiour Christ gaue certaine names in the making of the Apostles, as proper vnto certaine of them: yet the names being proper, the things signified by the names were common to all. Hereupon it commeth, that although
Mar. 3. 17. the name of *Thunders* was giuen to *Iames* and *Iohn* alone; yet the thing it selfe to haue been common, not onely to the Apostles, but also to the seuenty Disciples: it appeareth in that it is shewed, that by their preaching as by a thunder, the Diuell as it were a lightning, did fall from heauen.
Luke 10. 18 And the reason why our Sauiour Christ gaue to *Simon* rather the name of *Peter*, then to any of the rest of the Apostles, is in all likelihood, for that hee foreseeing his horrible fall, would giue him
Apoc. 21. 14 such a name, as in the comfort whereof he might easilier rise vp againe. Secondly, S. *Iohn* doth put vs out of all this feare, of setting *Peter* (by this title) aboue the rest of the Apostles: when he declareth that the twelue Apostles are the twelue foundations of Ierusalem, which is the Citty and Church of God; making the rest of the Apostles foundations as well as *Peter*. Whereunto commeth

Nissen. in tes. Simon. delect. ex vetet. testam. Bernard. Epist. 194. Ionas. lib. 3. in Orthodoxographia.

Adrianus I. epist. ad Episcopum Galliæ & Hispan. Tom. 5. Concil.

meth the expreſſe teſtimonie of the Apoſtle, who affirmeth, that the Church is builded vpon the foundation of the Prophets and Apoſtles. Thirdly, the ſame Apoſtle ſpeaking moſt honourably of *Peter*, and noting out the great preheminence that he had in the Church, & the greateſt weight and ſtreſſe that he bare in the ſame, giueth him another title then that which hee giueth vnto *Iames* and *Iohn*, whom he calleth *Pillars of the Church*, hauing regard vnto the bulding of the Temple, the weight whereof ſtood upon Pillars. *Eph. 2. 20. Gal. 2, 9.*

Laſt of all, *Paul* affirming, that he builded not vpon any other mans foundatiõ: doth plainly declare that there was ſome part of the building, wherof he was (next under Chriſt) the foundation, & that *Peters* foundation is not ſo large, nor ſo broad as our Sa. Chriſts: ſeeing that a man building vpon the foundation of Chriſt, might notwithſtanding build the foundation of *Peter*. Wherefore the difference of the foundation of S. *Peter* from our Sauiour Chriſts, is not onely (as you place it) in that it is vnmoueable in it ſelfe; and Saint *Peters* vnmoueable by him; but in that our Sauiour Chriſt is a foundation which beareth vp the whole building, whereas *Peters* foundation hath but a twelfth part of the bredth thereof: the whole number of the Apoſtles anſwering that in the ſecondary and miniſteriall foundation, which our Sauiour alone performeth in the firſt and the principall, which may appeare by another title of the light of the world giuen vnto them. *Rom. 15. 20. Math. 5.*

Now touching the other difficulty of ſhaking the Church whileſt it is thus laid vpon the Apoſtles, which were but mortall and ſinfull men: it is eaſily avoyded by a Trope and manner of ſpeech vſuall in the Scripture, and all other writings, which vſeth the ſubiect for that which was annexed unto it: when therefore it is ſaid, that *Peter* is the foundation of the Church, the meaning is, that the doctrine of faith which *Peter* preached is the foundation thereof. For albeit *Peter* touching his priuate perſon, were after a ſort a rocke, inaſmuch as he hauing beleeued truely in the Sonne of God, could neuer fall from the ſaluation which is in Chriſt; yet notwithſtanding (in that reſpect) hee was himſelfe onely vnmoueable, but not able to beare vp one poore ſoule in a Church: much leſſe the whole Church. But hauing regard to his publicke Miniſtery, and to the doctrine which he taught in it, he is verily a rocke which beareth up and holdeth many. And therefore the Church is not ſaid to be built vpon *Simon*, which name hee retained euen ſometime after he had beleeued: but vpon *Peter*, which name was giuen him when he was ordained vnto the miniſtery of the word. The ſame reaſon there is of the reſt of the Apoſtles, which are likewiſe called foundations of the Church. Of all which, both in *Peter* and in them, wee haue the Apoſtle *Paul* a moſt vndoubted Interpreter of S. *Iohn*: who affirming that his deſire was to preach the Goſpell in thoſe places where Chriſt was not once named before, leaſt he ſhould build vpon anothers mans foundation, declareth manifeſtly, that the doctrine of the Apoſtles was their foundation: conſidering that if he preached where they had preached before, he ſhould therefore haue preached vpon their foundation or firſt Miniſtery, For vpon themſelues, hee could not preach when they hauing left their doctrine behinde, had withdrawn themſelues to ſome other places. This appeareth yet more euidently, when he affirmeth, that the Church is builded not onely vpon the foundation of the Apoſtles, but alſo vpon the foundation of the Prophets. Nothing therefore of the Prophets, being left at that time, wherein he wrote, but onely their writings and doctrine: it followeth neceſſarily, that their doctrine muſt needs bee the foundation wherewith the Church was vnderlaid. *Iohn 4. 14. Rom. 15. 20. Epheſ. 2. 20*

RHEM. 6. [18. *Rocke.*] The aduerſaries hearing alſo the fathers ſometimes ſay, that Peter had theſe promiſes and prerogatiues, as bearing the perſon of all the Apoſtles, or of the whole Church, deny abſurdly that himſelfe in perſon had theſe prerogatiues. As though Peter had been the proctor onely of the Church or of the Apoſtles, confeſſing the faith, and receiuing theſe things into other mens names. Where the holy doctors meane onely that theſe prerogatiues were not giuen to him for his own vſe, but for the good of the whole Church, and to be imparted to euery vocation according to the meaſure of their callings: and that theſe great priuiledges giuen to Peter ſhould not decay or die with his perſon, but be perpetuall in the Church in his ſucceſſours. Therefore S. Hierome to Damaſus taketh this Rocke not to be Peters perſon onely, but his ſucceſſours and his Chaire. I (ſaith he) *following no chiefe or no principall but Chriſt, ioyne my ſelfe to the communion of Peters chaire, vpon that rocke I knowe the Church was built.* And of that ſame Apoſtolike Chaire Saint Auguſtine ſaith, *That ſame is the Rocke which the proud gates of hell doe not ouercome.* And S. Leo, *Our Lord would the Sacrament or myſterie of this gift ſo to pertain vnto the office of all the Apoſtles that he placed it principally in bleſſed S. Peter the chiefe of the Apoſtles, that from him as from a certaine head he might power out his gifts, as it were through the whole body, that he might vnderſtand himſelfe to be an alien from the diuine myſterie that ſhould preſume to reuolt from the ſoliditie or ſtedfaſtneſſe of Peter.*

Pſal. cont. part. Donat. To. 17. Leo. Ep. 89.

CARTVV. 6. [81. *Rocke.*] The Ieſuites are here againe conſtrained, to feele the wound, which the auncient fathers haue giuen, to the ſupreme authoritie ouer the reſt of the Apoſtles: whileſt they affirme, that *Peter* had theſe promiſes, and prerogatiues, as bearing the perſon of all the Apoſtles or of the whole Church, which whileſt they goe about to heale, it appeareth that they make it more incurable, for they ſay, that *it is by vs abſurdly thereupon denied that Peter himſelfe in perſon had them*, as if that were our concluſion, which is therefore he hath them not to himſelfe alone, but the other Apoſtles as well as he, which is ſo euident vppon that he receiued the prerogatiues for them, as well as for himſelfe: that the deniall thereof, meritoriouſlie deſerueth the ſhuting vp of all ſchoole doores againſt you, which withſtand ſo ſencible and apparant trueth, whereof let your own anſweres be iudge, your firſt is, that *ſo Peter ſhould be made a proctor for others*, why, doth it ſeeme ſo vile in your eies, that Peter ſhould be a proctor for all the Apoſtles; yea for the whole Church, to the which, ſome of the fathers eſteeme them to haue bin giuen, if to be the Kinges Atturney or procurer, to receiue things in his name, be an honor: do you think *Peter* diſgraced, if the Lord make him his Atturny, or procurer for all the Apoſtles: whereof euery one of them, was a greater prince in the kingdome of

Chriſt, then the greateſt Ceſar that euer liued, or do you think Saint Peter diſhonored, if he be the Churches proctor: the duſt of whoſe feete in reſpect of Chriſt her head, is after a ſort houlden out of the prophet, to be licked by the higheſt potentates in the world, if therefore we had not before, yet now (we may perceiue: that you do but dallie with the world, when you call the Pope the moſt ſeruantlie ſeruant of the Church: ſeeing you diſdaine ſo greatlie, that *Peter* (to whoſe honour you will haue him ſucceed) ſhould bee the Churches Proctor: Your other anſwer is, of a *meaning of the Doctors*, which neuer came into their thoughts, whereof there being two branches, the former is, that *Peter receiued theſe prerogatiues to the good of the Church to bee imparted to euery vocation, according to the meaſure of their callings*: Where the guileſull and ſophiſticall dealing of the Ieſuites is to bee marked, which hauing obiected againſt themſelues our of the Fathers, that *Peter* receiued prerogatiues in the name of the Apoſtles and Church both, make their anſwer onely of prerogatiues receiued to the behooſe of the Church. Whereas the controuerſie here is eſpecially, whether hee receiued them aſwell in the name of the reſt of the Apoſtles, as in his own. This therefore ſlily paſſed by of the Ieſuites, muſt of us bee taken up and handled more ſubſtantially: Wee therefore with the Fathers affirme, that *Peter* receiued theſe prerogatiues in the name of the Apoſtles; and of the Church, but of a manner far diuers: for therefore hee is ſaid to haue receiued them to the uſe of the Apoſtles; becauſe by this promiſe, paſſed authority unto them equall with that which theſe wordes conueyed unto *Peter*, and that as immediately from our Sauiour Chriſt unto them as they came from him unto *Peter*. This, when on the one ſide, the ſtate of their cauſe did driue them to the deniall of; and of the other ſide, the apparant light of the truth did affray them from: they thought more credite for them, to leaue a blanke (then that by euery word written in deniall of ſo manifeſt a truth) they ſhould make a foule blot in their cauſe: liuing notwithſtanding in this hope, that the partiall or ignorant Reader, would under the name of the Church (helped by *Peter*) underſtand the Apoſtles alſo, for that the reſt of the Apoſtles receiued their authority as immediately ſtom our Sauiour Chriſt, as did *Peter*, it is plaine, in that they were all equally choſen by our Sauiour Chriſt, and not *Peter* onely, which ſhould communicate that authority to the reſt. The conqueſt of the world unto the obedience of God, by Preaching of the Word, was not committed unto *Peter* alone, that hee ſhould afterward allot euery man his ſhare, but unto all alike. The holy Spirit, whereby they were filled for ſo great a charge, came not down upon *Peters* head onely, from whence (as from a mountaine) it ſhould runne down unto the othes Apoſtles, as it were vallies undereath him, or ſhoulders. whereupon hee (as their head) did ſtand, but upon the head of all alike. This is confirmed by the conformity of the twelue Apoſtles, unto the twelue Princes of Iſrael: For as none of them were Princes and Rulers ouer other, but gathered all the obedience of one King; euen ſo the Apoſtles, which gathered againe the Iſraelites unto the Kingdom of Chriſt, had no rule one ouer another. Now where it is ſaid, that *Peter receiued theſe priuiledges unto the uſe of the Church*: thereby muſt needs be meant that by his Apoſtolicall Miniſtery (as by the embaſſage of the reſt of the Apoſtles) the foundations of the Church were laid; for that by *Peters* Miniſtery onely, the Lord did immediately impart his graces unto his Church, according to the exigence thereof (which the Ieſuites would haue us to beleeue:) it is too much dotage: For whatſoeuer effectuall meanes *Peter* uſed to communicate theſe promiſes and priuiledges with the Church, the ſame uſed the other Apoſtles, they Preached as well as hee; they miniſtred the Sacraments as well as hee; they prayed as well as hee; they gaue the gifts of the holy Ghoſt by laying on of hands, as well as hee; they ordained Miniſters and Elders, as well as hee: Finally, they decided controuerſies, as well as hee, and communicating theſe graces with the Churches, they communicated them not with the Church of Rome alone; thereby to make it the ſtore-houſe or ſtaple of all the world, from whence the reſt of the Churches ſhould receiue (as it were) at the ſecond hand, but with the reſt of the Churches, as well as with it. And as in this ſaying of theirs, they make *Peter* guilty of a notable iniury, againſt the reſt of the Apoſtles: ſo do they charge him with a notable treaſon committed againſt Gods own perſon, whoſe ſpeciall Crowne and dignity thy ſet upon *Peters* head. For to impart the meaſure of giftes according to the need of euery calling, is a thing proper unto God, who as hee onely can giue the giftes of life, ſo onely hee is preſent with all the members of the Church, and onely knoweth their hearts: wherefore as hee that hath not the two former abilities, can giue nothing at all: So hee that hath not the two latter, can giue no iuſt and ſtanderd meaſure, according to the need and exigence of the members.

Matth. 10. *Mar.* 3. *Matth.* 28. *Matth.* 28. *Acts* 6. *Acts* 18. *Acts* 19. 6. *Acts* 14. *Act.* 15. 2. *&c.*

The other branch of this falſe gloſſe of *the Fathers minds*, is this: *That theſe priuiledges ſhould not die in Peters perſon, but bee perpetuall to the Church in his ſucceſſors*: Where firſt it may pleaſe thee (good Reader) to underſtand, that *Iudas* onely excepted, who fell from the Apoſtleſhip before hee had entred into the full poſſeſſion thereof, no Apoſtle had euer any ſucceſſor: And therefore when *Iames* was cut off by the ſword, the Apoſtles entred not into any conſultation of choſing another in his place, as they had done before in the election of *Mathias* to ſupply the place of *Iudas*: for ſeeing to the calling of an Apoſtle, amongſt other things this was requiſite, that hee ſhould haue ſeene and heard our Sauiour Chriſt, it cannot bee; the Biſhops which ſucceeded in the places where the Apoſtles were, can (in proper ſpeech) bee their ſucceſſors. And this is confeſſed by a note upon *Cyprian* Printed at Rome by *Paulus Manutius*, where *Cyprian* ſpeaketh of the equall power which the Apoſtles had with *Peters*. And if the Biſhops ſhould bee ſucceſſors, unto any of the extaordinary Miniſters which were giuen of God for a time, to the ouercomming of the difficulties that the firſt fallow of the Lords field draweth with it, they are both in reſpect of a greater number, of ſmaller gifts, leſſer territorie, and of immediate ſucceſſe, rather to bee called ſucceſſors of the Euangeliſts (ſuch as were *Luke*, *Phillip*, *Timothie*, and *Titus*, *&c.*) then of the Apoſtles, ſuch as were *Peter*, *Iohn*, *&c.* Howbeit, foraſmuch as the

Act. 1. 21. 22. 1. *Cor.* 9. 1.

De vnitat. Eccleſ.

ancient

ancient fathers diuers times call them ſo, we will not ſtriue about the name: ſo that the office and prerogatiue of the Biſhops be well bounded, and remaine within the precincts of the word of God. For performance whereof it is to bee vnderſtood, that as *Peter* had not the authority and prerogatiues, which the Ieſuites falſely aſcribe vnto him: ſo no Biſhop hath authority, which wee truly ackowledge *Peter* to haue had. For no Biſhop hath this prerogatiue to preach in any part of the world, but there onely where he hath the calling of God, by the Church. Whereupon alſo followeth, that to no Biſhop belongeth this prerogatiue, that he can bind or looſe, what man ſoeuer in the world. Neither hath any Biſhop, nor all the Biſhops in the world this prerogatiue, that neither in preaching nor in writing, they can erre from the truth: all which S. *Peter* had. For although there be by the myniſtery of the Church alwaies the truth preſerued, in the faith whereof it may be ſaued: yet the ſame is not without ſome mixture of ſtubble with pretious ſtones. But what priuiledges ſoeuer *Peter* had, or whatſoeuer he communicated with his ſucceſſor: it auaileth them nothing, vnleſſe the Biſhop of Rome be his ſucceſſor: as of the other ſide, they thinke his eſtate peereleſſe, if they be able to make good that title vnto him. It followeth therefore to conſider of that matter: where to reſerue the examination of certaine places following, whether *Peter* were euer at Rome or no; eſpecially for ſo long a time as they imagine. Let vs in the meane ſeaſon admit their ſuppoſition, whereupon we ſee they haue their argument ready framed: that then the Biſhop of Rome is his ſucceſſor. Let it be ſo.

But what getteth he thereby, more then the Biſhops which ſucceeded vnto other Apoſtles: conſidering that it hath been ſhewed, that their authority is equall with *Peters*? Can you ſhew that *Peter* had onely a ſtate in fee ſimple of his priuiledges, and that the reſt of the Apoſtles were tenants onely for terme of their liues? Hath *Peter* made his ſucceſſors ſo rich and ſo mighty, that they haue all, and can do all; where the reſt of the Apoſtles haue left theirs ſo beggerly and ſo impotent, that they haue nothing, nor can do nothing, no further then they are holpen by reward from the Biſhop of Rome? And if there be ſuch orders betweene *Peters* ſucceſſors, and the ſucceſſors of other Apoſtles; yet tell vs (I beſeech you) how commeth it, that there is ſuch inequality betweene *Peters* own ſucceſſors amongſt themſelues: for it is knowne, that *Peter* taught at *Ieruſalem* firſt, after at *Lidda*, then at *Ioppe*, afterward at *Antioche*, and likewiſe at *Cæſarea*; laſtly, at *Alexandria*, before he came to *Rome*: why are not then the Biſhops of thoſe Cities *Peters* ſucceſſors as well as the Biſhops of Rome: and ſo much more they then he, as of his being at thoſe Cities there is not the like difficultie and doubt which is of his being at Rome. And if they be his ſucceſſors as well as he: why ſhould they not haue as great prerogatiues from *Peter* as he hath. *Ieruſalem* was the ſtrength of the Apoſtleſhip, and (as it were) his firſt begotten. For which cauſe if (in ſucceſſiue poſſeſſion of Apoſtolicall right) there were any equality to be admitted: it were meet that Ieruſalem the eldeſt ſhould haue the preheminence: vnleſſe you be able to proue, that Apoſtolicall authority be holden by the tenure of Borough Engliſh, where the yongeſt enioyeth all. But here I ſee what is anſwered, That *Rome* gat this bleſſing of *Peters* from them all, for that he was martyred and crucified at Rome. By what rule is this? Is it by that, that hee gaue bleſſing for curſing? That may be true ſo farre as his prayer for them might procure remiſſion of ſinnes. But yet that it reacheth not ſo farre, as to ſet that Church in the top of the higheſt hill of the world, from whence it might Imperiouſly ouerlooke all others: the words of our Sauiour Chriſt threatning the Cities ſo are that reiect his Ambaſſadors, doe declare. And it were a wonder that innocent blood, which polluteth other places, ſhould ſanctifie Rome: and that the Lord which (in reuenge) threw down Ieruſalem from her priuiledges which ſhe had aboue all the Citties of the world, for ſpilling the bloud of the Prophets that were ſent vnto her; ſhould (in reward) lift vp the head of Rome aboue all other Citties, for ſhedding the bloud of the Apoſtles, which were ſent vnto her. Nay rather, forаſmuch as it was more drunken with the bloud of the Saints vnder the gouernment of the Emperours, then euer was any, and therein hath iuſtified her elder ſiſter Ieruſalem; therefore by the moſt iuſt iudgement of God it is become the ſeat of Antichriſt, which ſhould follow the bloody ſteps of the perſecuting tyrants to whom it ſucceedeth: vntill ſuch time, as hauing filled vp her meaſure of wickedneſſe, there might come vpon that Citty all the bloud which hath been ſhed from the reigne of *Tyberius* vntill that day, wherein the horrible iudgement of God ſhall ſeize vpon it. Wherefore this cruell murder of *Peter* putteth a good argument in the mouth of the other Citties: who may well alledge, that forſomuch as *Peter*, comming ſafe and in peace from them, was at Rome diſpiteſully murthered: that therefore, of all others, it is the vnworthieſt to receiue the benefit of his priuiledges. So that the moſt that Rome can claime by the death of *Peter*, is but his uppermoſt garment, which is commonly the hangmans fee: Howbeit if the Pope will needs (for his aduantage) priuiledge murder, as he doth fornication, yet cannot Rome gaine the cauſe ſo: ſeeing Ieruſalem, that killed our Sauiour Chriſt, getteth the prize from her. For a drop of his bloud being more precious then all the blood in S. *Peters* body: Rome muſt needes come ſhort of Ieruſalem; where holineſſe of places is meaſured by the holines of perſons which haue been martyred in them, were it not that Rome had a principall part alſo in the bloud of Chriſt, who was crucified by the authority from Rome. As for the reaſon of the famous faith of Rome in *Pauls* time, it commeth after to be diſcuſſed.

Act. 1. 2. 3. 4. chapt.
Galat. 2.
Act. 9.
Acts. 10. & 11.
Euſebius. lib. 3. cap. 35.
Socrates, lib. 2. cap. 5.
Math. 5.
Math. 10.
Luke 13. & 19.
Math. 23.
In his comment.

Amongſt the authorities alledged to proue this ſupremacy of Rome, the firſt is flat againſt you, For firſt *Ierome* affirmeth, that *hee followeth no man as firſt and cheifeſt but onely Chriſt*: whereby hee acknowledgeth no head of the Church in earth, but Chriſt alone: Hee ſaith (indeed) that leauing *Vitalis* and other heretickes, hee ioyned himſelfe to *Damaſus*, who then held the truth of Religion (which wee ought to doe, in any other Biſhop that holdeth the true faith) as vnto *Peters* chaire. And therefore, although by theſe words, hee lifteth not *Damaſus* higher, then to the ſeat of the Catholicke Biſhop; yet hee ſhewing how hee ioyned himſelfe, namely in fellowſhip and fellowlike communion with him, not as vnto his Lord and Prince, doth lop down all that height

Ierom. ad Damaſ.

of

of the Bishop of Rome, wherewith hee shutteth up, aboue his fellow Bishops. for although hee being an Elder, and the other a Bishop, there was some difference of ciuill honour between them, yet for so much as that difference (as hee himselfe teacheth) rose by custome; and not by the Lords ordinance, hee thought good to match and make himselfe fellow with the Bishop in the Ministry wherewith the face and religion that hee communicated with is maintained. Now if *Ierome* esteemed an Elder or Minister to bee by Gods ordinance equall with a Bishop: how much more did hee esteeme one Bishop equall with another; yea although hee were Bishop of a very small Citie? Yet hee saith, that hee was of the same worthinesse and Ministery with the Bishop of Rome: And as hee yoketh the Bishop of Rome, with other Bishops, so also doth hee Rome with other Churches, for declaring that the authoritie of the world is aboue the authority of a Citie, meaning Rome: hee giueth to understand, that as euery other Church taken apart, and by it selfe, hath no greater authority then Rome, euen so being ioyned together they are of greater authority then it; and in a matter which is ruled by sway of authority, ought to haue the upper hand of it, whereof hee giueth an example in the Arch-deacons case, whom although the custome of the Church of Rome had lifted up aboue a Minister, yet *Ierome* is bold to throw him down under that degree, upon the authority of other Churches, which had admitted no such custome.

Ierom. in Tit. cap. 1. Epist. ad Oceanum. ad Euagr.

Ierom. ad Euagr.

Augustines authority, maketh as little for you; for after hee used diuers substantiall reasons to confute the part of *Donatus*. hee addeth as a cast reason the succession of the Bishops of Rome, from *Peters* seat, which all held the same faith and doctrine that hee did, against the part of *Donatus* which thing hee declareth by the manner of speech, which hee useth, where hee saith, *Number the Priests or Ministers, but from* S. Peters *seat*: As if hee would say, to go no further, but to the consent of so many Bishops which your selues cannot deny to haue beene godly learned men: you haue a great preiudice against your schisme: which thing *Augustine* doth more cleerely set forth in another place, where speaking of the strength which the truth hath by the succession of godly Bishops, one to another, and more particularly of the succession of Rome in *Linus* which succeeded to *Peter*, and *Clemens* which succeeded *Linus*, &c. Hee addeth by and by: Although (saith hee) *wee do not so much presume of these instructions, as of the holy Scriptures*: Declaring that hee taketh the Argument of the succession of *Peter* for a coniecturall reason. And in the very same Psalme, out of which they haue alledged their testimony, hee saith; *That if any man come full of the Catholique faith, wee* (saith hee) *are wont to giue eare unto him, as unto these holy men*: Signifying, that hee regarded the Catholike faith in the Bishops of Rome, and not the authority of the place. And after somewhat, hee opposeth unto *Donatus* part the Catholike Church, not at Rome (as you would haue it) but in the whole world; calling that Church (not the Romish Church) the mother of the faithfull. More, somewhat after the beginning of the Psalme, hee calleth *Donatus* request to haue his cause heard at Rome: an iniust request: And sheweth that the Emperour appointed *certaine to heare the matter*, not the Bishop of *Rome*: And that hee appointed diuers *Bishops or Priests*, not the Bishop of Rome alone, which the good Emperour would not haue done, if the Bishop of Rome had beene the onely iudge in Christianity. And in another place hee sheweth how farre hee was, from authorising the doings of the Church of Rome without exception, when hee chargeth it, that by one *Falcidius* folly, assisted of the pride of Rome, there was endeuour to make Deacons equall with the Priests. Last of all, it is plaine, that *Augustine* was one of that Affricane Councell, which reproued *Cœlestinus* Pope of Rome; for his pride and aspiring minde, to haue more iurisdiction then was meete for him. All which doth teach us, that the Bishops of Rome are (oftentimes) rotten and marrish ground, and no rock whereupon the building of God may safely stand; and therefore when it is said, that the proud gates of hell cannot preuaile against *Peters* seat, by it heere must needs bee understood, the doctrine of *Peter*, as by *Moses* chaire the doctrine of *Moses*.

Numerate sacerdotes vel ab ipsa petri sede. August. epist. 165. ad Generos.

August. in quæst. vetr. & nov. testam. 101. Tom. Concil. 1. concil. Affric. c. 105

Math. 23.

RHEM. 7. [18. *Build my Church.*] The Church or house of Christ was onely promised here to be builded vpon him (which was fulfilled. Io. 21, 15. the foundation stone and other pillars or matter being yet in preparing, and Christ himselfe being not only the supereminent foundation, but also the founder of the same: which is another more excellent qualitie then was in Peter, for which he calleth it *my Church*: meaning specially the Church of the new Testament, which was not perfectly formed and finished, and distincted from the Synagogue till Whitsunday, though Christ gaue Peter and the rest their commissions actually before his Ascension.

Mat. 11 13.

CARTVV. 7.]18 *Build my Church.*] The Church of Christ under the Gospell, began to bee builded by *Iohn* Baptist, wherein when as the wals of the Iewes must first bee erected, or euer the wall of the Gentiles could bee knit, and united together in the one and onely corner stone Iesus Christ: it is manifest, that both *Peter*, and the rest of the Apostles, from the time that they were first sent forth to Preach, beganne to bee a foundation of the Church, which the words of our Sauiour doe declare: whereby hee affirmeth, that *Simon* was then *Peter*, not that hee should bee *Peter*: And as for that it is said, *I will build*, rather then *I build*, it is after the manner of the Hebrewes, which are wont to note the durableness and perpetuity of a thing, by the time to come, for upon the doctrine of the Apostles unto this day, and to the worlds end, the Church is builded.

RHEM. 8. [18. *Gates of hell.*] Because the Church is resembled to a house or a citie, the aduersary powers also be likened to a contrary house or towne, the gates whereof, that is to say, the fortitude or impugnation shall neuer preuaile against the cittie of Christ. And so by this promise we are assured that no heresies nor other wicked attemps can preuaile against the Church builded vpon Peter, which the Fathers call Peters see and the Romane Church. Count (saith S. *Augustine*) *the Priests from the very see of Peter and in that order of fathers consider who to whom hath succeeded*

Psal. cont. part. Donati. Deutil. cred. c. 17.

ded that ſame is the rocke which the proud gates of hell doe not ouercome. And in another place, *that is it which hath obtained the top of authoritie, Heretickes in vaine barking round about it.*

CARTVV. 8. [18 *The gates of hell.*] It hath beene before ſhewed how untrue it is, that the *Fathers* do *underſtand* by the *Catholique Church*, the Church of Rome. And it is an abſurd thing that the Church of Chriſt, which was promiſed by the Prophets to bee ſtretched out ſo long and ſo large, ſo farre and ſo wide, ſhould bee brought within a narrower pale then was the Church of the Iewes; and that the Church of Chriſt ſhould bee the Church of Rome: whereby alſo followeth, that either Chriſt is the onely foundation of *Rome* (whom the Apoſtle expreſly affirmeth to haue beene the foundation of the Church of *Corinth*) or elſe that being a foundation otherwhere, yet there is no Church builded upon him in other places, but at Rome alone: as if the Apoſtles which were the Maiſtes Builders, wrought onely at Rome; or as if the Goſpell went out from Rome and came to it alone: or as if Rome onely were the Bride that was waſhed and made glorious by the bloud of Chriſt, were his doue and onely beloued, were his onely Fold: or if Rome onely had faith whereby ſhee grew into one houſe with the Iewes: or as if ſhe alone, were the *Ieruſalem* that came down from heauen, and is the mother of vs all: or as if all the Kings daughters could play the harlots, and onely *Rome* could not: or as if the Churches of the Iewes, which were particularly recommended unto the care and truſt of *Peter*, might fall away, and onely Rome (of which hee had no ſuch peculiar charge) could not: Finally, as if Rome, which was ſubiect to bee broken of from Chriſt the ſtocke, whilſt *Peter* was alone, could not bee ſo now after his death. But what ſhould wee diſpute by reaſon, againſt theſe reaſonleſſe men. Let the Reader marke how impudently they pretend the Fathers, when as in the greateſt point of all their Religion, whereupon the reſt hangeth; namely, whether Rome alone bee the Catholique Church or no, they are able to bring but one Father, and out of him but two ſentences, whereof the one hath beene ſet, as it were, upon the bourd, a little before, and is there either diſorderly placed, or heere idlely repeated. And as thou maiſt ſee, how that was wreſted from the minde of the Fathers: ſo obſerue in this, that that which *Auguſtine* ſaith of the whole Church, and of the Apoſtolicall ſeate generally, they haue ſhamefully wreſted to the Church of Rome, and to *Peters* ſeat onely. For *Auguſtine* ſpeaking of the ſtrength that the truth hath againſt errour on this wiſe; *That it is confirmed by the fore-telling of the Prophets, by the humanity and doctrine of Chriſt, by the voyages of the Apoſtles by the diſpiteſull gallowſes, bloud and deaths of martyrs, by the commendable life of the godly, by miracles done in all theſe things, both worthy wherewith ſuch things ſhould be confirmed, and fit for the times:* he addeth, *when therefore wee ſee ſuch aſſiſtance of God, ſo great forwardneſſe and fruit, ſhall wee doubt to lay up our ſelues in the lappe of that Church, which hath gotten the toppe of authority, heretickes in vaine barking round about:* Seeing then the things whereby the truth is fortified, neither came to paſſe, nor were wrought in Rome, or for Rome alone, but were through all the Primitiue Churches in the world: It is manifeſt, that it is underſtood of all the whole Church, and not of Rome alone, And for as much as this latter ſentence is a concluſion brought in by the former, the former making mention of the Miniſtery of the Apoſtles, the latter ſentence of the Apoſtolicall ſeat, muſt neceſſarily bee underſtood of the ſeat of all the Apoſtles: unleſſe you will haue *Auguſtine* to place one thing in the propoſition which proueth, and another thing in the proportion which is proued; which is your ſophiſtry and not *Auguſtines*. But theſe men are not unlike that idiot, which thought euery ſhip that approached the hauen to be his: For whereſoeuer mention is made of an Apoſtolicke ſea; they by and by arreſt it for Rome. where *Tertullian* teacheth them, that there bee ſundry Apoſtolicke ſeates, which hee recounting, calleth all the firſt ſeates, as well as hee doth Rome.

1. Cor. 3.

Gal. 2.

Rom. 11.

De vtilitat. cred. ad Homas. c. 17.

Tertul. de preſcript. ad vſ. hæretic.

RHEM. 9. [19. *To thee.*] In ſaying, *to thee will I giue*, it is playne that as he gaue the keyes to him, ſo he builded the Church vpon him. So ſaith S. *Cyprian*, *To Peter firſt of all, vpon whom the Lord built the Church, and from whom he inſtituted and ſheweth the beginning of vnitie, did hee giue this power, that that ſhould be looſed in the heauens, which he had looſed in earth.* Whereby appeareth the vaine cauill of our aduerſaries, which ſay the Church was built vpon Peters Confeſſion onely common to him and the reſt, and not vpon his perſon more then vpon the reſt.

Cypr. Ep. 73 Greg. lib. 4. Epi. 32. ind. 13.

CARTVV. 9. [19 *To thee.*] For as much as the keies follow the foundation of the Church, all the Apoſtles being ſhewed to bee foundations, as well as *Peter*, it followeth that they haue all keies as well as hee. And this doth *Cyprian* confirme in the ſame place, that at the very ſame time when the Ieſuites ſuppoſe *Peter* to haue entred upon the poſſeſſion of the keies, which was after Chriſt his reſurrection, the reſt of the Apoſtles receiued the ſame power of Chriſt which hee had receiued of his Father: Therefore unleſſe you can ſhew that our Sauiour Chriſt, gaue more authority to *Peter* then hee himſelfe had receiued of his Father; hee can haue no preheminence aboue his fellowes, which were ſent of Chriſt, as Chriſt was ſent of his Father. As for that which is ſaid, that the beginning of the unitie was ſhewed in *Peter*, neither his meaning nor his words will beare, that therefore the keies ſhou'd belong unto him alone, but onely to ſhew, that there was but one power & authority to open, as he himſelfe doth enterprete it in a like caſe. And therefore *Auguſtine* ſaith, *That the keies were giuen to the body of the Church, and not to Peter onely.* But of the equality of all the reſt of the Apoſtles with *Peter*, who ſetteth him and them together all at a round Table, where there is neither higher nor lower, it hath beene ſpoken before. *Gregorie* alſo hath nothing againſt us, which confeſſeth that hee had the keies of the Kingdome, and denieth onely, that hee had them alone. But hee doth ſtrike manifeſtly at you, whilſt hee prouing that no Biſhop ought to bee called the Vniuerſall Biſhop, hee alleageth that *Peter* cannot bee called an Vniuerſall Apoſtle, and affirmeth that which you deny, that the Church is builded upon the confeſſion of *Peter*.

Cypr. Ep. 73.

Cypr. de ſimplicitat. prælat.

Aug. tract. in Iohan. 50.

Lib. 4. Epi. 33.

RHEM. 10. [19. *The keyes.*] That is, The authoritie or Chaire of doctrine, knowledge, iudgement and diſcretion between true and falſe doctrine: the height of gouernment, the power of

The dignities of the keies.

of making lawes, of calling Councels, of the principall voice in them, of confirming them, of making Canons and holesome decrees, of abrogating the contrary, of ordaining Bishops and Pastours, or deposing and suspending them, finally the power to dispense the goods of the Church both spirituall and temporall. Which signification of preeminent power and authoritie by the word *keyes* the Scripture expresseth in many places; namely speaking of Christ, *I haue the keyes of death and Hell, that is, the rule.* And againe, *I will giue the key of the house of Dauid vpon his shoulder.* Moreouer it signifieth that men cannot come into heauen but by him, the keyes signifying also authoritie to open and shut, as it is said Apoc. 3. of Christ, *Who hath the key of Dauid, he shutteth and no man openeth.* By which words wee gather that *Peters* authoritie is marueilous, to whom the keyes, that is, the power to open and shut heauen is giuen. And therfore by the name of keyes is giuen that supereminent power which is called in comparison of the power granted to other Apostles, Bishops and Pastors, *plenitudo potestatis*, fulnes of power. *Bernard. lib. 2. de consider. c. 8.*

Apoc. 1.
Esay 22.22.

CARTVV. 10. [19. *The keyes.*] Herein our Sa. Christ giueth a reason of the unvincible-nesse of the Church, drawen from the effectuall power and vertue of the Ministery, which although it be done by men, yet hath it the same authority as if it were done by God himselfe: and although it be exercised in earth, yet hath it the same vertue, as if it were spoken from heauen. And for the word *Keyes* here, it is well known to be a borrowed speech, signifying power and authority by the ministery of the word, either to giue entrance into the kingdom of heauen, which is begun vpon earth, and finished in the heauens, to such as obediently receiue the word, or to cast out from thence such as shall obstinately refuse it. This appeareth also manifestly by the vse of the key which the Apostles had receiued before this, towards the Iewes: whom receiuing their word, they gaue peace vnto, as they also bound them that did reiect it, in the same, or more streight bond of condemnation then those of *Sodom* and *Gomorrah.* And for this cause *Ieremy* is said to send out the Iewes, some to death, some to the sword, some to hunger, and other some to captiuity, because that according to the word which he (from the Lords mouth) had published, they came to those ends: which interpretation of the keyes, the Iesuites may (if they list) learne of the ancient Fathers, *Ambrose* and *Augustine.* And it hath been before declared, that no Minister whatsoeuer is able to open or shut vnto any the doore of heauen, vnto whom the Lord doth not first either open or shut the same: that is, to whom the Lord hath not first by the ministery of his word, either through faith receiued to his good grace, or through infidelity, left still in his heauy displeasure.

1. Cor. 5.4.
2. Cor. 10.8
Matth. 10.
Ierem. 15.1.
2.3.
Ambros. de Caino & Abel. lib. 2. Aug. de sanct homil. 27.

That recited out of the *Apocalipse*, and the Prophet, is directly against you. For the one place giueth example of a Magistrall Key, such as belongeth onely vnto Christ: whose power answereth vnto *Dauids*, and his sonnes in an absolute authority. The other giueth example of a Ministeriall and conditionall key, in *Eliachim*, which answereth to the key of the Apostles. For as *Eliachim* could exercise no authority in his Masters house, but according to his will and pleasure: no more could either *Peter*, or any other Apostle, vse any power in the Church of God, but onely according to his prescript. The difference between the Apostles and others Ministers, is in that the Apostles could not erre in the vse of the keyes, towards them to whom their ministery appertained, where the Bishops may open to them, to whom the Lord shutteth, and shut vnto them to whom he openeth. Howbeit as it hath been shewed, that there is not a key that *Peter* had, whereof euery one of the rest of the Apostles had not the like: so followeth it thereof, that there is no Bishop which hath any shutting or opening authority, that other his fellows haue not their part in as deepe as he. And therefore this authority, which the Iesuits do here describe, is not *Peters* key, but the Popes picklocke, made at the forge of his owne wit and inuention. For besides that hee challengeth the whole right of *Peters* keyes, which he can no more enioy then he can bee an Apostle of the immediate calling of our Sauiour Christ: he maketh also claime to those things which S. *Peter* neuer had himselfe. For to haue power of the doctrine of God, is a thing which agreeth not either to Apostle or Angell. For that authority commeth from the highest throne of the Maiesty. But it contenteth not you, that your Pope should for money dispense with the eternall Law of God; as his continuall practise in marriages, between those which touch one another very neerely in blood, and in other cases doth declare: vnlesse you also teach, that the Law of God beareth not sway in matters of faith and religion, which you mutter in these words, and (if you durst) would faine proclaime it: as your master *Pighius* hath done before you. And as *Peter* could take away no Law of God, so could hee make none further then the same was agreeable to the written word. But of this, as also of his authority, to gather Councels, and to haue the first voyce, to confirme them, &c. beside that they haue no more strengh then a blast of the Iesuits mouthes can giue them: they haue been partly before, and partly come after to be considered. As for *Bernards* authority: if we esteemed it greatly in this case, wee might easily take aduantage of it, not onely that in this chapter he casteth down the Pope with one hand as farre as he lifteth him vp with the other, shewing how farre he was in truth from that which he pretended to be: but that in the very place by you alledged, hee affirmeth, that the Pope had this fulnesse by his *Owne Canons*, whereas you pretend that he hath it out of the Canon of the holy Scripture. Shame you not also at *Bernards* saying, which hauing compared the Pope with the chiefe of the Prophets, Patriarkes, and Apostles, in the things wherein they were beautified of the Lord, in the end matcheth him with Christ for his annoynting.

Gal. 4.8.
Lam. 4.12.
Pighi. Hierar. lib. 1. cap. 2.
Bernard. lib. 2. de consider. ad Eugen.

RHEM. 11. [19. *Whatsoeuer thou shalt bind.*] All kinde of discipline and punishment of offenders, either spirituall (which directly is here meant) or corporall so farre as it tendeth to the execution of the spirituall charge, is comprised vnder the worde *Binde.* Of which sort be Excommunications, Anathematismes, Suspensions, Degradations and other Censures and penalties or penances enioyned either in the Sacrament of Confession or in the exterior Courtes of the Church, for punishment both of other crimes, and specially of heresie and rebellion against the Church and the chiefe pastors thereof.

CARTVV.

CART VV. 11. [19 *Whatsoeuer you shall binde.*] By binding and loosing are signified the same things that are marked by the Keyes, as appeareth not onely by the affinity of the Metaphors or borrowed speeches, but by the iudgement of all those learned Fathers, that affirme the same power giuen to the rest of the Apostles in the 20. of *Iohn*, which is here giuen to *Peter*; and therefore it is too great ignorance that of one and the same thing, making two, you enter vpon new discourses, therby to make your reader turne sicke, that the vnstaidnesse of the Popes authority might by such mazes appeare vnmoueable. Therefore there remaineth nothing here, but to vnsay that which the Iesuits do say; and to deny that which they do affirme. The summe of which deniall is, that the Pope hath nothing, but that all other Bishops, no nor so much (in this vsurpation of his) as others haue: and they nothing, but a ministeriall power to pronounce those bound or loose, whom the Lord by the preaching of the word hath before bound or loosed. Touching the authority *Leo*, (as hath been shewed) is worthy no credit in this cause: not onely because of his excessiue speeches of *Peter*, which ouerflow all bankes of the holy Scripture: but because vnder colour of pleading of *Peters* cause, hee was his own Proctor, thinking to make simple men beleeue that hee ought to possesse whatsoeuer *Peter* was entitled unto.

RHEM. 12. [19. *Loose.*] To loose, is as the cause and the offenders case requireth, to loose them of any the former bands, and to restore them to the Churches Sacraments and Communion of the faithfull and execution of their function to pardon also either all or part of the penances enioyned, or what debts soeuer man oweth to God or the Church for the satisfaction of his sinnes forgiuen. Which kinde of releasing or loosing is called *Indulgence*: finally this *whatsoeuer*, exempteth nothing that is punishable or pardonable by Christ in earth, for he hath committed his power to *Peter*. And so the validitie of *Peters* sentence in binding or loosing whatsoeuer, shall by Christs promise be ratified in heauen. *Leo Ser. de Transfig. & Ser. 2. in anniuers. assumpt. ad Pontif. Hilar. can. 16. in Mat. Epiph. in Anchorato prope initium.* If now any temporall power can shew their warrant out of scripture for such soueraigne power, as is here giuen to *Peter* and consequently to his successors, by these words, *whatsoeuer thou shalt bind* and by the very keyes, whereby greatest soueraigntie is signified in Gods Church as in his family and housholld, and therefore principally attributed and giuen to Christ who in the scripture is sayd to haue the key of *Dauid* but here communicated also vnto *Peter*, as the name of Rocke: if I say any temporall potestate can shew authority of the like soueragntie, let him chalenge hardly to be head not onely of one particular, but of the whole vniuersall Church.

Esay 22. Apoc. 3.

Hilar. in Psal. 52. Apoc. 21.

CART VV. 12. [*Loose.*] *Hillary* in respect of the keyes committed unto *Peter*, calleth him Porter of heauen gate. But the same affirming otherwhere, that the keyes were committed unto all the Apostles: declareth, that in the twelue gates of the heauenly Ierusalem, euery one of the Apostles had a heauen gate to keepe, as well as he, onely care is to be taken, that hee bee soberly vnderstood: in that to *Peter* (and in him to all the Apostles) he ascribeth an opening of heauen gate at pleasure. For it is certaine, that he could not open it to the Diuell, or to any man which remaineth vnbeleeuing, or vnrepentant, as hath been before declared. But it is yet true that he saith in that *Peters*, and euery one of the rest of the Apostles hearts, in their Apostolicall function, was so masterfully holden by the spirit of God, that their pleasure could not be seuered from the good pleasure and will of God. Of the same kinde it is that he addeth of *Peters* iudgement, in carrying preiudice against the iudgement of God in heaven; because neither he, nor other the Apostles could giue iudgement in earth, which was not first inacted in heauen: so that the iudgement of God should haue preiudiced it owne selfe, if it had preiudiced the sentence of the Apostles: whereas notwithstanding in proper speech, the iudgement of God in heauen, is the rule of all iudgement vpon earth, and as the first mouer, which turneth and rouleth it round about. For if no man can shut that which Christ openeth, nor open that which he shutteth, it is euident, that *Peters* iudgement is tied to the throne of our Sauiour Christ, and not our Sauiour Christs iudgement fastened to the Chaire of *Peter*. The same *Hillary* with others, doe plainly teach, that the power of the keyes, and of binding & loosing, is all one, and that it is common to all the Apostles. *Denys* also who you say was *Pauls* scholler, affirmeth that this sentence spoken to *Peter* by binding and loosing, is common to all Bishops. The place of *Epiphanius* being the same that was alledged before, hath the same answer here that it had there. And although the Iesuits haue in this cause neither proportion of faith, course of text, conference of Scriptures, weight of reason, or countenance of Antiquitie, the names onely excepted: although they are entred like naked and vnarmed men, haue vsed the paper-shot of their trifling words, in stead of the bullet of substantiall matter; yea, although the poore Artilery that they haue, be bent and braked against themselues, yet could they not goe in silence out of the field, as becommed such dowmed mice as they are, but they must goe with banner displaied, and as it were, with a high hand, boasting of the peereleesse authority of the Pope in earth. Which how friuolous and ridiculous a brag it is: we leaue to the iudgement of the indifferent reader vpon the matter, which hath been alledged of both parts.

Iohn 5. 1. Cor. 6. 9. 10.

Act. 13. 48. Apocal. 3.

Hilar. & Irom. in hunc locum. August. in Iohn. 5. 20. tract. 121. in 6. 21. tract. 124. Denis eccles. Hierarch.

RHEM. 13. [27. *Workes.*] He saith not, to giue euery man according to his mercie (or their faith) but according to their workes; *August de verb. Apost Ser. 35.* And againe, How should our Sauiour reward euery one according to their works, if there were not free will; *August. lib. 2. cap. 4 de act. cum Felic. Manich.*

Good workes. Free-will.

CART VV. 13. [27 *Workes.*] God rewarding *according to workes*, here signifieth nothing else then that God will reward him, in whom he shall find the vndoubted signe & marke of the perfect righteousnesse which he hath by faith in Christ. For it is well known, that the word *According* is a note of order, & of the maner of being, rather then of the cause therof. *Augustine* is here violently and impudently wrested: for he remoueth the reward from that mercy onely which is purchased after this life; where none can be gotten, valesse by faith it be taken vp before death, which hee declareth manifestly when he addeth in the next words: *For here* (that is in this life) *he is mercifull*,

and there (that is in the life to come) *he is iust.* And this interpretation of the place, you might haue read otherwhere in *Augustine* against your Purgatory, and not against the Iustification by faith, where he saith, *That here the sinnes are either bound or loosed: and in the world to come there is nothing but recompence.* And *Augustine* in the very next Sermon to this which you haue alledged, affirming *that the grace of God doth away both originall and actuall sinne*: declareth how farre hee is from this blasphemous opinion of the Papisticall merit. Touching the places of free-will, drawn from his disputation with the Manichees: they are before answered. Although it may be further added, out of the places, that *Augustin* vnderstandeth that free wil which is opposed to a violent, constrained, and compelled will, and not that which is opposed to the bondage of will, wherein a man is willingly, desirously, and delightsomly holden vnder sinne, which is the bondage of will that we maintaine.

Augustin. Quæstionum. q. 102.
Aug. de verb. dom. in Math. serm. 36.
Gratia dei delet quod traxisti delet quod addidisti.

CHAP. XVII.

As he promised, he giueth them a sight of the glory, vnto which Suffering doth bring: 9 and then againe doth incourage his Passion. 14 A deuill also hee casteth out which his Disciples could not for their incredulitie and lacke of praying and fasting. 22 being yet in Galilee, he reuealeth more about his Passion. 24. and the tribute that the Collectors exacted for all, he payeth for himselfe and Peter: declaring yet with all his freedome both by word and miracle.

Marke 9. 2. Luke 9. 28. 2. Pet. 1. 17 The transfiguration of our Lord celebrated in the Church the sixth of August. The Gospell of the said feast, and of the second Sunday in Lent: and on the Saturday before.

AND after sixe dayes IESVS taketh vnto him Peter and Iames and Iohn his brother, and bringeth them into a high mountaine apart.

2 And he was ‖ transfigured before them. And his face did shine as the sun: and his garments became white as snow.

3 And behold there ‖ appeared to them Moyses and Elias talking with him.

4 And Peter answering, saide to IESVS, Lord, it is good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moyses, and one for Elias.

5 And as he was yet speaking, behold a bright cloude ouershadowed them. And loe a voice out of the cloud, saying, This is my welbeloued sonne, in whom I am well pleased: heare ye him.

6 And the disciples hearing it, fell vpon their face, and were sore afraid.

7 And IESVS came & touched them: and he said to them, Arise, and feare not.

8 And they lifting vp their eyes, saw no bodie, but only IESVS

9 And as they descended from the ‖ mount, IESVS commanded them, saying, Tell the vision to no body, till the Sonne of man be risen from the dead. ☞

Malac. 4. 5.

10 And his Disciples asked him saying, what say the Scribes then, that * Elias must come first?

11 But he answering, said to them, ‖ Elias in deede shall come, and restore all thinges.

12 And I say to you, that Elias is alreadie come, and they did not knowe him, but wrought on him whatsoeuer they would. So also the Sonne of man shal suffer of them.

13 Then the Disciples vnderstood, that of Iohn the Baptist he had spoken to them.

Mark. 9. 14 Luke 9. 37.

14 And * when he was come vnto the multitude, there came to him a man falling downe vpon his knees before him.

15 Saying, Lord haue mercy vpon my son, for he is lunatike, & sore vexed: for he falleth often into the fire, and often into the water.

16 And I offered him to thy Disciples: and they could not cure him.

17 IESVS answered and said, O faithlesse and peruerse generation, how long shall I be with you; How long shal I suffer you; bring him hither to me.

18 And IESVS rebuked him, and the diuell went out of him, and the ladde was cured from that houre.

19 Then came the Disciples to IESVS secretly, and said, ‖ why could not wee cast him out;

20 IESVS said to them because of your incredulity. For, amen I say to you: if you haue ‖ faith as a mustard seed, you shal say to this mountaine, Remooue from hence thither: and it shall remooue, and nothing shall be impossible to you.

21 But this kinde is not cast out but by ‖ prayer and fasting.

Mark. 9. 31 Luke. 9. 44.

22 And * when they conuersed in Galilee, IESVS said to them, The Sonne of man is to be betraied into the hands of men:

23 And they shall kill him, and the third day hee shall rise againe. And they were stroken sad exceedingly.

24 And when they were come to Capharnaum, there came they that receiued the didrachmes, vnto Peter, and said to him, your master doth he not pay the ‡ didrachmes?

‡ *These didrachmes were peeces of money, which they paid for tribute.*

25 He saith, Yes. And when he was entred into the house, IESVS preuented him, saying, what is thy opinion Simon? The kings of the earth of whom receiue they tribute or cense, of their children, or of strangers?

‡ *This stater was a double didrachme, and therefore was paid for two.*

26 And he said, Of strangers, IESVS said to him, Then the ‖ children are free.

27 But that we may not scandalize them, goe thy wayes to the sea, and cast a hook: and that fish which shall first come vp, take: & when thou hast opened his mouth, thou shalt finde a ‡ stater: take that, and giue it for ‖ me and thee.

ANNO-

ANNOTATIONS. CHAP. XVII.

RHEM. 1. [1 *Transfigured*.] Marke in this Transfiguration many marueilous points, as that he made not onely his own bodie; which then was mortall, but also the bodies of *Moyses*, and *Elias*, the one dead, the other to die, for the time as it were immortall: thereby to represent the state and glory of his body & his Saincts in heauen, By which marueilous transfiguring of his body, you may the lesse maruell that he can exhibite his bodie vnder the form of bread and wine or otherwise as he list. *Christ can exhibit his body vnder what forme he list.*

CARTVV. 1. [2 *Transfigured*.] Out of the griffe of transfiguration, it were strange to gather the fruite of *Transubstantiation*. Heere are (I grant) *many miracles*, but all these can neither beget, nor nourish your Monster which they do rather ouerthrow; for here Christ communicateth his glory for a time, with his body, that hee taketh away none of the naturall properties thereof: For his body glorified, but not (as you doubtfully say) *immortalized*, being in the holy Mount onely, and no where else, and retayning still to the sight of those which beheld him, all the measures of a naturall body, declareth that euen now glorified, he is (touching his humanity) at once in one place onely, and sensibly retaineth the proportion of his naturall body, and therefore *Peter* would haue set vpa Tabernacle for him to dwell in, and not prepare a Pix to put him in. Now it it hath small coherence, that because Christ made his body glorious, retaining the length, bredth, and other measures and qualities of his body; therefore hee will make his body vile, and in forme of bread without length, breadth, and other naturall properties of a body; that is to say, will make his body no body. And if your breaden God, could (as our Sauiour did with *Moses* and *Elias*) talke with the Priest when the Priest talketh with him: or if there were either two witnesses sent from heauen, or wee might heare the Father from heauen, witnessing that it is his onely begotten Sonne, which the Priest holdeth between his fingers. Finally, if wee might behold him comming down to the Altar, or going up from the Altar into heauen, as our Sauiour Christ was seene to go up and down from the holy Mount, then wee would endeuour to strengthen our faith that way. Whether *Moses* and *Elias* had their own bodies, is not worth the striuing. But that *Elias* is yet to die, belongeth unto that fable which hath beene partly, and partly commeth to bee refuted.

RHEM. 2. [3. *Appeared Moyses*.] By this that *Moyses* personally appeared and was present with Christ, it is plaine that the Saincts departed may in person be present at the affaires of the liuing. *August. de cura pro mort. c. 15. 16.* For euen as Angels else where, so here the Saincts also serued our Sauiour: and therefore as Angels both in the old Testastent and new, were present often at the affaires of men, so may Saincts. *Saints after their death deale with & for the liuing.*

CARTVV. 2. [3 *Appeared Moses*.] The Angels both for the generall gouernement under God, and for the speciall seruice they are to giue to the elect of God, haue beene and shall bee alwaies conuersant amongst men; but the Saints hauing receiued no such charge, cannot bee so thought: unlesse the like causes and effects of appearance be alleaged which be heere. Cause there is not: our Sauiour Christs both person and office, being sufficiently witnessed. Effects also there bee not: for neither are the Saints seene or heard speaking as these were. Therefore untill speciall causes bee proued, the generall rule must stand, that wee shall goe to them that are dead, but they shall not come to us: that they follow the Lambe whithersoeuer hee goeth, whom because the heauens must containe untill the day of the restoring of all things, the Saints also which are his trayne, must needs giue attendance on him. *Augustine* in both places in the 15 and 16 chapters, maketh directly against you, for first hee teacheth, that the dead know not what is done heere, no further then they haue it of relation, either from the Angels or from the Saints, which (by death) come from the earth unto them. And in another place, vpon that, *Abraham knew not the state of the Iewes*, hee asketh: *Who of the dead shall know what wee shall do or suffer, if our parents know not*: On the other part, speaking of one *Felix* that appeared to certaine: *Hee affirmeth that that example was after a diuine manner, and not according to the vsuall orders, so that a man is no more to iudge of other Saints comming down by his, then hee may iudge of the nature of water, by that water which was turned into wine.* But granting them that which they cannot proue, that *the Saints departed are present with us*, yet the taile of inuocation of Saints departed (which the Iesuites would drag after them) will not follow, but is cut off, euen by this very example, which they haue made their ground of this doctrine. For the Iesuites might haue learned, that the three Apostles, neither worshipped these (although they were present before them) nor made them aduocates for promoting their suite that they made to our Sauiour Christ, of their continuall abode in that mountaine. *EZech. 1. Heb. 1. 2. Sam. 12. Apoc. 14. 4. Acts. 3. 21. Aug. de cura pro mortu. c. 13. Cap. 16.*

RHEM. 3. [9. *Mount*.] This mount (commonly esteemed and named of the auncient fathers Thabor) S. *Peter* calleth *the holy Mount* because of this wonderfull vision, like as in the old testament where God appeared to Moyses in the bush and elswhere to others, he calleth the place of such Apparitions, *holy ground*, whereby it is euident that by such Apparitions places are sanctified, and thereupon groweth a religion and deuotion in the faithfull toward such places, and namely to this Mount Thabor (called in S. *Hierome Itabinum Epist. 17.*) there was great pilgrimage in the primitiue Church, as vnto all those places which our Sauiour had sanctified with his presence and miracles, and therefore to the whole land of promise, for that cause called the holy land. *See S. Hierom, in Epitap. Paulæ, & ep. 17. & 18. ad Marcellam.* *Holy places. 2. Pet. 1. 18. Exod. 3. 5. Deuotion and Pilgrimage to the same. The holy land*

CARTVV. 3. [9 *Mount*.] Wee confesse, that there hath beene *Deuotion* to certaine places under the Law, But now the time is, when the true worshippers shall not do so: that is, with deuotion of the place, worship the Father either at *Ierusalem*, or other where. And *Peter* calleth it, the *holy Mount*, that thereby hee might declare that Christ is the most holy one. So we reade, that when Christ did appeare in the old Testament, hee was descerned from man and Angell; by this note and title of holinesse, giuen to the place of his appearance. This sense, the Philistims (in *Iohn. 4. 21. Exod. 3. 5. Iosh. 5. 14*

(in their superstition) followed, in that they made it unlawfull to tread upon the place where Dagon their God had fallen. Seing therefore, it is the purpose of the Apostle, by this speech of *holy Mount* to note out a glory seemely alone for the sonne of God, it is euident, that thereby he hath cast down many hilles and hillockes, mountaines and mountainets, from the holinesse whereunto the Papists (upon euery light occasion, as upon the touch of a rotten bone of the Martyrs) haue exalted them unto. Whereupon it is cleere, that this Mount is not called holy (as the Iesuites pretend) for that in holinesse it is made higher then other Mounts: but that thereby our Sauiour Christ might bee mounted into such an incomparable height, whether no creature is able to come, and that by this meanes hee might bee set (as it were) upon the top of a high hill, from whence the glorious Maiesty of his God might bee seene of all. And if by the presence of our Sauiour Christ, the Mount shall receiue any holinesse, whereof (as hath beene shewed) it hath no manner of capacity; yet it followeth not, that any such religious haunt should bee made unto it: unlesse they thinke that more regard ought to bee had unto it, which hath neither life, nor soule, then unto holy men which haue both: or that it should bee rather sought unto that hath no meanes to communicate the holinesse, which it is supposed to haue, then they which haue good and worthy meanes to partake their holinesse unto others. Neither doth *Peter* call it the holy Mount, in respect of that it was when hee wrote, but onely in respect of the time, that the vision lasted: and therefore wee neuer reade, that the places of such apparitions were afterwards in more reuerence then others, that a man comming unto them should put of his shoes, or shew other tokens of religious respect: these onely excepted, wherein (by the Lords appointment) his worship was established. And thus wee speak, of the place of the Assembly of the estates of the Land; that such and such a thing was enacted, in the most honourable Court, hauing regard to the time of the session and Assembly, and not to that time wherein wee speake when the Parliament is dissolued. Of all which matter, it may appeare, how the Iesuites peruert the straight waies of the Lord: For in stead that *Peter* in calling it the holy Mount leadeth us to the reuerence of our Sauiour Christ, they thereby would seduce us, to the reuerence of the Mountaine. And marke it well good Reader, that the Land which they so extoll, aboue all other the Lands of the world, is the most prophane, and so farre as ground can bee unholy, the most unholiest; For seeing by the Law, innocent bloud unreuenged by the inhabitants of the Land, defileth it; how much foule and polluted must that Land bee, where not onely the bloud of all the Prophets, and of certaine of the Apostles, but the most precious bloud of the Sonne of God was as lauishly spilt and with as small regard, as if it had beene sheere water? And if the Prophet held the Mountaines of *Gilboah* so greatly accursed, for that *Saul* and *Ionathans* bloud, was (there in a battell) solemnly sought drunke up, how much more is that Land accursed which receiued the bloud of the Lord from the hand of the shedders thereof? As for the haunt of those places about *Ieromes* times, although in that age the seed of this superstition, upon the harueſt whereof the Papists are entred, began to be sowen: yet that it was rather for contentment of minde then for deuotion, rather a fruit of great and superfluous wealth, then of great religion may appeare by that before obserued out of *Ierom*. *Gregory Nissen*, in an oration doth also reproue those that went to Ierusalem in pilgrimage, as a thing not grounded of Gods Commandement. *Bernard* also dissuadeth a monke from going in pilgrimage to Ieruſalem, for that he ought to seek the heauenly, and not the earthly Ieruſalem.

Vpon the 8 chap.

2. Sam. 1.

Barnard. ep. 319.

Elias.

RHEM. 4. [11. *Elias shall come.*] He distinguisheth here plainely between Elias in person, who is yet to come before the iudgement: and between *Elias* in name, to wit. *Iohn* the Baptist, who is come alreadie in the spirit and vertue of *Elias*. So that it is not *Iohn* Baptist onely nor principally of whom Malachie prophecieth (as our Aduersaries say) but *Elias* also himselfe in person.

GARTVV. 4. [11. *Elias shall come.*] The Scribes by this reason of *Elias* owne person, preparing the way for the first comming of the Messias: went about to proue that our Sauiour Christ was not the Messias of the world, as one that wanted the Harbenger which the Prophet had foretold, should ride before, to take vp (as it were) our Sauiour Christs lodging in the hearts of the people, wherefore the Disciples, the rather vpon occasion of the appearance of *Elias*, put forth vnto our Sauiour Christ this difficulty to be answered. In the answer whereof, if our Sauiour Christ by *Elias* do vnderstand the very naturall person of *Elias*: it shall follow by his own confession, that the Messias was not yet come into the world, and that he himselfe was not the true Messias: and the word (*First*) which being in the Greeke Copies, is left out by the Iesuites, maketh greatly to bewray the Popish dotage in this point. For whereas the Disciples had asked how the Scribes say, that *Elias* must first come into the world: our Sauiour Christ answereth expresly, to that circumstance of time, saying that it is true, that *Elias* must first come: but yet, that first comming of *Elias* helpeth not the Scribes, considering that *Elias* is already come and gone; where, if our Sauiour Christ in the word (*First*) vnderstand (as the Iesuites doe) that time which immediatly goeth before the second comming, when the Disciples question was moued of the time of his first comming, our Sauiour Christ by this meanes, being asked of one thing, answereth to another. Here also they (with the old Translator) haue changed the time: for our Sauiour Christ saith, that *Elias* commeth first, in the present time whereby the Scripture setteth forth the short space of sixe moneths, wherein *Iohn* both in his birth and Ministery preuented our Sauiour Christs, both birth and Ministery also: which cannot be so properly said of the time which they imagine *Elias* to preuent his second comming; their dreame being of some number of yeares, wherein hee must be pauing the way for the Lords second comming. And if this fable of *Elias* had had truth in it, what more notable and markeable signe could our Sauiour Christ haue giuen to his Disciples, asking him of the signes of his latter comming, then this is? or what could *Paul* haue answered more fitly vnto the *Thessalonians*, whose faith was like shrewdly to haue been hazarded for want

want of a land-marke to direct their course in the knowledge of the latter day? or doe we thinke, that he would haue vsed against the enuy and danger that might come vnto the Church, by open naming of the Cittie of Rome, such couert speech as he did: if he might haue described the comming of Antichrist, by a counter-comming of *Elias*; altogether without any danger to the Church.

RHEM. 5. [19. *Why could not we.*] No maruell if the exorcists of the Catholike Church which haue power to cast out deuils, doe it not alwayes when they will, and many times with much a doe: whereas the Apostles hauing receiued this power *before ouer vncleane spirits, yet here cannot cast them out. But as for heretickes, thy can neuer do it, nor any other true miracle, to confirme their false faith. *True miracles onely in the Catholike Church.*

CARTVV. 5. [19. *Why could not we.*] It were rather *great maruell,* if by their casting out of any, the Diuell should be diuided against himselfe. It is true, that your Priests are of great acquaintance with the Diuell; and that the Diuell, for whom they doe much, will doe something also for them, and especially for the holy fathers of Rome: to diuers whereof he hath been chiefe patron, which presented them to their seates: but of any diuels that they haue *cast forth,* or any other miracles they haue done aboue the boord, except your own records, there is no proofe. Therefore it is apparant, that the wonder thereof is in your eyes and eares alone: seeing besides your selues, there is none can either see or heare them, where the miracles done by our Sauiour Christ and his Apostles, receiued testimony of their most venemous and bitterest enemies they had: being done in the openest places, in the cleare light, and in the view of whole multitudes. And therefore when your miracles are done in corners, in the night time before a few: they giue all men good cause to suspect the truth of them. Adde also hereunto, our Sauiour Christs miracles, being done with singular fruit to men in healing their diseases: yours are fruitlesse in the mouing of this Saints head, or that Saints toe, or in sweating in the middest of winter. Howbeit that same miracle may sometimes be done by you, thereby to reuenge the contempt of the Gospell vpon those that will not beleiue it: It may not be denyed you, lest you should loose your part amongst the false Prophets, of whom *Moses* and our Sauiour foretelleth, that they should doe so great miracles, that the very elect thereby (if it were possible) should be deceiued: whereby it appeareth, that as it hurteth not the credit of our religion, that we do no miracles, making no profession thereof: so it helpeth not yours, if euen that were true, that you report of the Asse kneeling down and worshipping the Sacrament of the Altar, where the Iew passing by, would giue no honour vnto it: and withall it is manifestly false which you say, *That the Heretickes can do no miracles to confirme their false faith With*: which if you will not learne at the plaine words of our Sauiour Christ, you might haue vnderstood it of *Sozomene,* who remembreth an hereticke which was famous by miracles. *Platina. Christopher. primus. Bonifacius septim. Siluest. secundus. Deut. 13. Math. 24. Sozom. lib. 2 cap. 14.*

RHEM. 6. [20. *Faith as mustard seede.*) This is the Catholike faith, by which onely all miracles are wrought: yet not of euery one that hath the Catholike faith, but of such as haue a great & forcible faith & withal the gift of miracles. These are able as here we see by Christs warrant not onely to do other wonderfull miracles here signified by this one, but also this very same, that is, to moue mountaines in deede, as S. *Paul* also presupposeth, and S. *Hier me* affirmeth, and Ecclesiasticall histories namely telleth of *Gregorius Neocæsariensis*, that he mooued a mountaine to make roome for the foundation of a Church, called therefore and for other his wonderfull miracles, *Thaumaturgus.* And yet faithlesse Heretikes laugh at all such things and beleeue them not. *Gregorius Thaumaturgus.*

CARTVV. 6. [20. *Faith as a mustard seed.*] Whilest these men are busie in *remouing mountaines*, they doe their best to shake the foundations of the Church of God; whereunto serueth them notably, that they confound the miraculous faith with the iustifying faith: whereas the iustifying faith apprehending nothing but the mercy of God in Iesus Christ, this miraculous faith is an apprehension of the assistance of Gods power for the doing of some miracle according to a mans charge and calling. And this is euident by our Sauiour Christ, who restraineth this faith to the beliefe of the speciall act, that is miraculously wrought. Further, how absurd it is, that by the Catholicke faith onely, miracles are wrought, appeareth not onely that all those that haue true faith, work them not: but in that *Iudas*, who had it not, but onely a bare profession of it, *wrought miracles*, as well as the rest of the Apostles, whose faith is commended. So that a man may haue the Popish Catholicke faith, and goe to hell for his labour. But the absurdity thereof doth yet better appeare, in that false Christs, and false Prophets, which do bid open warre against the Catholicke faith, are notwithstanding auouched for workers of great wonders. And if our Sauiour Christ in this place should vnderstand the Catholicke and iustifying faith, it should follow, that none of the twelue Apostles, had as yet, any the least graine of a Catholicke faith: for through want of that faith, which is here spoken of, the Diuell could not be throwne out. As touching the *remouing of the mountaine*, to make way for a *Temple*; considering that so great a matter had neuer been done by any of the Apostles, whose ministery the Lord would magnifie aboue the ministery of all other men, it hath no likelihood of truth. Beside that the Lord, who is exceeding bountifull vnto his Church in euident declaration of his power for her necessary assistance: is not wont to be so prodigall, as to lash out so great wonders for so small a matter, as to purchase a little plot of ground, which might haue been (without any great inconuenience) taken otherwhere. But if this, or such miracles were after the Apostles, and Apostolicall mens times, it is manifest, that the same was rare and extraordinary. And therefore the Iesuites should haue remembred, that as one Swallow maketh no Summer: so some such rare miracles proue no ordinary power of working Miracles to bee in the Church. *Mat. 10. 18 Mark. 6. 13 Luk. 9. 6. Math. 24.*

RHEM. 7. [21. *Prayer and fasting.*) The force of fasting and praying: whereby also wee may

Prayer and faſting.

may ſee that the holy Church in Exorciſmes doth according to the Scriptures, when ſhe vſeth beſide the name of IESVS, many prayers and much faſting to driue out Diuels, becauſe theſe alſo are here required beſide faith.

CARTVV. 7. [21 *Praying and faſting.*] Shee hath I grant, with the coniurers and witches, alſo with Marcus the hereticall ſorcerer, diuers holy names which ſhee prophaneth in her exorciſmes and inchantments. But if their Church *faſt and pray* ſo diligently at the caſting out of deuils, how commeth it to paſſe, that the deuils (by their own confeſſion ſometimes) keepe their poſſeſſion ſtill: ſeeing the cauſe onely, why the Apoſtles did not caſt out this deuill was, that they had not prayed and faſted: Wherefore it is manifeſt heere by the Ieſuites confeſſion, which otherwiſe is cleerer then the noone daies, that the Popiſh Church hath not the Apoſtolicall power of caſting out deuils, which they brag of. And heerein being contrary to themſelues they are alſo in this directly contrary to our Sauiour Chriſt, when they ſay: *Beſides faith, prayer and faſting are neceſſary, to the throwing out of the deuill:* whereas our Sauiour ſaith that if they had *but ſo much faith as a graine of muſtard ſeed*, they ſhould haue done the cure, where therefore it was ſaid, that prayer and faſting was needfull, hee meaneth that by prayer, they ſhould haue asked faith wherewith to haue gotten the upper hand, of their infidelity or ſtaggering in that point of caſting forth the deuil. Which prayer, that it might haue bene more forcible, ought to haue beene accompanied with faſting: ſo that by this latter ſentence, hee requireth faith, euen the ſame which hee did in the former: Onely heere hee further telleth them, how wanting this faith they might haue obtained it, namely, if they had ſought it by prayer and faſting.

Epiphan. 2. part. l. 3. hæreſ. 51.

RHEM. 8. [26. *The children free.*] Though Chriſt to auoide ſcandall, payed tribute, yet indeed he ſheweth that both himſelfe ought to be free from ſuch payments (as being the kings ſon, aſwell by his eternall birth of God the Father, as temporall of Dauid) and alſo his Apoſtles, as being of his familie, and in them their ſucceſſors the whole Clergie, who are called in Scripture the lotte and portion of our Lord, which exemption and priuiledge being grounded vpon the very law of nature it ſelfe, and therefore practiſed euen among the Heathen (*Gen.* 42. 27.) good Chriſtian Princes haue confirmed and ratified by their lawes in the honour of Chriſt, whoſe miniſters they are, and as it were the Kings ſonnes, as S. *Hierom* declareth plainely in theſe words, *We for his honour pay not tribute, and as the Kings ſonnes, are free from ſuch payments. Hier.* vpon this place.

The priuileges and exemption of the Clergy.

CARTVV. 8. [26 *The children free.*] God the Father, caſting all the Iewes vnder the obedience of *Cæſar*, exempted his ſonne from that yoke of ſubiection: and exempting him from the obedience of *Cæſar*; conſequently hee exempted him from the tribute, which is a branch of that obedience: Whereby it may appeare, that our Sauiour Chriſt being ſubiect as touching his Manhood vnto *Cæſar*, as vnto his iudge vnder God his holy Father, was not in reſpect thereof free from tole, but onely in reſpect that (being man) hee was alſo the naturall Sonne of God, which *Ierome* confirmeth, whilſt hee affirmeth that in reſpect of his humanity, hee ought to haue paid it: So Chriſt albeit ſubiect to the tole as touching his man-hood, yet for that the ſame was perſonally united to the God-head of the ſecond Perſon: in it, and for it hee in the whole was free from ſubiection of any creature: further then himſelfe, for the accompliſhment of that which was written of him, would ſubmit himſelfe vnto. For as the virgin *Marie*, and the whole lynage of *Dauid*, ſo *Dauid* himſelfe, if had beene aliue, ſhould haue beene lyable to *Cæſars* aſſeſſments: Whereby it is euident how proud the Pope is, and the whole rable of his annointed, who exempt themſelues from thoſe duties; & which challenge that vnto them, which our Sauiour Chriſt himſelfe doth not, otherwiſe then by his Diuine Nature make claime vnto: And although himſelfe bee free, yet doth hee not entitle his Apoſtles to the fellowſhip of this priuiledge, ſeeing they are not, nor cannot bee the Kings ſonnes heere ſpoken of: neither doth theſe words (*leaſt wee offend them*) proue any of the Apoſtles partners of this priuiledge. To bee therefore of our Sauiour Chriſts Lot or Cleargy, cannot free them from the tribute. And if it could, yet ſhould the Miniſtery get no priuiledge nor prerogatiue aboue the reſt of the faithfull: which all without exception, are noted vnder the title of the *Lords portion and inheritance*, of his *Lot or Clergy*, And therefore to ſhut the people from being of this Lot, is to ſhut them from the kingdom of heauen. As for *Pharaohs nouriſhing of the Prieſts*, or Princes, or both (the word ſo ſignifying) in the time of the dearth: it is nothing to that in hand, but onely proueth that the Miniſtery ſhould be well prouided for: and that thereunto Princes ſhould (when need is) not onely take nothing from them, but euen giue them alſo of their own reuenew; which thing becauſe it may well ſtand with tribute to *Cæſar*, where the Miniſters liuing is well able to affoord it; the mention therefore in this place is diſordered. Albeit the Ieſuites haue heere a deeper cogitation then they dare well vtter, which is, that they ought not onely to bee free from *Cæſars* payments, but that they may alſo vſe exactions vpon *Cæſar* himſelfe, as the daily practiſe of their holy Father doth declare: It is very meete (indeed) that the Miniſtery before the neceſſary and honeſt ſupports of this life, be throughly prouided for, that being free from the care thereof, they may cleaue more vnſeparably vnto their charges. And if Princes would vſe that for a meane, of their prouiſion and ſecurity againſt the Officers, which often vnder colour of ſuch payments (for their priuate gaine) breed them great diſturbance, and fetch them up from their charges: it ſhould bee the praiſe of their bountifullneſſe and roialty towards them, as yeelding vnto their more commodious intertainement, that which in right they may take of them. The words of *Ierome* ſeeme to bee ſpoken in deriſion, the wordes are theſe: *Wee are miſerable. which are called by the name of Chriſt, and yet do nothing worthy of ſo great a Maieſty: Hee did both beare the croſſe, and pay tribute for vs: wee for the honour of him as the Kings ſonnes being free from tribute pay none.* Where alſo is to bee obſerued, that in that hee ſaith, *Wee which are called by the name of Chriſt*: hee noteth all ſorts of Chriſtians, and not the Miniſters onely: which is yet more plaine for that the tribute which *Ierome* affirmeth to haue beene paid by our Sauiour Chriſt. was paid as well for all Chriſtians, as for

Rom. 13.

Hierom. in hunc locum.

Deut. 32. 9.
2. Par. 7. 3.

for the Miniſters: So that if this place, proue any freedome and acquitall of tribute, it proueth it as well for all Chriſtians as for the Miniſters: therefore whether it be ſpoken (as hath bene ſaid) in deriſion or no: Let the Reader iudge.

RHEM. 9. [27. *Mee and thee.*] A great myſterie in that he payed not onely for himſelfe, but for *Peter* bearing the perſon of the Church, and in whom as the chiefe, the reſt were conteyned. *Auguſt. q. ex. no. Teſt. 9 75. to 4.* *Peters Primacy.*

CARTVV. 9. [27 *Mee and thee.*] Where the words of *Auguſtine* giue nothing to *Peter* but that which is giuen to the reſidue of the Church, repreſented by *Peter* the cheife Paſtor, for which his Churches ſake hee affirmeth our Sauiour to haue paid his tribute: the Ieſuites by a Marginall note, haue picked out of this myſtery, the preheminence of *Peter*, aboue the reſt of the Apoſtles. Let it therefore be conſidered why our Sauiour paid rather for *Peter*, then for any other of the Apoſtles: It is firſt of all euident that this tribute was demanded in a houſe of Capernaum; and it appeareth other where that *Peter* had a houſe there, whereunto hee had before gheſted our Sauiour Chriſt: Therefore as it is aſſured that our Sauiour was in ſome houſe of Capernaum, ſo it is very like, that hee was in *Peters* houſe, as in a place where hee might bee free from things which might hinder his neceſſary refreſhing and recreation. The Toulner therefore asking tribute houſe by houſe, foraſmuch as they underſtood that our Sauiour had no houſe of his own, together with *Peters* tribute demanded the payment of it alſo, there in the houſe of *Peter*, which for the time was his Hoaſt. The tribute therefore, being at that time onely demanded of *Peter* and of our Sauiour Chriſt: what great meruaile is it if our Sauiour paid it for himſelfe and *Peter* alone. *Math. 17. & 24.33. Mar. 1.29.*

CHAP. XVIII.

To his Diſciples he preacheth againſt ambition the mother of Schiſme: 7 foretelling both the author whoſoeuer he be, and alſo his followers, of their woe to come. 10 and ſhewing on the contrary ſide, how precious Chriſtian ſoules are to their Angels, to the Sonne of man, and to his Father. 15 charging vs therefore to forgiue our brethren, when alſo we haue iuſt cauſe againſt them, be it neuer ſo often, and to labour their ſalnation by all meanes poſſible

The Goſpell in Michaelmas day. Septemb. 29

AT that houre the Diſciples came to IESVS, ſaying. | who, thinkeſt thou, is greater in the kingdome of heauen,

And upon his apparition. May 8. Mar. 9. 34. Luk. 9. 46.

2 And IESVS calling vnto him a little child, ſet him in the middes of them.

3 And ſaid, Amen I ſay to you, vnleſſe you be conuerted, and become as litle children, you ſhall not enter into the kingdome of heauen.

4 whoſoeuer therfore ſhal humble himſelfe as this † litle child, he is the greater in the kingdome of heauen.

† *Humility, innocency, ſimplicity, cõmended to vs in the ſtate and perſon of a child.*

5 And he that ſhal receiue one ſuch litle child in my name, receiueth me,

Mat. 9 42. Luk. 17. 2.

6 And * he that ſhall ſcandalize one of theſe litle ones that beleeue in me, it is expedient for him that a milſtone be hanged about his necke, and that he be drowned in the depth of the ſea,

7 wo be to the world for ſcandals, for it is neceſſarie that ſcandals doe come: but neuertheleſſe woe to that man by whom the ſcandall commeth.

Mat. 5.30. Mar. 9. 43.

8 And * if thy | hand, or thy foote ſcandalize thee: cut it off, and caſt it from thee. It is good for thee to goe into life maymed or lame, rather then hauing two hands or two feete to be caſt into euerlaſting fire.

9 And if thine eye ſcandalize thee pluck him out, and caſt him from thee: It is good for thee hauing one eye to enter into life, rather then hauing two eyes to be caſt into the hell of fire.

10 See that you deſpiſe not one of theſe litle ones: for I ſay to you that | their Angels, in heauen alwayes doe ſee the face of my father which is in heauen.

Luk. 19.19

11 For * the Sonne of man is come to ſaue that which was periſhed.

Luk. 15.4.

12 * How thinke you, If a man haue a hundred ſheepe, and one of them ſhall goe aſtray: doth he not leaue ninty nine in the mountaines, and goeth to ſeek that which is ſtrayed?

Luk. 17. 3. The Goſpell upon Tueſday the third weekin Lent.

13 And if it chaunce that he find it: Amen I ſay to you that he reioyceth more for that, then for the ninetie nine that went not aſtray.

14 Euen ſo it is not the will of your father which is in heauen, that one periſh of theſe litle ones.

Deut. 19.15

15 But * if thy brother ſhall offend againſt thee, go, and rebuke him betweene thee and him alone. If he ſhall heare thee thou ſhalt gaine thy brother.

† *That is (as Ghryſoſtom heere expounded it) tell the Prelates & chiefe Paſtors of the Church: for they haue iuriſdiction to binde and looſe ſuch offenders, by the wordes following, ver. 18.*

16 And if he will not heare thee, ioAue with thee beſides, one or two: that in the mouth of * two or three witneſſes euery word may ſtand.

17 And if he wil not heare them, † tell the Church. *And if he wil not heare the Church, let him be to thee as | the Heathen & the Publican.*

‡ *Alluoyning together in the vnity of Chriſts Church in the Councels and Synods, or publicke prayers, is of more force then of any particular man.*

18 Amen I ſay to you, whatſoeuer you | ſhall binde vpon earth, ſhall be bound alſo in heauen: and whatſoeuer you ſhall looſe vpon earth, ſhall be looſed alſo in heauen:

19 Againe I ſay to you, that if two of you ſhall | conſent vpon earth, concerning euery thing whatſoeuer they ſhall aske, it ſhall be done to them of my father which is in heauen.

20 For where there be two or three gathered in my name, there am I | in the middes of them.

21 Then came Peter vnto him and ſaid, * Lord, how often ſhall my brother offend againſt mee, and I forgiue him? vntill ſeuen times.

Luk. 17. 4.

22 IESVS ſayd vnto him, I ſayd not to thee * vntill ſeuen times: but vntill | ſeuenty times ſeuen times. ☞

Luk. 17. 4. The Goſpell upon the 21. Sunday after Pentecoſt.

23 Therefore is the kingdome of hea-

uen likened to a man being a King, that would make an account with his seruants.

24 And when he began to make the account, there was one presented vnto him that owed him ten thousand talents.

25 And hauing not whence to repay it, his Lord commanded that he should be sold, and his wife and his children and all that he had and it to be repayd.

26 But that seruant falling down, besought him, saying, Haue patience toward me, and I will repay thee all.

27 And the Lord of that seruant moued with pitie, dimissed him, and the debt he forgaue him.

28 And when that seruant was gone forth, he found one of his fellow-seruants, that did owe him an hundred pence: and laying hands vpon him, threatled him, saying, Repay that thou owest.

29 And his fellow-seruant falling down besought him saying, Haue patience toward me, and I will repay thee all.

30 And hee would not: but went his way, & cast him into prison, till he repayd the debt.

31 And his fellow-seruants seeing what was done, were very sorie, and they came, and told their Lord all that was done.

32 Then his Lord called him: and hee said vnto him, Thou vngratious seruant, I forgaue thee all the debt because thou besoughtest me, oughtest not thou therefore also to haue mercie vpon they felow-seruant, euen as I had mercie vpon thee?

33 And his Lord being angry deliuered him to the tormenters, vntill he repayd all the debt.

34 So also shall my heauenly father do vnto you, if you forgiue not euery one his brother from your hearts. ☞

ANNOTATIONS. CHAP. XVIII.

RHEM. 1. [1. *Who is the greater.*] The occasion of this question, and of their contention for Superiority among the rest of their infirmities which they had before the comming of the Holy Ghost, was (as certain holy Doctors write) vpon emulation toward *Peter*, whom onely they saw preferred before the rest in the paiment of the tribute, by these words of our Sauiour, Giue it them for me and thee. *Chrysost. hom.* 59. *Hiero in Mat.* Vpon this place.

C.17.v.27

CARTVV. 1. [1. *Who is the greater.*] *Peters* primacie can hardly be as it is valued, if it come for so little money as is halfe an English shilling, or thereabout. And if the question of Primacy rose upon the tribute money, it appeareth manifestly, that the Disciples vnderstood of no primacy granted to *Peter* by the former wordes: *Thou art Peter, and vpon, &c.* Whereupon you haue so clamorously laid the foundation of his supremacy. For if they had understood of any such thing, the dispute would rather haue risen vpon the words of our Sauiour, then vpon this single act: which hauing direction of no word, sounding to any preheminence of *Peter*, could not so easily set this question a foot. Now, as by laying hold of this, you haue lost the aduantage of the other; so are you vtterly forsaken of this also. For that this question was moued amongst the twelue, or euer the tribute money was paid, it appeareth manifestly by *Marke*, who declareth that this matter was debated of in the way, before they came to the house at *Capernaum*, where the tribute money was demanded, and from whence *Peter* was sent to the sea to take the fish wherein the peece of money was found, that was giuen in way of tribute. Vnlesse therefore the cause or occasion, come after the effect, the dispute which was before the tribute, could neither be caused or occasioned by that which followed after. Therefore the Iesuites, if not for the truths sake, yet for credit of their learning (which they so busily hunt for) should haue spared this note.

Mark. 9. 33.

Now let it be further obserued, that to lift vp *Peter* ouer all the rest: the holy Apostles are here cast downe into further degree of ambition then the truth doth driue them to: for it was an infirmity in them to striue for it. But when our Sauiour had (as the Iesuits would beare vs in hand) in plaine tearmes, giuen it to S. *Peter*, that it was a more heynous sin, tending to apparant contradiction, and rebellion against him: wherein, how vniustly they are charged, it may appeare manifoldly. First of all, that the question was not, whether *Peter* precisely should be the chiefe of them: but vndeterminately which of them should be the greater, so that this question supposeth the primacy to stand as neere any other of the Apostles, as vnto *Peter*.

Secondly, being raised, it had been an easie matter to haue ended this question amongst themselues, if the matter had been, as the Iesuites do surmise. For vpon *Peters* allegation that our Sauiour had ended that controuersie before, giuing him the superiority. All these waues would haue been calmed. Therefore this iudgement, as it chargeth the rest of the Apostles with more shamefull ambition: so it chargeth *Peter* with greater folly then ought to haue been imputed vnto him: which (for his grace of speech) being otherwhere the mouth, and as it were the prolocutor for the rest, here was dumbe in his owne cause. You will say (peraduenture) that of modesty and humility he forbare to speake that which he might. But what modesty is that to betray the cause of the Church: to whose use this supremacie ouer the rest, was (as it is said) assigned to *Peter*. Howbeit, if modesty tied *Peters* tongue from defending of his right: yet could it not hinder our Sauiour to speake it in *Peters* behalfe.

Thirdly, therefore obserue, that our Sauiour Christ deciding the controuersie amongst them, not onely alledgeth no such thing to cast the supremacy vpon *Peter*, which (for peace sake) ought to haue been done, if it might haue been done in truth: but also drieth them from the thought of principality, by humbling of euery of them vnto other, where it is to be obserued, that our Sauiour Christs reproouing his Disciples for that dispute, reproueth them all without exception, which had not been without some iniury to *Peter*: if they had but sought to haue had that which our Sauiour had bequeathed vnto him. That those which thinke this question to haue rose vpon occasion of the tribute, are manifestly deceiued, hath been declared. And albeit that *Chrysostom* esteeme

Mark. 9. 35

Chryſ. hom. 59. in Mat. *Hier. in hunc loc.*

eſteeme *Peter* perferred by this payment; yet hee is ſo far from eſteeming him to bee preferred unto the rule ouer the reſt, that hee iudgeth it a curious queſtion to enquire which of them were chiefeſt, which in your Diuinity is the chiefe pillar of your Religion. Hitherto alſo ſerueth againſt you, that *Chryſoſtome* affirmeth that (this tentation being ouercome) afterward one of them in matter of ſuperiority or primacy gaue place to the other. *Ieroms* alſo affirming that the Apoſtles eſteemed *Peter* preferred of Chriſt, by the tribute paid for him, ſaith withall that they were deceiued in ſo thinking: which is flat againſt you.

RHEM. 2. [7. *Scandals.*] The ſimple be moſt annoyed by taking ſcandall of their preachers, Prieſts, and Elders ill life: and great damnation is to the guides of the people whether they be temporall or ſpirituall, but ſpecially to the ſpirituall, if by their ill example and ſlanderous life the people be ſcandalized.

RHEM. 3. [8, *Hand, foote, eye.*] By theſe parts of the body ſo neceſſary and profitable for a man, is ſignified, that whatſoeuer is neereſt and deereſt to vs, wife, children, friends, riches, all are to be contemned and forſaken for to ſaue our ſoule.

CARTVV. 2. 3. [7. 8. *Scandall, hand, foot, eye.*] Heere are meant our euill concupiſcences, fornication, vncleanneſſe, wrath, and ambition, eſpecially that gaue the occaſion of this exhortation. This appeareth by our Sauiour Chriſt in another place, which hauing taught the unlawfulneſſe of ſuch deſires, immediately applyeth his exhortation accordingly, uſing the ſame words which hee doth heere: And therefore of the Apoſtle they are called, our *earthly members*, becauſe of them (as a naturall body of the parts) conſiſteth our old *Adam*, which wee bring forth with vs from our mothers wombe. And as our Sauiour Chriſt exhorteth heere, that *they ſhould bee cut off, or pulled out and caſt away*: ſo the Apoſtle agreeable unto him, willeth that wee ſhould *mortifie them*, Therefore it is cleere, that the Ieſuites in ſteed of pulling out the eye of their concupiſcence, haue caſt away the eye of all iudgement, in the expoſition of the Scriptures.

Mat. 2. 29. Col. 3. 5.

RHEM. 4. [10. *Their Angels.*] A great dignitie and a meruellous benefite that euery one hath from his Natiuitie an Angell for his cuſtodie and Patronage againſt the wicked before the face of God. *Hierom. vpon this place.* And the thing is ſo plaine, that Caluin dare not deny it, & yet he will needs doubt of it, *lib. 1. Inſt. c. 14. ſect. 7.*

Protection of Angels.

CARTVV. 4. [10 *Their Angels.*] But it is a greater both *Dignity* and *Benefite*, that euery one of the faithfull, hath many Angels appointed out of the Lord for his guard, whereof the proofe is manifeſt out of the Pſalme, which ſetting forth the ſingular protection of the Lord to euery one of the faithfull, ſaith, *Hee hath giuen charge to his Angels*, (not to one onely Angell) *of euery one of them*: Likewiſe, that *an hoaſt of Angels pitch their Tents round about them.* The which promiſe hauing beene ſenſibly executed in our Sauiour as in the head, hath beene in like manner, and is alſo daily (although not ſenſibly) truely performed in his members, according to the place they occupy in his Body, which is his Church: and according to the proportion of temptations wherewith it pleaſeth the Lord to exerciſe them. For this cauſe the eſtates of the faithfull for their ſecurity, is compared with *Salomons*, which had 60 Eſquires for the body, of the mightieſt and warlikeſt men in Iſrael, with their ſwords ready drawne, to watch euery night, againſt the dangers that might hazard his royall perſon whilſt hee ſlept. For euen as Kings children, and heires eſpecially unto the Crowne, haue the attendance of diuers ſeruants waiting upon them: ſo likewiſe God, hauing giuen unto us this honour that wee ſhould in Chriſt bee his children and heires, giueth us alſo a guard of his holy Angels, according unto the power of ſo mighty and royall a King as he is. And ſeeing there are many reprobate Angels, which ſeeke the deſtruction of one onely man, there can bee no doubt but that the Lord encountreth them by a number of his elect Angels, watching ouer his ſafety and preſeruation: wherefore, as this place hath no one word, which tyeth the Angelicall attendance upon the faithfull to one onely Angell: but is as fauourable to confirme the attendance of many towards euery of the faithfull, as of one alone: So the teſtimonies and reaſons aboue alledged, will not ſuffer it to bee carried away, to the ſenſe which the Ieſuites haue followed. The orginall of which opinion comming firſt from *Plato*, afterward receiued ſome ſtrength of the teſtimony of the Fathers. As for that they ſay, *M. Caluin cannot deny it*: they do too much bewray their ſhameleſſe fore-head of auouching untruthes: ſeeing that both heere and otherwhere hee affirmeth plainely, that euery of the faithfull hath not onely one Angell appointed for his ſafety, but many. Therefore *Chryſoſtomes* iudgement is more like the truth then *Ieromes*, which affirmeth that by Angels heere are underſtood not the inferiour, but the ſuperiour: ſignifying thereby that euery one hath one ſuperiour Angell alone, but yet that hee may haue diuers other inferiour Angels. Likewiſe the benefite of the Lord in his protection by Angels is abaſed by the Ieſuites, in that it is made to beginne but from the natiuity of the faithfull, as if the ſame attendance and aſſiſtance of their Miniſtery were not as neceſſary from their conception? Or as if they were in leſſe perill of periſhing (eſpecially as touching this life) when they are in their mothers wombs as when they are ſeuered from them. And yet I thinke when the Ieſuites ſhall remember themſelues, and their other mercyleſſe opinions touching yong children, they will repent them of this liberality to them, deferring (with ſome ſome other Papiſts) this protection of the Lord by his Angels, unto the day of their baptiſme.

Pſal. 91. 11. Pſal. 34.

Gen. 33. 1. 2. Reg. 6. 17 Cant. 3. 7. 8

Mark. 5. 9. Mat. 12. 45

Vpon Zach. 3 the firſt.

RHEM. 5. [17. *Not heare the Church.*] Not onely Heretikes, but any other obſtinate offender that will not be iudged nor ruled by the Church, may be excommunicated, & ſo made as an Heathen or Publican was to the Iewes, by the diſcipline of the ſame, caſting him out of the fellowſhip of Catholikes, which excommunication is a greater puniſhment then if he were executed by ſword, fire, and wild beaſts. *Aug. cont. Adu. leg. li. 1. c. 17.* And againe he ſaith, Man is more ſharpely and pittifully bound by the Churches Keyes, then with any yron or adamantine manicles or fetters in the world. *Auguſt ibidem.*

Diſobedience to the Church.

Excommunication.

RHEM. 6. [17. *Heathen*] Heretikes therefore becauſe they will not heare the Church: be no better nor no otherwiſe to be eſteemed of Catholikes, then Heathen men and Publicans were eſteemed among the Iewes.

CARTVV. 6. [*v.* 17. *Not heare the Church. S.*] [*& ibid. Heathen. S.*]

RHEM. 7. [18. *You ſhall binde.*] As before he gaue this power of binding and looſing ouer the whole, firſt of all and principally to *Peter*, vpon whom hee builded his Church: ſo here not onely to *Peter*, and in him to his ſucceſſors, but alſo to the other Apoſtles, and in them to their ſucceſſors, euery one in their charge. *Hieron. lib. 1. c. 14. aduerſ. Iouin. and Epiſt. ad Heliod. Cyprian. de Vnit. Eccl. nu. 1.*

Power to binde and looſe. Mat. c. 16. 19.

RHEM. [19. *Shall looſe.*] Our Lord giueth no leſſe right and authoritie to the Church to looſe, then to binde, as S. *Ambroſe* writeth againſt the Nouatians, who confeſſed that the Prieſts, had power to binde, but not to looſe.

CARTVV. 7. [18. *You ſhall binde.*] The Ieſuites would faine tie this key of excommunication vnto the Biſhops girdle alone: which is againſt the minde of our Sauiour Chriſt, and circumſtance of the place: but if they will ſay ſo, and ſpeake ſo ſtrangely, they muſt warrant it with ſome other places of ſcriptures, where the Church is taken for one, which is as much to ſay, one man is many, one member is a body, one alone is a company. And beſide this ſtrangeneſſe of ſpeech, it deſtroyeth the ſouereignty of the medicine which our Sauiour Chriſt prepared for ſuch a feſtered ſoare, as would neither be healed by priuate admonition, neither with admonition before one or two witneſſes. For as the fault groweth, ſo our Sauiour Chriſt would haue the number of thoſe, before whom he ſhould bee checked and rebuked, likewiſe grow. Therefore from a priuate admonition, he riſeth vnto the admonition before two or three: and from them to the Church; which if we ſhould ſay, it is but one: then vnto a dangerouſer wound, ſhould be layed an eaſier plaiſter. And therefore our Sauiour doth not riſe from two to one (for that were not to riſe but to fall, nor to proceed, but to goe backward) but to many. But Paul is the beſt interpreter, who in a caſe of excommunication, declareth that the ſame is to be done in the preſence, and with conſent of the aſſembly, whereof the partie which is to be excommunicated, is a member. To conclude; *Theophilact* vpon this place interpreteth, *Tell the Church*, that is, *Many*. And becauſe that aſſembly taketh knowledge of this and other things, by their mouthes, which are her Gouernors. It is alſo true that *Chryſoſtom* ſaith, that to *tell the Church* is to *tell the gouernours thereof*. It is therfore to be underſtood, that theſe gouernors of the Church, which were ſet ouer euery ſeueral aſſembly in the time of the Law, were of two ſorts: for ſome had the handling of the word, otherſome watching againſt the offences of the Church, did by common counſell with the miniſters of the word, take order againſt the ſame. Thoſe gouerning Elders are diuers times in the ſtory of the Goſpell made mention of, vnder the title of the *Rulers of the Synagogue*. And this maner of gouernment, becauſe it was to bee tranſlated vnto the Church of Chriſt vnder the Goſpell, our Sauiour by the order (at that preſent) vſed amongſt the Iewes, declareth what after ſhould be done in his Church. Agreeably hereunto the Apoſtle both declared the Lords ordinance in this behalfe, and put the ſame in practiſe in ordaining to euery ſeuerall Church, beſide the Miniſtery of the word, certaine of the chiefeſt men which ſhould aſſiſt the worke of the Lords building. This was alſo faithfully practiſed of the Churches, after the Apoſtles times, as long as they remained in any good and allowable ſoundneſſe of the doctrine. And being fallen from the Churches, eſpecially from certaine of them, the want thereof is ſharply and bitterly caſt in the teeth of the Church teachers, by whoſe ambition that came to paſſe. I conclude therefore, that to tell the Church, is not to tell the Biſhop or Mininiſter of the word onely; but a company which hath ouerſight of the Church; by whom, or by whoſe mouth, which is the miniſter of the word, the reſt of the body of the Church is to be aduertiſed: to the end that the ſword of excommunication cut not without their priuity and conſent. Whereupon it is euident, that the places of theſe Fathers, which giue power to the Biſhops to binde, and to looſe: doe not reſtraine it vnto them, ſhutting out the reſt of the Church, which might be ſhewed by many teſtimonies out of them, if the ſame were needfull.

1. Cor. 5.
Hier. ad Algaſiam. qu. 10.
Nehem. 8. 5.
Act. 4. 5. 6. 12.
1. Cor. 12.
Act. 14. 23.
Rom. 12. 6. 7. 8.
1. Tim. 5. 17
Ignat. ad Trall.
Tertul Apol. cap. 39.
Cypr. lib. 4. Epiſt. 5
Ambroſ. 1. Tim. 5.

RHEM. 8. [20. *In the middes of them.*] Not all aſſemblies may chalenge the preſence of Chriſt, but onely ſuch as be gathered together, in the vnitie of the Church, and therefore no conuenticles of Heretikes directly gathering againſt the Church, are warranted by this place. *Cypr. de vnit. Eccleſ. nu. 7, 8.*

Catholicks Aſſemblies.
Lib. 1. de punit. c. 2.

CARTVV. 8. [20. *In the middes of them.* Which is the cauſe that the Popiſh Aſſemblies are nothing but routes and Synagogues of Satan.

RHEM. 9. [22. *Seuentie times ſeuen.*] There muſt be no end of forgiuing them that be penitent, either in the Sacraments by abſolution, or one man an other their offences.

CARTVV. 9; [22. *Seuenty times ſeuen.*] That there is no ſuch Sacrament, ſhall appeare afterward.

CHAP. XIX.

The fourth part of this Goſpell, Chriſts comming into Iury toward his paſſion.

He anſwereth the tempting Phariſees, that the caſe of a man with his wife ſhall be (as in the firſt inſtitution it was) vtterly indiſſoluble, though for one cauſe he may be diuorced, 10 And therupon to his Diſciples he highly commendeth Single life for heauen. 13 He will haue children come vnto him. 16 He ſheweth what is to be done to enter into life euerlaſting: 20 What alſo, for a rich man to be perfect: 27 As alſo what paſſing reward they ſhall haue which follow that his counſell of perfection: 29 yea though it be but in ſome one peece.

AND it came to paſſe, when IESVS had ended theſe words, he departed from Galilee, and came in the coaſtes of Iewrie beyond Iordan,

Mark. 10. 1

2 And

2 And great multitudes followed him: and he cured them there.

The Gospell for marriage and for S. Agatha. Feb. 5.

3 And there came to him the Pharisees tempting him, and saying: Is it lawfull for a man to dimisse his wife, for euery cause?

4 VVho answering, said to them, Haue ye not read, that he which did † make from the beginning, *made them male and female* And he said.

† *make man.* Gen. 1. 27.

Gen. 2. 24.

5 *For this cause, man shall leaue father and mother, and shall cleaue to his wife: and they two shall be one flesh.*

6 Therefore now they are not two, but one flesh. That therefore which God hath ioyned together, let ‖ not man separate. ☞

Deut. 24. 1.

7 They say to him, why then * did Moyses command to giue a bill of diuorce, and to dimisse her?

8 He saith to them, Because Moyses for the hardnesse of your heart permitted you to dimisse your wiues: but from the beginning it was not so.

Mat. 5. 32. Mar. 10. 11 Luke 16. 18 1. Cor. 7, 11

9 And I say to you, that whosoeuer shall dimisse his wife, ‖ but for fornication and shall marry an other, doth commit aduoutrie: and he that shall marry her that is dimissed, committeth aduoutrie.

10 His disciples say vnto him, If the case of a man with his wife be so, it is not expedient to marry.

11 VVho said to them, ‖ Not all † take this word, but they whom it is giuen.

† χωροῦσιν capiunt.

12 For there are Eunuches which were borne so from their mothers wombe: and there are Eunuches which were made by men, and there are Eunuches, which haue ‖ gelded themselues for the kingdom of heauen. ‖ He that can take, let him.

Mat. 10. 13 Luke 18. 35.

13 Then * were litle children presented to him, that he should ‖ impose hands vpon them and pray. And the Disciples rebuked them.

14 But IESVS sayd to them, Suffer the litle children, and stay them not from comming vnto me: for the kingdome of heauen is for such.

15 And when hee had imposed hands vpon them, he departed from thence.

Mat. 10. 17 Luke 18, 18

16 And * beholde one came and sayd to him, Good Maister, what good shall I doe that I may haue life euerlasting?

17 VVho sayd to him: what askest thou me of good? One is good, God. But † if thou wilt enter into life, keep the commandements.

18 He saith to him, which? and IESVS said: *Thou shalt not murder, Thou shalt not commit aduoutrie, Thou shalt not steale, Thou shalt not beare false witnesse.*

19 *Honour thy father & mother,* * *Thou shalt loue they neighbour as thy selfe.*

20 The yong man saith to him, All these haue I kept from my youth: what is yet wanting vnto me?

21 IESVS said to him, ‖ If thou wilt be perfect, goe, sell the things that thou hast, and giue to the poore, & thou shalt haue treasure in heauen: and come, follow me.

22 And when the yong man had heard this word, he went away sad: for he had many possessions.

23 And IESVS sayd to his Disciples, Amen I say to you, that a rich man shall hardly enter into the kingdome of heauen,

24 And againe I say to you, it is easier for a camell to passe through the eye of a needle, † then for a rich man to enter into the kingdome of heauen.

25 And when they heard this, the disciples marueled very much, saying, who then can be saued?

26 And IESVS beholding, said to them, with men this is impossible: but with God ‖ all things are possible.

27 Then Peter answering, said to him, Beholde we haue ‖ left all things, and haue followed thee: ‖ what therefore shall wee haue?

28 And IESVS said to them, Amen I say to you, that you which followed me in the regeneration, when the Son of man shall sit in the seate of his Maiestie, you ‖ also shall sit vpon twelue seats, iudging the twelue tribes of Israel.

29 And enery one that hath left house, or brethren, or sisters, or father, or mother or † wife or children, or lands for my name sake: shall receiue an hundred fold, and shall possesse life euerlasting. ☞

30 And * many shall be first, that are last: and last that are first.

I see not, saith S. Aug. why Christ should say, If thou wilt haue life euerlasting, keep the commandements: if without obseruing of thē, by onely faith one might bee saued, Aug. de fid. & op. c. 15. Exo. 20. 13. Leu. 19. 18.

† *S. Mark. expounded it thus, rich men trusting in their riches. ch. 19. 24.*

The Gosp. vpon the conuersion of S. Paul Ian. 25. And in a votiue Masse of S. S Peter & Paul and for holy Abbots,

† *Hereof is gathered, that the Apostles among other things, left their wiues also to follow Christ Hie. l. 1. adu. Iouin.* Mat 10. 31. Luk. 13. 30.

ANNOTATIONS CHAP. XIX.

RHEM. 1. [6. *Not man separate.*] This in separabilitie betwixt man and wife riseth of that, that wedlocke is a sacrament. *Aug. li. 2. de pec. origine cap. 34. to 7. De nupt. and concupisc lib. 1. cap. 10.*

CARTVV. 1. [6. *Let not man separate.*] Our Sau. Christ saith, that this vnseparable estate of persons married, riseth in that they are conioyned of the Lord: And not therefore (as the Iesuites imagine) that Matrimony is a Sacrament: for although that which men ioyne, may (by men) againe be disioyned: yet that which the Lord ioyneth, cannot be sundred by men, but by the Lord, who onely is able to loose the knot, which himselfe hath tied, And it is a reason drawne from the generall to conclude the particular. For considering that nothing which the Lord hath coupled can be seuered by man: it followeth that Mariage, which is of the Lords coniunction, can by no man be sundred. And therfore not onely persons married, but diuers other things which God hath coupled together, go vnder this rule. As that the Lord hath ioyned the Cup in the Supper with the bread of the same: it is an horrible presumption for men to seuer them. And so

much more intollerable in the Papiſts, as imagining ſo ſtreight a knot in matrimony, as nothing (no not a iuſt diuorce) can vndoe, by reaſon of a fained Sacrament, deuiſed of the forge of their owne braine: haue notwithſtanding ſeuered the Cup and the Bread, which the bond of a true Sacrament hath tied and coupled together. God alſo (in his worſhip) coupling the powers of the ſoule, which are underſtanding and affection, they cannot without great ſacriledge bee uncoupled of any. But theſe examples the Ieſuits wil hardly broke, let them therefore take others, as that the Lord requiring heart & tongue in the confeſſion of his name, outward reuerence and inward obedience, in the duty of the Magiſtrate: Whoſoeuer ſhall ſingle and ſort either of theſe from his fellow, ſhall forthwith bee guilty of ſundring that which the Lord hath ioyned. Yet I think you will not ſay, that this inſeparability of duties, is holden by the glue of a Sacrament. It is therefore a ſenſeleſſe thing, to ground a Sacramentall nature of Matrimony upon the ſtrength of the band wherewith the man and wife is ioyned together, In what ſenſe *Auguſtine* calleth Matrimony a Sacrament, after commeth to bee ſpoken: And for anſwer to thoſe places wherein the ſame things (in effect) is idlely and loathſomely repeated, which hath beene before alledged, the Reader may partly ſee before, and partly after in the next.

Vpon the firſt cap. & 20. & 5.v. 33.

RHEM. 2. [9. *But for fornication.*] For aduoutrie one may dimiſſe an other, *Mat*, 5. But neither partie can marrie againe for any cauſe during life. *Aug. li*, 11. *de adult. coniug.* 6. 21 22. 24. for the which vnlawfull act of marrying againe, Fabiola that no ble matrone of Rome, albeit ſhe was the innocent part, did publike penance, as S. *Hierome* writeth in her high commendation therefore. And in S. *Paul Rom.* 7. it is plaine, that ſhe which is with another man, her husband yetliuing, ſhall be called an aduoutereſſe: contrary to the doctrine of our aduerſaries.

Marriage after diuorce vnlawfull. In Epitaph. Fabiolæ.

CARTVV. 2. [9 *But for fornication.*] The untruth of this aſſertion hath appeared before: In this new ſupply, the place of *Rom.* 7. is (by ſtrong hand) made to ſerue their turne: for the Apoſtle ſheweth that the wife is bound unto her husband during his life, which is not denied: For ſo long as hee being her huſband liueth; worthily ſhee ſhould bee counted an Adultreſſe in companying with another, But the Ieſuites might remember that it is the queſtion, whether after diuorce hee bee in any reckoning of a husband or no. Beſide, that the Apoſtle ſpeaking of that matter, as it were in paſſing by onely, and not of purpoſe, it was not neceſſary that hee ſhould lay down the cautions and exceptions that might fall into that caſe: euen as ſpeaking of the continuance of *Salomons* Kingdom to all poſterity, although the conditions of obedience bee not alwaies added, yet it is to bee underſtood. Laſt of all drawing a ſimilitude from the corporall marriage to a ſpirituall: by the law of that argument hee needed to wade no further, then for that point wherein the likeneſſe conſiſted. As for the credite that *Auguſtine* giueth your cauſe in theſe places, hee doth cleane take it away againe: Where for the doubtfulneſſe and hardneſſe of the matter (as hee ſpeaketh) hee iudgeth that a man without danger may eſteeme indifferently either of the one or the other. Touching *Ierome* whom they would draw in for them, hee is againſt them: for blaming *Fabiola*, for marrying againe after diuorce hee doth it with condition: namely, if there were no danger of fornication by remaining ſole, affirming the ſame of her caſe which was a divorced widow, that *Paul* doth of all perſons unmaried: that is to ſay, that it were *better for her to marry then to burne*: And addeth further in excuſe for her, that where peraduenture, *the yong woman was not able to keepe her widowhood, the Apoſtle willeth that yong widowes ſhould marry*. Wherefore if her caſe ſtood ſo that ſhee could not containe, hee calleth it (upon thoſe two teſtimonies of Scriptures) a caſe of *Neceſſity*. Beſide, that it ought not heere to bee forgotten, that *Fabiolas* repentance was none ſuch as brought forth any diuorce from her ſecond husband: which both ought to haue bene done, if her ſecond marriage had bene vnlawfull, and ſhould haue beene mentioned of *Ierome* as a moſt notable fruit of her repentance, if there had beene any ſuch thing, Of like iudgement in this caſe was *Origen.* for holding it generally to bee againſt the Scripture, for the diuorced to re-marry themſelues, during the life of the parties from whom they were ſeparate: yet in the particular caſe of incontinency, hee holdeth it alwaies unlawfull euen for the woman to marry againe: excuſing the act of certaine Gouernours of the Churches which had permitted ſuch a perſon to marry againe. *Tertullian* is yet fuller in this cauſe, who without any exception of the danger of incontinency acquiteth the party that ſhall marry againe after iuſt diuorce. *Ambroſe* alſo for the innocent man maketh no queſtion, but that hee may after lawfull diuorce marry againe. And granting unto the woman which is forſaken of an unbeleeuing husband, that ſhee might marry alſo: there appeareth no cauſe that hee ſhould deny, that benefite and liberty unto a diuorced woman, Vnto theſe teſtimonies of the Fathers commeth the weight of a Councell, that forbiddeth *the communion to all which (leauing their wiues without proofe of adultery againſt them) marry other*. It leauing therefore ſuch free from the cenſures of the Church as upon due proofe of fornication married againe: declareth thereby the lawfulneſſe of the marriage in men which were lawfully diuorced. But if the authority of the Word and teſtimony of antiquity, haue but ſmall weight with the Ieſuites to make them bow the yron ſinew of their neckes in ſubmiſſion to the truth: yet the Popes authority may make them peraduenture ſtoup. Pope *Gregory* unto a man whoſe wife could not through infirmity yeeld him due beneuolence; upon his unability to containe, permitteth him to take another wife. Now if hauing a wife not diuorced, a man may (by the Popes iudgement) marry another: how much more may hee doe it upon lawfull diuorce. Pope *Zacharie* unto one that had defiled his wiues ſiſter, wrote in this wiſe: *Seeing thou haſt committed this hainous act, thou ſhalt haue neither of them to wife: And both thou and ſhee whom thou haſt defiled ſhall remaine without hope of marriage. As for thy wife ſhee may marry to whom ſhee will, ſo it be in the Lord.*

Aug. lib. de fid. & operib. cap. 19.

1. Cor. 7.

Hier. epitaph. Fabiolæ. 1. Tim. 5.

Orig. Hom. tract. 7. in Mat.

Tertul. cont. Marcion. l. 4 Ambroſ. in 1. Cor. 7.

Tom. 2. Concil. Venet. Can. 2.

Tom 3. concil. Ep. Greg. 3. ad Bonif. Lumb Lib. ſent. 4. diſt. 34.

RHEM. 3. [11. *Not all take.*] Whoſoeuer haue not this gift giuen them, it is either for that they fulfill not that which they will: and they that haue this gift or attaine to this word, haue it of God and their own freeWill. *Aug. li. de grat. & lib. arbit. c. 4.* So that it is euident no man is excluded

Origen. tract. 7. in Mat.

excluded from this gift, but (as Origen here ſaith) it is giuen to all that aske for it: contrary to our aduerſaries that ſay it is impoſſible, and that for excuſe of breaking their vowes, wickedly ſay, they haue not the gift.

CARTVV. 3. [11. *Not all take.*] Theſe men ſhame not in the ſight of the Sunne it ſelfe that is to ſay, of the word of God looking vpon them, and (as it is to be feared) they looking vpon it, to deale ſo falſely, as to gather from the ſame place, the ability of euery one to containe, from whence the vnabilitie is euidently eſtabliſhed. For our Sauiour ſaying, that all haue not capacity thereunto. And after that he which is *able to take*, and not he *that will take*, doth directly ſet down the contrary of that they ſuppoſe. This he confirmeth by an argument of the cauſe: foraſmuch as it is giuen of God, and that not vnto all men, as is the gift of ſpeech or reaſon: nor vnto all godly men, as is the gift of faith: but unto certaine onely, whereupon *Paul* calleth it, *a proper gift of God*, which ſome haue, and ſome haue not. Wherefore not all the faithfull that pray for it, and ſeeke after it, finde it: for conſidering that it is a thing not neceſſary vnto ſaluation, we haue no further promiſe of obtaining of it, then the ſame ſhall ſeeme good to Gods wiſedome: who knoweth for whom, when, and how long the ſame is expedient for vs, to his glory and our good. For as the gifts of the tongues, propheſie, and ſuch like, as profitable to the edifying of the Church, as is the gift of continence, and more too; are not giuen to euery one that ſeeketh after them: ſo is not this to euery one that followeth after it. And therefore your owne Frier holdeth it to be *a peculiar gift of God, and that all are not able to come to the height of this perfection.* Therefore the Apoſtle, euen in the ſame place, where he exhorteth to a ſolitary life, for the auoiding of the incommodities which the iniquitie of thoſe times caſt vpon married perſons: knew no remedy but that they ſhould marry, if they did not conteine: Where, if he had been ſo wiſe as the Ieſuits, he could haue found out a means to haue gotten this gift. And therefore it is a very ſtrange accouplement which they haue made here of *Mans free Will*, and Gods gift together: things as vnconioynable (in that ſence which the Ieſuites follow) as light and darkneſſe. The Scripture ſaith here, and otherwhere, that it is the gift of God: where ſaith it, that it is the gift of our free will? From the fountaine of our will come forth the ſoure and bitter waters of fornication, and of adultery: and doth there flow from the ſame fountaine the ſweet water of chaſtity and continencie. And what need is there, that thoſe whoſe hearts are begun by faith to bee purged from their naturall corruption, ſhould aske the gift of God, if they themſelues can giue it vnto themſelues. Or with what earneſtneſſe or feeling can they ſeeke it without, if they haue it within, And that the gift of continence is a thing that euery mans hand cannot reach, hath a great eccho and conſent of antiquity. *Ierom* willeth men to examine themſelues whether they bee able to obſerue the precepts of virginity, and that a man is to conſider his ſtrength, that hee take it which is able to take it. And in another place he ſaith, *That he which is not able to refraine, muſt needes chooſe one of thoſe, either to marry, or to go to ruine.* Which neceſſity ſhould be none, if it were alwayes at the hand of him that prayeth for it. *Hilary* affirmeth, that our Sauiour Chriſt admoniſheth vs *to be virgines*: but yet ſo (ſaith he) *if we be able.* Epiphanius, *We exhort him which can, and we impoſe no neceſſity to him that cannot. Auguſtine* ſpeaking ſomewhere upon this place, ſaith, *She that cannot take it, let her take it: but ſhe that doth not contain herſelfe let her marry.* And in another place he confeſſeth, that *not knowing his owne ſtrength he ſometime thought it to be a thing within his power.* And againe, he affirmeth it to be a *Pelagian error to eſteeme a ſolitary life is within our owne choyce.* Whereby it is euident, that *Auguſtine* affirming that this is ſo of the gift of God, that it is alſo of our free will: meaneth thereby, (as in the reſidue of that whole booke) that no man is by the grace of God, compelledly conſtrained, or conſtrainedly compelled to do the good that he doth; but that the grace of God maketh him willing of vnwilling.

1. Cor. 7.

Zigerus vpon this place.

Geneſ. 6.5. & 8. 21. Mat. 15. 19 Iames 3.

Acts 15.

Vpon this place.

Hierom. lib. 1 aduerſ. Iou. Epip. lib. 2. hæreſ. 4. contra Montan. Aug. de bono viduit. c. 9.

Vpon this place.

Lib. 6. cap. 11. & lib. 10. c. 29.

Touching *Origen*, of all other you ſhould haue ſpared his teſtimony in this caſe: who ſeeking for continency by ſuch an extremity as was the gelding of himſelf: doth ſtronglier by his deed confirm our part, then yours by his word. It had been a great madneſſe to haue digged ſo dangerouſly, and broken vp his owne ground with hazard of life: if of it owne accord it would haue ſhot forth from the root of his free will. Beſide that to ſuppoſe of him, that hee fell to this extremitie before hee had aſſayed what hee could obtaine by prayer: is a harder iudgement of him then the ſtory doth inforce. And therefore in ſaying that this gift is obtained by prayer, it muſt needs bee vnderſtood of ſuch, as the Lord thinketh it meet for, not onely to make him agree with the experience that he felt in himſelfe, but alſo with his owne words and iudgement, who that he held it not in the power of euery one to liue a virgin life: it appeareth by that he complaineth of *the tyranny in commanding virginity as of a thing that is aboue mans power.*

Orig. in Mat. tract. 24.

RHEM. 4. [12. *Gelded themſelues.*] They gelded themſelues for the kingdom of heauen which vow chaſtitie. *Aug. de virginitate. c. 24.* proueth thoſe kind of vowes to be both lawfull, and alſo more meritorious, and more ſure to obtaine life euerlaſting, then the ſtate of wedlocke, contrary to our Aduer. in all reſpects.

Vow of chaſtity.

CARTVV. 4. [12. *Gelded themſelues.*] To go with fewer and eaſier ſteps vnto the kingdom of heauen, it is lawfull to vow with this condition, ſo long as the Lord ſhall uphold vs in the ſtrength of being able to forbeare marriage. Otherwiſe, as his mouth maketh his fleſh to ſinne which delaieth and deferreth the vowes which he hath made vnto God: ſo it doth when it haſteneth a fooliſh and a raſh vow. And although the vow were lawfull, yet it followeth not, that it is of greater reward, or as you (in the tongue of *Babel* and *Egypt*) loue to ſpeake, *of greater merit.* Rather it may be ſaid, that as forbearing of meat doth no more commend a man vnto God, then the eating thereof, no further then it is uſed to a better end: euen ſo is it betweene him that abſtaineth from the company of a woman, and him that liueth with her in the eſtate of wedlocke. Wherefore, as to ſome man it is better by circumſtance of time and place, to take meate, then to abſtain from it: ſo to ſome (for diuers conſiderations) it is more acceptable that hee liue in marriage, then

Eccleſ. 5.

1. Cor. 8.

Vpon the 13. chap. ver. 8.

then to be continent. And that ſo *Auguſtine* is to be underſtood, it hath been out of himſelfe declared. But what preheminence ſoeuer virgins haue, remember alwayes that nothing thereby groweth to the Popiſh geldings; which beſide that (for the moſt part) like ſtoned horſes, ney vpon eueiy mans wife: in their greateſt perfection, and ſtreighteſt obſeruation, doe but as vnlaboured geldings wax fat and vnapt to get any ſpirituall children unto the Lord.

Ier. 5. 8.

Counſels not precepts. Auſt. ſer. 6. de temp.

RHEM. 5. [12. *He that can.*] It is not ſaid of the precepts, keepe them who can, for they be neceſſarie vnder paine of damnation to be kept: but of Counſels onely (as of virginitie, abſtaining from fleſh and wine, and of giuing all a mans goods away to the poore) it is ſaid, Hee that can attaine to it, let him doe it: which is counſell onely, not a commandement. Contrary to our Aduer. that ſay, there are no Counſels, but onely precepts.

CARTVV. 5. [12 *Hee that can.*] The people of God being oftentimes charged by the Prophets for not keeping the word of the Lord generally, for not regarding the mouth of the Lord without exception, is thereby tied neceſſarily to obſerue whatſoeuer proceedeth from the Lord, according to the nature of the things that are ſpoken: For touching the promiſes they are neceſſary to bee beleeued, the threates to bee feared, the commandements to bee obeyed. And therefore his counſels, becauſe they proceed from his mouth, haue the ſame bond of neceſſary obſeruation. But theſe men not conſidering the Maieſty of God, ſpeake as vilely and baſely of his counſels, as they would doe of the counſell of a mortall man: For if *Salomon* with his ſages were aliue to giue counſell, hee ſhould hardly eſcape the reproach of folly, that ſhould not reſt in their graue aduiſe. And do they think that God, which is onely wiſe, ſhall giue any man a counſell, that hee may either leaue or take at his pleaſure, without the manifeſt marke of iniquity? Wherefore the Ieſuites might haue learned that in the Scripture a counſell and a commandement are all one. Whereupon the Prophet *Dauid* oftentimes in one Pſalme calleth the ſame things Commandements and Counſels: Whereupon alſo the Prophet in another place, as the Lords Atturney Generall, inditing the people of Iſrael, for their diſobedience againſt the Lord; layeth the ground thereof in that they keepe not the Lords Counſels. Wherefore although this bee no commandement to all, yet is it a commandement to him to whom it is directed; for if hee that hath this gift, ſee that the ſtate of marriage will bee a ſnare, or let unto him in the better ſeruice of the Lord, from the which a ſingle life will free him, to him it is ſuch a counſell, as if hee follow not, ſinne will follow him. And heerein the reſemblance of wine and fleſh, which you your ſelues do bring, doth manifeſtly convince you: for as hee that abſtaineth not from fleſh when the ſame ſhould bee a ſtumbling blocke to his weake brother, or forbeareth not wine, when the ſame is fit, for the ſubduing of his body, unto a chaſte and cleane keeping of his veſſell, ſinneth: euen ſo it is in this caſe. According to this doctrine *Baſil* ſaith: *That wee muſt obſerue all things without omittance, whatſoeuer are delinered of the Lord by the Euangeliſts and Apoſtles.* Againe, the conſtitution called Apoſtolicall, ſaith: *Wee ſay that there are two waies, the one of death, the other of life, which the Law preſcribeth* And after giueth example in thoſe things, which your Church accounteth for counſels, that men may leaue or chuſe: As *that wee bleſſe thoſe that curſe us, loue our enemies*, which thing thoſe that do not, our Sauiour Chriſt holdeth no better then Heathen men; where you hold them for good Catholickes: The conſtitution adiudgeth to euerlaſting death, where you ſay not ſo much, as blacke is their eye. As for *Auguſtine* hee is heere ſet to paint your Margent, who ſpeaketh nothing good or bad pertaining to this matter. It is not out of ſeaſon to put you heere in minde of your accuſtomed malapertneſſe, in that you dare by *vow make that neceſſary*, which you confeſſe *to bee free by counſell from the Lord:* preferring thereby the deuiſe of your idle heads, unto the high counſell of the Lords wiſedom, which ought to bee an Oracle in all Chriſtian ſocieties.

1. Tim. 6.

Pſal. 119. Pſal. 106. 13. 41.

1. Cor. 8. 10

Baſil in queſt. ſummat. tract. c. 3.

1 Tom. Concil. inter Cō. Apoſt. l. 7. cap. 2. & 5.

Biſhops and Religions mens bleſſings.

RHEM. 6 [13. *Impoſe*,] They knew the valour of Chriſts bleſſing, and therefore brought their children to him, as good Chriſtian people haue at all times brought their children to Biſhops to haue their bleſſing. See Annotation before Chap. 10. 12. And of Religious mens bleſſing ſee Ruffin, *lib. 2. c. 8. hi. S. Hierom. in Epitah. Paula c. 7. & in vit. Hilarionis. Theodoret. in hiſtoria ſanctorum Patrum, num. 8.*

CARTVV. 6. [13 *Impoſe.*] Our Sauiour Chriſt, although his fingers were not annointed, yet by laying on his moſt bleſſed hand upon the children; left behind him the ointment of his moſt holy ſpirit. As for your Biſhops oyntment it being the compoſition and confection of your own heads: it muſt needs bee prophane, and as pitch cannot but defile thoſe that it toucheth. And as touching this bleſſing of children and impoſition of hands upon them, it is pecular unto our Sauiour Chriſt: uſed neither by his Diſciples nor by his Apoſtles, either before or after his Aſcenſion. Whereunto maketh that the children being brought, that hee ſhould pray ouer them,

Mark. 10.

hee did not pray for them, but bleſſed them, that is to ſay commanded them to bee bleſſed, thereby to ſhew his Diuine power. Theſe being alſo yet infants, and in their ſwatheling cloutes, as by the word which the Euangeliſt uſeth, and as by our Sauiour Chriſts taking them into his armes doth appeare, being alſo in all likelyhood unbaptized. Laſt of all their Confirmation is a notable derogation unto the holy Sacrament of Baptiſme, not alone in that it preſumeth the ſealing of that which was ſealed ſufficiently by it: but alſo in that both by aſſeueration of words, and by ſpecialty of the miniſter that giueth it, it is euen preferred unto it. But for further anſwer unto

Vpon the 10 chap. v. 12.

thoſe curſed bleſſings of the Popiſh Biſhops, the Reader may ſee before. *The bleſſing and laying on of hands which Ruffine* ſpeaketh of, conſidering he ſaith, *it came from men that do Apoſtolicall ſignes and wonders, and was giuen to them that were men growen*: what ground it hath, let him look to it. This wee are ſure of, that it can make nothing for your Sacrament of Confirmation, miniſtred by them that can do no ſuch ſignes, and unto them, which haue communicated in the holy Sacrament of the Supper. In the firſt place out of *Ierome*, there is no mention neither *of Biſhops bleſſing* nor of *impoſition of hands*: in the other, mention is made *of an Eremites bleſſing*, which

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to alledge for the Popish blessing appropriate onely to the Bishop is an argument that your cause is Eremeticall, and desolate of all good proofe.

RHEM. 7. [17. *If thou wilt enter.*] I see not (saith S. *Augustine*) why Christ should say, If thou wilt haue life euerlasting, keepe the commandements: if without obseruing of them, by onely faith one might be saued. *Aug. de fid. & op. c. 15.*

CARTVV. 7. [17 *If thou wilt enter.*] This Marginall Note, in the Annotations upon the tenth of *Luke* is sung againe with a longer & higher Note, where the Reader shal look for answer.

RHEM. 8. [21. *If thou wilt be perfect.*] Loe, he maketh a plaine difference between keeping the commandements, which is necessarie for euery man: and being perfect, which he counselleth onely to them that will. And this is the state of great perfection which Religious men do professe, according to Christes counsell here, leauing all things and following him. *The religious state of perfection.*

CARTVV. 8. [21 *If thou wilt be perfect.*] The whole doctrine giuen under the Law, is a perfect doctrine: for which cause it is commanded, that *nothing should be added unto it, or diminished from it*: And for the same cause it is able to instruct the Minister of God to all purposes, and to make him perfect to the performing of any duty: to direct the Church towards the attainement of the highest felicitie, whereunto it is called. And therefore it is a leud and a false doctrine, that esteemeth our Sauiour Christ to haue taught any new doctrine; which was not giuen by *Moses* and interpreted by the Prophets. And as the whole Scripture maketh a perfect body of doctrine, wherein there is not a ioynt too much or too little; so is euery member of this body so perfect as all addition or detraction doth cause a deformity. Hereupon it riseth that the ten Commandements bee a perfect rule of all holinesse and righteousnesse, so that no good worke can possible bee done, which is not within the walk and compasse of one of them. And if any man were able to fulfill it, it would make him perfect, and procure the heaped measure of all manner of blessings, both of this life and of the life to come, both written and not written. And therefore this yong man asking after the rule of good workes, is sent by our Sauiour Christ to the Law, in the perfect obseruation whereof hee should bee sure to come to the top of all felicitie: And therefore it is false that our Sauiour Christ understandeth some other worke by distribution of our goods unto the poore, then is contained in the commandements: false also that any man can clime a higher staire of perfection then is attained unto by keeping of the Law; if so bee there were any able to keepe it. This is manifest by the 23 and 24 verse, where our Sauiour Christ saith, that it is hard, yea impossible for a rich man (comprehending especially the rich yong man, upon whose occasion hee spake) to enter into the Kingdom of heauen: whereas the way to the Kingdom of heauen had beene both easie and sure for him: if according to the profession made of himselfe, hee had fulfilled the Law. Wherefore it is euident that hee was deceiued when hee thought himselfe to haue fulfilled the Law, considering that the Apostles which verse 27 did the same which they were bidden to do, in leauing all to follow Christ, confessed themselues to bee sinners, that is transgressours of the Law, according as their foule falles enrouled by the Euangelists do declare: Considering also that *Paul*, which beside the burning light of his holy life (which would haue easily bewrayed the dimnesse of this mans godlinesse) becomming poore, and to haue nothing for Christs sake, confesseth notwithstanding that hee had not attained unto perfection. And to the end that our Sauiour Christ would let him see, how hee was deceiued, hee *commanded him to sell. &c.* by which commandement hee did (indeed) discouer him for not resting in his word of following him, whom hee acknowledged to bee a teacher from God, hee uttered his small loue unto God: And in that hee would not part with his mony to relieue the poore, hee was conuicted to haue had but a cold loue to his neighbours. Now that it was a Commandement and not a Counsell, in that sense which you meane, it is euident: First, by the words of commanding, and more certainely by the example of the Apostles, comparing their obedience with the disobedience of this yong man. Vnlesse therefore you will say that the Apostles were at their choise, whether they would follow Christs calling or no, you shall bee euen heere also constrained to confesse a commandement as well as there. And for this height of *perfection*, whereby you would exalt your *Votaries* aboue all other degrees, it is euident that the same is commanded by our Sauiour Christ, unto all kind of persons. And in *Luke* our Sauiour Christ, requiring of euery one that commeth unto him, not onely to leaue his gaine and pleasure, but euen to hate his father and mother, his wife and children, brethren and sisters, yea and his own life: which notwithstanding must bee necessarily understood with this condition, if hee cannot hold the loue of them, with his dutifull obedience unto Christ. *Theophilact* interpreting (in this place) the word *Perfect*, saith that it is as much *as my Disciple and a Christian*. And both our Sauiour Christ exhorteth all Christians to perfection, and the Apostle auoucth them so to be.

Iam. 1. 25.
Deut. 28.
1. Ioh. 1. 2.
1. Ioh. 3.
2. Cor. 6. 10.
Phil 3. 12.
Math. 5. 48
Luk. 14: 18 19: 20. 26.
Math. 5. 48
1. Cor. 2. 6.

RHEM. 9. [21. *Follow me.*] Thus to follow Christ is to be without wife and care of children, to lacke proprietie, and to liue in common and this hath great reward in heauen aboue other states of life: which S. *Augustine* saith, the Apostles followed, and himselfe, and that he exhorted others to it as much as lay in him. *Aug. ep. 89 in fine, & in psal. 103. Concil. 3. post. med.*

CARTVV. 9. [21. *Follow me.*] That the Apostles did not leaue all which they had, but that alone which they could not retaine with the obedience of Christ, whom they by a speciall calling were bound to follow: it hath been before declared; whereby also it is euident, that this yong man who was bidden to do that with the Apostles: was not commanded to sell all that he had. For which the testimony of *Augustine* here alledged, is so flat contrary, as argueth a maruellous extremity that the Iesuites are brought unto, which are driuen to chuse that for their hauen which is their rocke: for speaking here of forsaking of goods, he approueth onely such a kinde of forsaking, when the contrary retaining is the loosing of Christ. If (saith he) *the case stand so, thou canst not without the forsaking of Christ enioy thy goods.* Seeing then he is no true Christian which abando- *Aug. Epist. 89.*

ning Christ doth saue his goods: it followeth that the pouerty which *Augustine* speaketh of, and exhorteth others vnto, serueth to the making vp of the lawfull measure of Christianity, and not (as the Iesuites make it) to serue for a surcrease or ouerplus of righteousnesse and merite more then a Christian man is bound vnto. For although the leauing of all that a man hath, seeme to you to bee very much, yet in such a case, it is but the sycle of the sanctuary, that euery man is bound to giue, to approue himselfe a lawfull subiect of the Lord. Further, *Augustine* vpon the Psalme here alledged, speaking against those which contemned such as forsooke not all, affirmeth that the *Apostles themselues did it not*, yea (saith he) *they forsook not that which they had, but that which they desired to haue*: declaring thereby, that that which they had gotten and earned before their calling, they retained, willingly giuing ouer the hope of that further gaine which their trade of liuing would haue, in all likelihood brought them to. This is yet further to be vnderstood, by the practise of *Augustine* himselfe, whom the Iesuites would hooke into the order of wilfull beggars, for his houshold stuffe, and his ordinary table or diet, neither too costly or gorgeous, neither yet too vile or base, together with the choyce of his table company, being to the commendation of his modesty, temperancie, and Christian loue, left in writing, proueth that he had a property in those things, for the discreet use whereof he is so highly commended. It is also to bee obserued of the former of those places cited out of *Augustine*, that although he set vp a further mark of perfection then the selling of that which a man hath, *namely, if hee also maintaine himselfe with the labour of his owne hands, rather then of the benevolence of others*; yet those slow bellies, and euill beasts are so fare from pricking at that marke, that they will not once so much as aime at it. So farre as the forsaking of nothing to get somwhat will make them perfect: they are content to seeke after perfection. But the perfection which commeth not with great ease, these painfull Penancers will suffer to lie in the streets, to be taken vp of any rather then of themselues. *Possidonius in vita Aug.*

RHEM 10. [26. *All things possible.* This of the camell through a needles eye, being possible to God, although he neither hath done it, nor by like will doe it: maketh against the blasphemous infidelitie of our Aduersaries that say, God can doe no more then he hath done or will doe, we see also that God can bring a camell through a needles eye, and therefore his body through a doore, and out of the sepulchre shut, and out of his mother a virgine, and generally aboue nature and contrary to nature doe with his body as he list.

CART VV. 10. [26. *All things possible.*] It is a shamelesse vntruth that *we affirm that God can do nothing but that which he hath or will do.* Whereof if they will cleare themselues, let them shew any approued writer on our side which hath so spoken. We affirme that it is impossible for him to doe any thing which is contrary to the truth; and the Apostle affirmeth as much; for which cause it is impossible for his humane nature, to be in many places at once, for so he should giue his glory, which is proper to himselfe alone, vnto another: if he should communicate a diuine propertie with his humanity, which is a creature. Againe, our Sauiour is declared to bee in all things like unto vs, sinne onely excepted. Forasmuch therefore as man in the state of his innocency could not be in two places at once, nor in any one place, without the measure of the place answerable to the measure of his body: it followeth that our Sauiour Christ as touching his humanity, can be neither. And if God had in his word reuealed, that a Camell should neuer be brought through a needles eye: we would not feare to say also, that that were impossible for God to doe; whereby it is euident, how vnaptly this case of the Camell is compared with the matter of Transubstantiation. Neither is there any note of vnability ascribed vnto the Lord, considering that it would argue a great vnability and insufficiencie in the Lord, if hee could bee contrary unto himselfe, as of the other side it proueth a soueraigne power, that he cannot doe any thing which is euill. *2. Tim. 2. 13. Esay 42. 8. Heb. 4. 15.*

Vow of poverty in respect of reward.

RHEM. 11. [27. *Left all.*] This perfection of leauing all things the Apostles vowed. *Aug. lib 17. de Ciu. Dei c. 4.*

CART VV. 11. [27. *Left all.*] It is answered before. And so to vow the leauing of all, as they haue been shewed to haue done, is not onely lawfull, but a necessary vow, as it is necessary for all other men to vow the obseruation of all other the commandements of the Lord to their vttermost.

RHEM. 12. [27. *What shall we haue.*] They leaue all things in respect of reward, and Christ doth well allow it in them by his answer.

CART VV. 12. [27. *What shall we haue*] It is false that they did *in respect of reward.* For then they should haue been hirelings: wherefore the loue of God constrained them thereunto; which loue would haue holden them in dutiful obedience vnto our S. Christ, although they should haue (if it had been possible) been condemned, as it appeareth in the examples of *Moses* and *Paul.* And although laying down before, the faithfull loue of God, for the ground of our obedience, it be lawfull to stirre up our dulnesse with a representation of the promised reward: yet this place is not the fittest to proue that, wherein the Apostles question is out of all controuersie of worldly honours which Princes giue to their most trusty and seruiceable subiects. And therefore our Sauiour Christ doth not in his answer allow of that which they sought after in their question: but called their mindes from the loue of earthly, to the desire of heauenly things. *Exod. 32. Rom. 9.*

RHEM. 13. [28. *You also shall sit.*] Note that not onely Christ, who is the principall and proper iudge of the liuing and the dead, but with him the Apostles and all perfect Saints shall iudge: and yet that doth nothing derogate to his prerogatiue, by whom and vnder whom they holde this and all other dignities in this life and the next. *Aug. in Psal. 121.*

CART VV. 13. [28. *You also shall sit.*] There is therefore (according to the Iesuits) somthing vnperfect in the kingdom of heauen, some perfect Saints, and some vnperfect, contrary vnto the Apostle, which both teacheth that all imperfection shall then be done away, and that the Saints (without exception) shall iudge the world. They mutter also, and munt out of this place, the *1. Cor. 13. 10. 1. Cor. 6. 2.*

the mediation of Saints for us. But the concluſion is ſo looſe, and ſo lazie, that they durſt not ſet it downe. For how followeth it, that becauſe the Saints being ſet in an honorable place, ſhall (as the Angels do) approue, and as it were hold up their hands in the righteous iudgement of our Sauiour Chriſt, that therefore they are mediators between God and us, whereas it followeth on the other ſide, that forſomuch as not knowing the hearts of men, they can giue no iudgement of them, although they bee preſent before them, untill our Sauiour Chriſt haue firſt pronounced the ſentence: that they are much leſſe able being abſent from us, to know what is needfull for us. And if being intitled to the iudgement of the world, they haue no further intereſt in it, then an honorable approbation of the fore-iudgement of our Sauiour Chriſt: how much leſſe, hauing no title of Mediatorſhip giuen vnto them, may they preſume to ſet further foote into it, thereto allow and magnifie the grace of God in it? Laſt of all it followeth not, that if the Saints in heauen bee partakers of the honour of Chriſt in iudgement againſt the wicked, whom hee hath caſt underneath their feete; that therefore hee partaketh his honour with them in ſhewing mercy to the Saintes in earth, whom hee hath ſet already in the heauens with them, and made fellow heires of the ſame Kingdom.

Apoc. 16.

Acts 1. 1. King. 8.

CHAP. XX.

To ſhew how through Gods grace the Iewes ſhall be ouerrunne of the Gentiles, although they begin after, hee bringeth a parable of men, working ſooner and latter in the vineyard, but the latter rewarded in the end euen as the firſt. 17 He reuealeth more to his Diſciples touching his paſſion: 20 Bidding the ambitious two ſuiters to thinke rather of ſuffering with him: 24 And teaching vs (in the reſt of his Diſciples,) not to be grieued at our Eccleſiaſticall Superiours, conſidering they are (as he was himſelfe) to toile for our ſaluation. 29 Then going out of Iericho, he giueth ſight vnto two blind.

The Goſpell vpon the ſunday of Septageſime.

THE kingdome of heauen is like to a man that is an houſholder which went forth early ‖ in the morning to hire workemen into his vineyard.

2 And hauing made couenant with the workemen for a penie a day, he ſent them into his vineyard.

3 And going forth about the third houre, he ſawe other ſtanding in the market place idle,

4 And he ſaid to them, Goe you alſo into the vineyard: and that which ſhall be iuſt, I will giue you.

5 And they went their way. And againe he went foorth about the ſixt and the ninth houre: and did likewiſe.

6 But about the eleuenth houre he went forth and found other ſtanding, & he ſaith to them, what ſtand you here all the day idle?

7 They ſay to him, Becauſe no man hath hired vs. He ſaith to them, Goe you alſo into the vineyard.

8 And when euening was come, the lord of the vineyarde ſaith to his bailife, Call the workemen, and pay them their hire, beginning from the laſt euen to the firſt.

9 Therfore when they were com that came about the eleuenth houre, they receiued euery one ‖ a penie.

10 But when the firſt alſo came, they thought that they ſhould receiue more: and they alſo receiued euery one a penie.

† The Iewes are noted for enuying the vocation of the Gentiles, and their reward equall with themſelues.

11 And receiuing it they † murmured gainſt the good man of the houſe,

12 Saying, Theſe laſt haue continued one houre: and thou haſt made them equall to vs that haue borne the burden of the day and the heates.

13 But he anſwering ſaid to one of them Friend, I do thee no wrong: didſt thou not couenant with me for a penie?

14 Take that is thine, and goe: I will alſo giue to this laſt euen as to thee alſo.

15 Or, is it not lawful for me to doe that I will? is thine eye nought, becauſe I am goode.

16 So ſhall the laſt, be firſt: and the firſt. laſt. For many be called, but ‖ few elect. ☞

The Goſpell in a votiue Maſſe of the holy Croſſe. Mar. 10. 32 Luk. 18. 31

17 *And IESVS going vp to Ieruſalem, tooke the diſciples ſecretly, and ſayd to them.

18 Behold we goe vp to Hieruſalem, and the Sonne of man ſhall be deliuered to the chiefe Prieſts and to the Scribes, and they ſhall condemne him to death,

19 *And ſhall deliuer him to the Gentiles to be mocked, and ſcourged, and crucified, and the third day hee ſhall riſe againe. ☞

Mar. 10. 32. Luk. 18. 31

The Goſpell vpon S. Iames day. July 25. And S. Iohns ante portam Latinam. May 6.

20 *Then came to him the mother of the ſonnes of Zebedee with her ſonnes, adoring and deſiring ſome thing of him.

21 VVho ſaid to her, what wilt thou? She ſaith to him, Say that theſe my two ſonnes may ſitte, one at thy right hand, and one at thy left hand in thy kingdom.

22 And IESVS anſwering, ſaid, You know not what you deſire. Can you drinke of the cup that I ſhall drink of? They ſay to him, we can.

23 He ſaith to them, My cuppe indeed you ſhall drinke of: but to ſit at my right hand and left, is not mine to giue to you: but ‖ to whom it is prepared of my father. ☞

Mar. 10. 41 Luk. 22. 25

† Superiority is not heere forbidden among Chriſtians, neither Eccleſiaſticall nor Temporall: but heathenish tyranny is forbidden, and humility commended.

24 And the ten hearing it, were diſpleaſed at the two brethren.

25 And IESVS called them vnto him, and ſaid, *You know that the princes of the Gentiles ouer rule them: and they that are the greater, exerciſe power againſt them.

26 It ſhall not bee ſo among you, but whoſoeuer will be the greater among you let him be your miniſter:

27 And he that will be firſt among you, ſhall be your ſeruant.

Mar. 10. 45

28 Euen as the † Son of man is not come to be ministred vnto, but to minister, and to giue his life a redemption for many.

29 And *when they went out from Iericho, a multitude followed him.

30 And behold two blinde men sitting by the way side, heard that IESVS passed by, and they cryed out saying, Lord, haue mercie vpon vs, sonne of Dauid.

31 And the multitude rebuked them that they should hould their peace. But they cryed out the more, saying Lord, haue mercie vpon vs, sonne of Dauid.

32 And IESVS stoode, and called them, and laid, VVhat will ye that I do to you?

33 They say to him, Lord, that our eyes may be opened.

34 And IESVS hauing compassion on them, touched their eyes. And immediately they saw, and followed him.

ANNOTATIONS CHAP. XX.

RHEM. 1. [1. *In the morning.*] God called some in the morning, that is, in the beginning of the world, as *Abel, Enoch, Noe*, and other the iust and faithfull of the first age: at the third houre, *Abraham, Isaac, and Iacob*, and the rest of their age: at the 6. houre of the day, *Moyses, Aron*, and the rest: at the 9. houre, the Prophets: at the eleuenth, that is, at the later end of the world, the Christian Nations, *Aug. de verb. Dom. ser. 59.* briefly, this calling at diuers houres signifieth the calling of the Iewes from time to time in the first ages of the world, and of the Gentiles in the latter age thereof. It signifieth also that God calleth countries to the faith, some sooner, some later: and particular men to be his seruants, some yonger, some elder, of diuers ages.

CARTVV. 1. [1. *In the morning.*] This parable is taken to set forth the last sentence of the former chapter, *That many that are first shall be last, and the last first.* And therefore the end of the parable is concluded with the repetition of the same sentence: noting thereby the application of the parable. Hereof it commeth that to those which were last called into the vineyard, the reward is first giuen: and to those that came first, payment was made last. Hereof also are the first called brought into the parable, repining against the master of the house. Of this preferment of the latter, the cause is assigned to be Gods election, and the cause of the election, Gods good pleasure, which is argued further in that our works are not the cause of the reward. Therefore this parable doth so manifestly ouerthrow the blasphemous doctrine of the merit of works, as nothing more. For euen as it is not giuen here to euery one according to the measure of labour, that he which laboured more had more, & he that laboured lesse had lesse, but onely according to the good pleasure of the master of the *houshold*, euen soit is in the obtaining the kingdom of heaue. For although the Lord giues vnto euery one according to the measure of his works, wherby he testifieth his measure in faith, yet the same is by promise of grace, & not wages for the work. Neither doth the Lord giue the reward as a *debter*, but only becaule he is faithful. This being the drift of the parable, with so great light, as when the Sunne sheweth it selfe in his strength, the Iesuits notwithstanding go groping and feeling about expounding parables by allegories, and those not onely impertinent, but also vntrue: for it is knowen that by the kingdom of heauen is meant the time of the reuelation of the sonne of God in the flesh, and the time of the Gospell onely, which had the beginning by *Iohns* preaching: and therefore cannot comprehend *Abel*, &c. which were many ages before. Againe *Abel, Abraham*, and *Moses* are by this interpretation brought in enuying and repining at the calling of the Gentiles, whose saluation they thirsted after: whereas our Sauiour Christs meaning is, to charge the Iewes of his age. Finally, by these meanes these worthy Fathers are placed amongst those which are not elect, that is reprobate: which is most absurd.

Math. 11.

RHEM. 2. [9. *Peny.*] The peny promised to all, was life euerlasting, which is common to all that shall be saued: but in the same life there be degrees of glory, as *betwixt starre and starre in the element. *Aug lib. de virginit. c. 26.*

1 Cor. 15. Diuersity of glory in heauen.

CARTVV. 1. [9. *A Peny.*] The circumstance of the disputation which the Apostle handleeth, proueth that the comparison is of the difference between the bodies, as they shall be in heauen from those which are now vpon earth, and not of the difference of glorified bodies one with another.

1. Cor. 15.

RHEM. 3. [16 *Few elect*] Those are elect which despised not their caller, but followed and beleeued him: for men beleeue not, but of their owne free will. *Aug. lib. 1. ad Simplic. q. 2.*

CARTVV. 3. [16. *Few Elect.*] If by free will be vnderstood (as the Iesuites do) a power to take or leaue it: it is false, and refuted by infinite places of the Scripture; As, that that it is impossible for the elect to perish, and therefore impossible not to beleeue in that they beleeued, as many as were ordained to life, &c. And as the election of God shutteth out this free will, so doth the estate of our calling, wherein none commeth vnto Christ, but such as the father draweth. But if by free will be vnderstood, as *Augustine* often doth a willing & vnconstrained obedience of faith, whilest the vnwillingnesse and rebellion, that is by nature in vs, is (by grace) changed into a willingnesse and readinesse to beleeue: then it is true that men beleeue not but of free will. As for *Augustine* here alledged, he is directly against you for he affirmeth precisely, *that the effect of Gods mercy is not in the power of man, as if the Lord should shew mercy in vaine, if a man will not receiue it, because if he would haue mercy euen of them that will not, he could vse such a calling as should bee fit for them to be moued with.* With diuers other things tending to ouerthrow the Popish free will, and nothing so much as once countenancing it.

Math. 24. Act. 13. 48 Rom. 8. 30. Ioh. 6.

RHEM. 4 [23. *In whom is prepared*] The kingdom of heauen is prepared for them that are worthy of it and deserue it by their well doing, as in holy Scripture it is very often, That *God will repay euery man according to his works*, and *Come ye blessed, possesse the kingdom prepared for you.* Why? *be-*

Mat. 16. 27. Rom. 2. 6. Mat. 25. 11

cause

cause I was hungry and you gaue me meate: thirstie, and you gaue me drink. &c. Therfore doth Christ say here, It *is not mine to giue*, because he is iust and will not giue it to euery man without respect of their deserts: yea nor alike to euery one but diuersly according to greater or lesser merits, as here S. *Chrysostom* maketh it plaine, when our Sauiour telleth them, that although they suffer martyrdom for his sake, yet he hath not to giue them the two chiefe places. *See S. Hierom vpon this place. & li. 2. adu. Iouin. c. 15.* This also is a lesson for them that haue to bestow Ecclesiasticall benefices, that they haue no carnall respect to kinred, &c. but to the worthines of the person. *Difference of merits and reward.* *Chrysost. hom. 66. in Mat.*

CARTVV. 4. [23. *To whom it is prepared.*] This note is not onely against the parable before touched, but directly contrary to the words, from whence it is forcibly pulled, for to maintaine the Iesuits glosse of merites, our Sauiour Christ should not haue said to them, *To whom it is prepared*: but to them who haue prepared it to themselues, neither should hee haue said, *before the foundation of the world*: but after they were called, to the knowledge of the truth. Last of all, he should not haue said, *It is not mine to giue, but vnto them, &c.* But it is not mine to sell, to exchange, to barter, or to pay but vnto them, &c. Heere is therefore the Lords preparation to shut out our purchase: his decree to shut out our free will: his councell before all times, to shut out our workes which are done in time. Finally, his gift to shut out our desert. And therefore this is a notable Burglary to breake downe so many walles, to steale away the manifest sence of this place from the people, with certaine perill of their soules. And as the merit of men cannot binde the handes of God, from bestowing life euerlasting vpon whom he thinketh good: so can it not restraine him from opening his hand in degrees of felicity.

The quotations out of the Scripture, are & shall be answered in their proper places. Touching the fathers, *Chrysostom* in this place hath not so much as one word of merit, or of degrees of happines. *Ierom* in the first place affirmeth, that it is prepared for thē that be worthy, which we deny not: so that our worthines be expounded out of the word, which is a worthines by imputation, which standeth in that by faith, they embrace the doctrine of the Gospel sent vnto them. Finally, which is the worthines of a blind, halting, maimed, and euill fauoured beggar to come vnto a Princes table because he is bidden. Nay verily, our worthines is yet lesse; for the beggars being bidden, come of their own free will, which we cannot do: no further then our wil, which is a slaue to sin, is first loosed of the Lord as hath been shewed. In the other place he extolleth fasting, saying, *that it bringeth men to paradice, frō whence excesse of eating draue them.* When as it was not gluttony which draue *Adam* out of Paradice, but a generall rebellion against the rules of the righteousnesse of God, which he had grauen in his heart, both in that he had not the loue of God, whose commandement he set so light by; nor the loue of his neighbour, whilest he cast all his posterity into condemnation. And if it had been gluttony that had thrown him out, a moderate and a sober diet, which is as contrary to gluttony as fasting is, may as well bring him to paradice againe as fasting: neither do we deny, but that sober diet, and fasting also, so farre forth as it is vnderstandingly applied to the fitting of vs to other good workes, are a part of that way which God hath prepared for men to walke in: thereby to returne againe to paradice from whence they were banished. But I suppose the Iesuites are not so forsaken of reason, as of the way to eternall life, to conclude the proper cause thereof. It is said indeed, that the way bringeth a man to the place whereunto the wayfaring man pretendeth. But it is sayd vnproperly: for the cause is the life and strength of the man which taketh the iourney. But we confesse, that as without a way a man cannot gaine the place he goeth vnto: so without good workes no man can come into the kingdom of heauen. And that *Ieromes* words are here wrested from his minde, it is euident, in that hee (otherwhere) vtterly ouerthroweth this merit of worke, saying, *That a man possesseth his full perfection of grace, and not of merit.* Also, *that it is a mans true wisedome to know that he is vnperfect, and that the perfection of all that be iust in this flesh, is imperfect.* *Luke 20. 35* *Math. 10. 13. 14.* *Math. 22. 8 9. 10.* *Luke 14. 21. 23.* *Hier. in Ezek. lib. 14.* *Contra Pelagian. lib. 1.*

RHEM. 5. [28. *As the sonne of man.*] Christ himselfe as he was the Sonne of man, was their and our Superiour, and Master, and Lord, notwithstanding his humilitie: and therefore it is prideand haughtinesse which is forbidden, and not Superioritie or Lordship, as some Hereticks would haue it. *Ioh. 3. 13.*

CARTVV. 5. [28. *As the Sonne of Man.*] It is false, that Christ is our Lord as hee is Man, when as neither the Angels, nor any other creature can haue any Lordship or Mastership ouer the Church, but God alone, who onely can command in his house. But hee is our Lord and Master as hee is the Mediator, which is (as hath been shewed) as hee is both God and Man. And if wee consider the humanitie of our Sauiour Christ alone, and as hee was the seed of *Dauid*: he was himselfe both borne a subiect, and a seruant of *Cæsar*. Now if it were necessary for our Sauiour Christ both God and Man for the executing of his Ministery to humble himselfe vnto the forme and state of a seruant: how much more is it meet that his Ministers to execute their charge, should forbeare all Lord-like and State-like condition in this world. If our Sauiour laid aside that which he had, how much more ought they not to take that which they haue not? *Heb. 13.*

And whereas the Iesuites affirme that pride and hautinesse is heere forbidden, and not superiority: it is euident that hee forbiddeth them the authority and stately port, which in Princes (according to the proportion and quality of their Kingdom) is lawfull. Truth it is, that hee reproueth their pride and ambition: but that could he not deliuer better, then in telling them that they desired things not meete for their calling: Howbeit he putteth a difference betweene the Ciuill and Ecclesiasticall Function, and that both in respect of the office of gouernmens, and titles of honour: it is most euident, the distinction of the office, hee noteth in these wordes: *The Kings of the Nations haue dominion ouer them, and the Princes exercise authority ouer them, but it shall not bee so with you*: Whereupon the Argument may thus bee gathered. That wherein the Ciuill Magistrate is seuered from the Ecclesiasticall Officer, doth not agree to one Ministers ouer ano-

ther: But the Ciuill Magistrate is seuered from the Ecclesiasticall Officer by bearing dominion and principality: therefore bearing dominion and principality, doth not agree to one Minister ouer another. Touching the outward shew and appearance of greatnesse, beseeming the Ciuill Gouernours of the Common-wealth in their rule and dominion, either by traine, apparell, &c. it appeareth to bee noted of *Mark* in that hee saith, *they appeare*: whereof the signification is to bee seene in other good Authors, The example is set down in *Agrippas*, it being therefore a thing wherein the Ministers differ from the Ciuill Magistrate, it followeth, that pompe and shew of authority agreeing unto the one it agreeth not to the other. Touching their names and titles, hee putteth a difference in these words, *And they are called gratious Lords, but it shall not bee so with you*: So therefore the argument may bee framed as before: That forsomuch as they are seuered in titles, and that to the Ciuill Magistrates doth agree the title of gratious and bountifull Lords, therefore to the Ecclesiasticall Minister the same doth not agree. For as it is fit, that those whose offices carry an outward pompe and Maiesty should haue names agreeable to their magnificence: so it is meete, that those whom hee hath remoued from that pompe and outward shew, should likewise bee remoued from such swelling and lofty titles as do not agree with the simplicity of that Ministery, which they exercise. Neither doth it follow, that because Christ the Lord and Maister of the Apostles, *had rule ouer them*: therefore they being fellow seruants and schollers, should haue rule one ouer another. But it followeth rather that forsomuch as hee (being their Lord and Maister) did humble himselfe to do them the basest seruice: that therefore they should bee ashamed to bee Lords and Maisters one ouer another. And thus *Cyprian* (as hee is alledged of *Gratian*) doth expound this place, not of pride and ambition, but of the seuerall actes, and distinct honours between both the Powers.

Mark. 10. Plut. in An. Ἐκεῖνοι δυναστεύειν τε λέγονται καὶ ἀγέρωχοι εἶναι. Euripi. ὁ λογος ἐν τοῖς δυναστεύουσιν, ἀγὴς ἐν τοῖς δ, δεσπότης ὁ ἀνὴρ, ὁ σὸς πόσις.

John 13.4.5

Distinct. 10. quoniam idem vid.

CHAP. XXI.

The fifth part of the holy week of his passion in Ierusalem.

Being now come to the place of his passion, he entreth with humilitie and triumph together: 12 Sheweth his zeale for the house of God ioyned with great maruels. 15 And to the Rulers he boldly defendeth the acclamation of the children, 18 He curseth also that fruitlesse leafie tree, 23 auoucheth his power by the witnes of Iohn: 28 and sore telleth his in two parables their reprobation (with the Gentiles vocation) for their wicked deserts, 42 and consequently their irreparable damnation that shall ensue thereof.

Mat. 11. 1. Luk. 19 29 Ioh. 12. 15. *The Gospell on Palme-sunday before the benediction of the Psalmes. Palme sunday.*

AND when they drew nigh to Hierusalem, and were come to Beth-phagee vnto Mount-oliuet, then IESVS sent two Disciples.

2 Saying to them, Go ye into the town that is against you, and immediately ‖ you shall finde an asse tied and a colt with her: loose them and bring them to me.

3 And if any man shall say ought vnto you, say yee, that our Lord hath need of them: and forth with hee will let them goe.

4 And this was done that it might be fulfilled which was spoken by the Prophet saying,

Esay 62.11. Zach. 9.9.

5 *Say ye to the daughter of Sion, Behold thy king commeth to thee, meeke, and sitting vpon an asse and a colt the fole of her that is vsed to the yocke.*

6 And the Disciples going, did as IESVS commanded them.

Holy Week.

7 And they brought ‖ the & asse the colt: & layd their garments vpon them, & made him to sit thereon.

8 And a very great multitude spred their ‖ garments in the way: & other, did cutte boughes from the trees, & strawed them in the way‡

Ps. 118. 26

9 And the multitudes that went before and that followed, cried, saying, ‖ *Hosanna to the sonne of Dauid: blessed is he that commeth in the name of our Lord.* ☞ *Hosanna in the highest.*

The Gospell upon Tuesday the first weekin Lent.

10 And when he was entred Hierusalem the whole cittie was moued, VVho is this?

11 And the people said this is IESVS the Prophet of Nazareth in Galilee.

12 And * IESVS entred into the temple of God, and cast out all that ‡ sold and bought in the temple, & the tables of the bankers, & the chaires of them that sold pigeons he ouerthrew:

Mat. 11. 15 Luk. 19.45 ‡ How much the abuse of Churches by merchandising, walking or other prophane occupying of them displeaseth God, here we may see. Esay 56. 7. Ier. 7. 11.

13 And he saith to them, It is written, *My house shall be called the ‖ house of prayer but you haue made it a denne of theeues,*

Psal. 8.3.

14 And there came ‖ to him the blind, and the lame in the temple, and hee healed them.

15 And the chiefe Priests and Scribes seeing the maruellous things that he did, & the children crying in the temple, & saying *Hosanna to the sonne of Dauid*: they had indignation.

16 And sayd to him, Heareſt thou what these say? And IESVS said to them, Very well, haue you neuer read, *That out of the ‖ mouth of infants and sucklings thou hast perfited praise,*

17 And leauing them, he went forth out of the cittie into Bethania, & remained there. ☞

Monday.

18 And in the morning returning into the citie, he was an hungred.

19 * And seeing a certaine ‡ figtree by by the way side, hee came to it: and found nothing on it but leaues onely, & he saith to it: Neuer ‖ grow there fruit of thee for euer. And incontinent the figtree was withered.

Mat. 11. 13. ‡ The Iewes hauing the the words of the Law, & not the deeds, were the figtree full of leaues and void of fruit. Aug. de verb. Do. Serm. 44. Tuesday. Mat. 17. 20

20 And the Disciples seeing it, marueiled saying, How is it withered incontinent?

21 And IESVS answering said to them, Amen I say to you, * if you shall haue faith, and stagger not, not onely that of the figtree shall you do, but and if you shall say to this mountaine. Take vp and throw

throw they selfe into the sea, it shall be done.

22 And all things whatsoeuer you shall aske in prayer, beleeuing you shall receiue.

23 And when hee was come into the temple, there came to him as he was teaching, the chiefe Priests and ancients of the
Mar. 11. 28 Luk. 20. 2. people, saying, * In what power doest thou these things? & who hath giuen thee this power?

24 IESVS answering said to them, I also will aske you one word: which if you shall tell mee, I also will tell you in what power I doe these things.

25 The baptisme of Iohn whence was it? from heauen, or from men? But they thought within themselues, saying,

26 If we shall say from heauen, he will say to vs, why then did you not beleeue him? but if wee shall say from men: wee feare the multitude, for all hold Iohn as a Prophet.

27 And answering to IESVS they sayd VVe know not. He also said to them, Neither do I tell you in what power I do these things.

28 But what is your opinion? A certain man had two sons: and comming to the first, he said, Sonne, goe worke to day in my vineyard.

29 And he answering, said, I will not. But afterward moued with repentance he went?

30 And commming to the other, he said likewise. And he answering, said, I go Lord and he went not.

31 VVhich of the two did the fathers will? They say to him, The first, IESVS saith to them, Amen I say to you, that the Publicans and whoores go before you into the kingdom of God.

32 For Iohn came to you in the way of iustice: and you did not beleeue him, but the publicans and whoores did beleeue him: but you seeing it, neither haue ye had repentance afterward, to beleeue him.

33 An other parable heare ye: A man there was an housholder who * planted a vineyard, and made a hedge about it, and digged in it a presse, and builded a towre and let it out to husbandmen: and went forth into a strange countrey.

34 And when the time of fruites drewe nigh, he sent his seruants to the husbandmen to receiue the fruits thereof.

35 And the husbandmen apprehending his seruants, one they beat, another they killed, another they stoned.

36 Againe he sent other seruants mo then the former: and they did to them likewise.

37 And last of all he sent to them his son, saying, They wil reuerence my sonne.

38 But the husbandmen seeing the son, sayd within themselues, This is the heire come, let vs kill him, & we shall haue his inheritance.

39 And apprehending him they cast him forth out of the vineyard, and killed him.

40 VVhen therefore the Lord of the vineyard shall come, what will he doe to those husbandmen?

41 They say to him, The naughty men he will bring to naught: and his vineyard he will let out to other husbandmen, that shall render him the fruit in their seasons.

42 IESVS saith to them, Haue you neuer read in the Scriptures, *The stone which the builders reiected, the same is made into the head of the corner? By our lord this is done, and it is marueilous in our eyes.* Psl. 118. 22.

43 Therefore I say to you, that the kingdome of God shall be taken away from you, & shall be giuen a nation yeelding the fruits thereof.

44 And he that falleth vpon this stone, Es. 8. 14. shall be broken: and on whom it falleth, it shall all to bruise him.

45 And when the chiefe Priests and Pharisees had heard his parables, they knew that he spake of them.

46 And seeking to lay hands vpon him, they feared the multitudes: because they held him as a Prophet. ☞

The Gospell vpon Friday the second week in Lent.
Esay 5. 1. Mar. 12. 1. Luk. 20.

MARGINALL NOTE.

RHEM. 1. [12 *Iesus went into the Temple.*] How much the abuse of Churches by Merchandising, walking or other prophane occupying of them, displeaseth God, here we may see.

CARTVV. 1. [12 *Iesus went into the Temple*] It is your ignorance to match the temple of Ierusalem with the Churches now, it hauing a holy Sacrament, for which cause it was not lawfull to carry a vessell through it, not onely while the worship of God was in hand, but afterward. Whereas our Churches are to be compared with the Iewes Synagogues: of which no further benefite was sought then to haue a comely place for the assembly of the Church in Gods seruice. And although it bee not comely and conuenient that it should bee a market place: yet there are some things, as teaching of children and such like, that may conueniently bee used there, after the Church assembly bee ended: which was not lawfull in the Temple.

ANNOTATIONS. CHAP. XXI.

RHEM. 1. [2. *You shall finde.*] Christ by divine power both knew where these beasts were, being absent, and commanded them for his vse, being another mans, and suddenly made the Colt fit to be ridden on, neuer broken before. *Hier. in Mat.*

RHEM. [7. *The Asse and the Colt.*] This Asse vnder the yoke signifieth the Iewes vnder the Law, and vnder God their Lord, as it were his old and ancient people: the yong Colt now first ridden on by Christ, signifieth the Gentiles, wilde hitherto and not broken, now to bee called *Aug. lib. 12. cont. Faust. cap. 42.*

called to the faith, and to receiue our Sauiours yoke. And therefore the three last Euangelists writing specially to the Gentiles, make mention of the Colt onely.

CARTVV. 1. [v. 2. 7. 8.]

Procession on Palme sunday with the B. Sacrament. All denote offices in that kind, exceeding grateful.

RHEM. 2. [8. *Garments in the way.*] The offices of honour done to our Sauiour extraordinarily, were very acceptable: and for a memory hereof, the holy Church maketh a solemne procession euery yeere vpon this day, specially in our Countrey when it was Catholicke, with the B. Sacrament reuerently carried, as it were Christ vpon the Asse, and strawing of rushes and flowers, bearing of palmes, setting up boughes, spreading and hanging up the richest clothes, the quire and queristers singing, as heere the children and the people: all done in a very goodly ceremony to the honour of Christ, and memory of his triumph vpon this day. The like seruice and the like duties done vnto him in all other solemne processions of the B. Sacrament, and otherwise, be vndoubtedly no lesse gratefull.

2. King 9. 13.

CARTVV. 2. [8 *Garments in the way.*] This manner of doing was drawn from that people, which gaue unto one, whom they suddenly acknowledged to be their King, this honour of spreading their garments under his foote: when therefore they suddenly acknowledged Christ to bee their King, and being in the way had nothing to testifie their honour unto him, beside these things, they thought good to take that which came next to hand. And of this act (as of all other good duties to him) our Sauiour Christ teacheth the remembrance, to bee by preaching of the Gospell. Your *Remembrance* therefore by such Aperies is Iewish, or rather Paganish in as much as it is the inuention of your blind heart, without either commandement of our Sauiour Christ, or example of the Apostles. And therefore it is no maruaile, if your Synagogue, hauing such remembrancers, as are these dumbe ceremonies, haue lost the doctrine of the humility of Christs Kingdom, and in stead thereof hath brought in a stately Maiesty, and Brauery of an earthly Kingdom. For your Priest to bee the Asse, it will be easily granted, who for his brutish rudenesse will for the most part, euen without a paire of Asses eares, easily passe in that account; But that your Cake is Christ, which is guided and carried of the Asse, in stead that the Asse should be guided, it will not bee so easily yeelded unto. Thereof rather is manifestly proued, that it is (according to the Prophet) no better then a Babilonicall Idoll: which not being able to goe, is borne of his worshippers; whereas our Sauiour Christ doth beare those that worship him. *A goodly Ceremony* you say, No maruaile if it seeme a Cygnet unto you, which is but Crow-bird, considering that it is of your own hatching. And last of all when you confesse that it is a song now onely of certaine children skilfull in musicke, which was heere sung by the whole multitude; you haue with your own hand, pulled away the rag wherewith you would haue couered your shame. For the principall reason of your *goodly ceremony* standing in the Apish imitation of that act: it must needs follow, that either it is in one part euill followed, or in the other euill forsaken. And if the imitation of the people of God do iustifie you, the swaruing from it, especially in that which is of most importance, will condemne you,

Matt. 26. 13.

Esay 46. 1. 2. 3. 4.

Hosanna.

RHEM. 3. [9 *Hosanna.*] These very words of ioyfull cry and triumphant voyce of gratulation to our Sauiour, holy Church useth alwaies in the preface of the Masse, as it were the voyce of the Priest and all the people (who then specially are attent and deuoute) imediatly before the consecration and eleuation, as it were expecting and reioycing at his comming.

CARTVV. 3. [9 *Hosanna.*] You may well expect his comming: but hee is wary enough for comming into your hands, untill such time as hee come fearefully to bee auenged of all your mockeries of him.

RHEM. 4. [13 *House of prayer.*] Note heere that hee calleth externall sacrifice (out of the Prophet *Esay*) prayer, For hee speaketh of the Temple which was builded properly and principally for sacrifice.

Iob. 2. 21. 1. King. 8. Dan 6. Luk. 1. Apoc. 8. 3. Heb. 13.

CARTVV. 4. [13 *House of prayer.*] Children know that heere is a trope, wherein by part the whole is signified: And the Temple tooke name of prayer, rather then of any other part of Gods worship: First, that it being known that the Temple shadowed out our Sauiour Christ, wee might also know that wee haue onely him for our Mediator, to offer up our prayers unto God: euen as all prayers were made, either in or towards the Temple: Secondly, because the offerings both sacrifice and incense were figures of prayer, and referred unto it, as the shadow unto the body.

Prayers not understood of the party, are acceptable.

RHEM. 5. [16 *Mouth of infants.*] Yong childrens prayers, proceeding from the instinct of Gods Spirit, bee acceptable: and so the voyces of the like, or other simple folke now in the Church, though themselues understand not particularly what they say, be maruellous gratefull to Christ.

Deut. 13. Luk. 2. Esay 11.

CARTVV. 5. [16 *Mouth of Infants.*] Of this place it is euident, that euen under the Law, not men and women alone, but euen children were also well exercised in the Scriptures, and did understandingly sing prayses to the Lord. For *that the children understood not that* which they sung in their mother tongue, especially being taught by their parents of the meaning of the Law, according as the Lord in that behalfe had giuen commandement, it is without any likely-hood or shew of truth; wherein also the age of the children, that went up to Ierusalem to worship, not under twelue yeares, standeth against the Paraly prayers of the Iesuites. Lastly, how understandingly the children did it, appeareth manifestly: that they did not onely rehearse the words, but applyed them skilfully to our Sauiour Christ to whom alone they did belong. Now therefore to draw the people underneath the Gospell, upon whom the Lord powreth the Spirit of knowledge and understanding, which did but drop down upon the Iewes, to such a sottish and witlesse kinde of worship of God, and that out of the same place, from whence it hath so apparant a barre: becommeth well the shameleſſe forehead of the Iesuiticall sect. And if our Sauiour Christ had opened the mouth of the Asse whereupon hee rode, as hee had done

to

to *Balams* Asse before, or had (as hee was able to doe) put the sound of those words in the stones, that were underneath his feete: It were to bee feared least these men would affirme that both Asse and stones shou'd haue performed such a good seruice unto God, as they should thereby haue purchased unto themselues life euerlasting. But this the Iesuites at unawares do confesse truely (which *Socrates* did sometime of his Country men (that the body of their Snagogue is alwaies childish, which the Apostle in matter of knowledge and understanding doth not allow. Math. 21. 1. Cor. 14.

RHEM. 6. [22. *Beleeuing.*] In respect of our owne vnworthinesse, and of the thing not alwayes expedient for vs, we may well doubt when we pray, whether we shall obtaine or no: but on Gods part we must beleeue, that is, we must haue no diffidence or mistrust either of his power, or of his will, if we be worthy, and the thing expedient. And therefore S. *Marke* hath thus: *Haue yee faith of God.* Mar. 11. 22

CARTVV. 6. [22. *Beleeuing.*] In this one sentence of the Iesuites they haue two contrary iudgements, so irreconcileable as their bloud (if they had any) would not be mingled together. But this clouen tongue is the iust reward of such as sell it for a little gaine. For both these blasts are blowne as it were with one winde: *That we must not looke that our prayers shall be heard if we respect our owne vnworthinesse: and that wee ought not to doubt of the hearing of them, if so be we bee worthy*: which indeed is as much to say, as wee must alwayes doubt, considering that no man, but such a one as is senseless of his wretchednesse, can enter into any thought or dreame of his owne worthinesse; especially considering that *Daniel*, a man full of good workes, and renowned for the fruits of righteousnesse, did not present his praiers in any trust of his owne righteousnesse: and our Sauiour Christ refuseth not to be found of any that seeke him, or to open to any that knock at his doore, nor to giue to any that asketh of him, whosoeuer he be. Dan. 9. Mat. 7. 7. 8

RHEM. 7. [23. *In what power*] The heretickes presumptuously think themselues in this point like to Christ, because they are asked in what power they come, and who sent them: but when they haue answered this question as fully as Christ did here by that which he insinuateth of *Johns* testimony for his authority, they shall be heard, and till then they shall be still taken for those of whom God speaketh by the Prophet, *They ran, and I sent them not.* Heretickes ran, not sent.

CARTVV. 7. [23. *In what power.*] With a little change of words we may answer you as our Sauiour Christ did the Pharises, in demanding of you from whence are the Actes of the Apostles, and the first Epistle to *Timothy*: Are they from Heauen, or of men? For if you answer, from heauen: we conclude, that our calling in the choyce of the Church, compassed by the Canon of the Apostles, through the sufficiency of him that is chosen, is from heauen. In the meane season you declare your selues to be the right successors of the Pharises: which esteeme no man lawfully called, but such vpon whose heads you haue layd your greasie hands, and in whose face you haue blowne the Easterly winde of your vnsauoury and vnwholsome breath, euen as they reiected the calling of our Sauiour Christ, because they came not through their hands.

RHEM. 8. [28. *The first.*] The first sonne here is the people of the Gentiles, because Gentility was before there was a peculiar and chosen people of the Iews: and therefore the Iewes here as the latter, are signified by the other sonne.

CARTVV. 8. [28. *The first.*] Cleane contrary to *Moses*, which calleth Israel Gods first begotten sonne. Contrary also to our Sauiour Christ, who expounding himselfe, compareth the Pharises to the elder and more honorable sonne, which pretending great obedience, were rebels against the Lord: and the Publicans and Harlots to the yonger sonne, which making in a manner a profession of pillage and filthinesse, by repentance come vnto the obedience of the Lord. Exod. 4. 22

CHAP. XXII.

Yet by one other parable he foreshewth the most deserued reprobation of the earthly and persecuting Iewes, and the gratious vocation of the Gentiles in their place. 15 *Then he defeateth of the Pharisees and Herodians about paying tribute to Cæsar.* 23 *Hee answereth also the inuention of the Sadducees against the Resurrection:* 34 *and a question that the Pharisees aske to pose him: turning and posing them againe, because they imagined that Christ should be no more then a man:* 37 *and so he putteth all the busie Sectes to silence.*

AND IESVS answering, spake againe in parables to them, saying:

The Gospell vpon the 19. Sunday after Pentecost.

2 The kingdome of heaueh is likened to a man being a king, which made a marriage to his sonne.

3 And he sent his seruants to call them that were inuited ro the marriage: & they would not come.

4 Againe he sent other seruants, saying Tell them that were inuited, Behold I haue prepared my dinner: my beeues & fatlings are killed, and all things are ready: come ye to the mariage.

5 But they neglected: and went their wayes, ‖ one to his farme, & another to his merchandise:

6 And the rest layd hands vpon his seruants, and spitefully intreating them, murdered them.

7 But when the king had heard of it, hee was wroth, and sending his hostes, destroyed those murderers, and burnt their citie.

8 Then he sayth to his servants, The mariage indeede is ready: but they that were inuited, were not worthy.

9 Go ye therefore into the high wayes: and whosoeuer you shall finde, call to the mariage.

10 And his seruants going forth into the wayes, gathered together al that thy found. ‡ bad and good: and the mariage was filled with ghestes.

‡ Not onely good men be within the Church, but also euil men, against the heretickes of these daies.

11 And the King went in to se the gestes:

and he saw there | a man not attired in a wedding garment.

12 And he saith to him, Friende, how cameſt thou in hither not hauing a wedding garment? But he was dumbe.

13 Thē the king ſaid to the waiters, Bind his hands and feete, and caſt him into the vtter darkneſſe: there ſhal be weeping and gnaſhing of teeth.

14 For many be called, but few elect. ☞

Mar. 12.13 Luk. 20.20

15 *Then the Phariſees departing, conſulted among themſelues for to intrappe him in his talke.

16 And they ſend to him their Diſciples with the Herodians, ſaying, Maſter, wee know that thou art a true ſpeaker, and teacheſt the way of God in trueth, neither careſt thou for any man; for thou doeſt not reſpect the perſons of men.

17 Tell vs therefore what is thy opinion, is it lawfull to giue tribute to Cæſar, or not?

18 But IESVS knowing their naughtines, ſayd, what do you tempt mee Hypocrites?

19 Shew me the tribute coine. And they offered him a pennie.

20 And IESVS ſaith to them, VVhoſe is this image and ſuperſcription?

21 They ſay to him, Cæſars. Then hee ſaith to them, Render therefore the things that are Cæſars, | to Gæſar: and the things that are Gods, to God.

22 And hearing it they marueiled, and leauing him went their wayes.

Mar. 12.19 Luk. 20. 27. Acts. 23.6. Deut. 25.5

23 *That day there came to him the Sadduces, that ſay there is no reſurrection: and asked him.

24 Saying, Maſter, Moyſes ſaid, *If a man die not hauing a childe, that his brother marrie his wife, and raiſe vp ſeede to his brother.*

25 And there were with vs ſeuen brethren: and the firſt hauing married a wife, died: and not hauing iſſue, left his wife to his brother.

26 In like maner the ſecond & the third euen to the ſeuenth.

29 And laſt of all the woman dyed alſo.

28 In the reſurrection therefore whoſe wife of the ſeuen ſhall ſhe be? for they all had her.

29 And IESVS anſwering, ſayd to them, You do erre, not knowing the Scriptures, nor the power of God.

30 For in the reſurrection neither ſhall they marrie nor be maried: but are | as the Angels of God in heauen.

31 And concerning the reſurrection of the dead, haue you not read that which was ſpoken of God ſaying to you.

Exod. 3.6.

32 *I am the God of Abraham, and the God of Iſaac, and the God of Iacob?* He is not God | of the dead, but of the liuing.

33 And the multitudes hearing it, marueiled at his Doctrine.

Mat. 12.28 *The Goſpel vpon the 17 Sunday after Penteco ſt.*

34 *But the Phariſees hearing that he had put the Sadduces to ſilence, came together:

35 And one of them a doctor of law asked of him, tempting him.

36 Maiſter, which is the great commandement in the Law?

Deut. 6. 5.

37 IESVS ſaith to him, *Thou ſhalt loue the Lord thy God from thy whole heart, and with thy whole ſoule, and with thy vvhole minde.*

38 This is the greateſt & the firſt commandement.

Leu. 19. 18

39 And the ſecond is like to this, *Thou ſhalt loue thy neighbour as thy ſelfe.*

40 | On theſe two commandements dependeth the whole Lawe and the Prophets.

Mar. 12.35 Luk. 20.41

41 And the *Phariſees being aſſembled, IESVS asked them.

42 Saying, what is your opinion of Chriſt? whoſe ſonne is hee? They ſay to him, Dauids.

43 He ſaith to them, How then doth Dauid in ſpirit call him Lord, ſaying,

Pſal. 110.1.

44 *The Lord ſaid to my Lord, ſit on my right hand, vntill I put thine enemies the foote ſtoole of thy feete?*

45 If Dauid therefore call him Lord, how is he his ſonne?

46 And no man could anſwere him a word: neither durſt any man from that day aske him any more. ☞

ANNOTATIONS CHAP. XXII.

RHEM. 1. [2. *Marriage.*] Then did God the Father make this marriage, when by the myſterie of the Incarnation, hee ioyned to his ſonne our Lord, the holy Church for his Spouſe. *Greg. hom. 38.*

RHEM. (3. *Seruants*) The firſt ſeruants here ſent to inuite, were the Prophets: the ſecond were the Apoſtles: and all that afterward conuerted countries, or that haue and do reconcile men to the Church.

Worldly excuſes againſt reconciliation

RHEM. (5. *One to his farme.*) Such as refuſe to be reconciled to Chriſts Church, alledge often vaine impediments and worldly excuſes, which at the day of iudgement will not ſerue them.

CARTVV. 1. [v. 2. 3. 5. 8.]

The Church conſiſteth of good and bad

RHEM. 2. [11. *A man not attired.*] It profiteth not much to be within the Church, and to be a Catholicke, except a man be of good life, for ſuch an one ſhall be damned, becauſe with faith he hath not good workes: as is euident by the example of this man, who was within, and at the feaſt, as the reſt, but lacked the garment of charity and good works. And by this man are repreſented all the bad that are called, and therefore they alſo are in the Church, as this man was

at

at the feast: but because he was called, and yet none of the elect, it is euident that the Church doth not consist of the elect onely, contrary to our Aduersaries.

CARTVV. 2. [11 *A man not attired.*] By faith we are made the sonnes of God, because by faith whereof Baptisme is the seale, we put on Christ as it were a costly robe, & mariage garment, wherewith our nakednesse and filthinesse is couered. This therefore of the marriage garment, may be fitly applied vnto faith, although good workes, which (as handmaids) do alwayes giue their attendance vpon a true and liuely faith: are not shut out, but onely in the very act of Iustification. The other poynt here mentioned, is an impudent and shamelesse vntruth, as hath been said. *Gal. 3. 26. 27.*

RHEM. 3. [22. *To Cæsar.*] Temporall duties and paiments exacted by worldly Princes, must be paid, so that God be not defrauded of his more soueraigne duty. And therefore Princes haue to take heed how they exact: and others, how they giue to Cæsar, that is to their Prince, the things that are due to God, that is, to his Ecclesiasticall Ministers. Whereupon S. *Athanasius* reciteth these goodly words out of an Epistle of the ancient and famous Confessor *Hosius Cordubensis* to *Constantius* the Arian Emperour: Cease, I beseech thee, and remember that thou art mortall, feare the day of iudgement, intermeddle not with Ecclesiasticall matters, neither doe thou command vs in this kinde, but rather learne them of vs. To thee, God hath committed the Empire, to vs he hath committed the things that belong to the Church: and as he that with malicious eyes carpeth thine Empire, gain-sayeth the ordinance of God: so do thou also beware, lest in drawing to the Ecclesiasticall matters, thou be made guiltie of a great crime. It is written, Giue yee the things that are Cæsars to Cæsar: and the things that are Gods, to God. Therefore neither is it lawfull for vs in earth to hold the Empire: neither hast thou (O Emperour) power ouer incense and sacred things. *Athan. Ep. ad Solit. vitam agentes.* And S. *Ambrose* to *Valentinian* the Emperour (who by the ill counsell of his mother *Iustina* an Arian, required of S. *Ambrose* to haue one Church in Millan deputed to the Arian Hereticks) saith: We pay that which is Cæsars to Cæsar, and that which is Gods, to God. Tribute is Cæsars, it is not denied: the Church is Gods, it may not verily be yeelded to Cæsar; because the Temple of God cannot be Cæsars right, which no man can deny but it is spoken with the honour of the Emperour. For what is more honourable then that the Emperour be said to be the sonne of the Church? For a good Emperour is within the Church, and not aboue the Church. *Amb. lib. 5. Epist. Orat. de Basil. trad.* *Neither must temporall Princes exact, nor their subiects giue vnto them Ecclesiasticall iurisdiction.*

CARTVV. 3. [22. *To Cæsar.*] This cited out of *Athanasius* and *Ambrose* is true, so that it be rightly vnderstood, and not Popishly. For although the administration and gouernment of the Church, do belong to Ecclesiasticall persons, as to the most skilfull in those cases: yet it belongeth to Princes in their seuerall iurisdictions to commend them in their well doing, and to punish them for the contrary. And not that onely, but to reforme things in the Church, as often as the Ecclesiasticall persons shall either through ignorance or disorder of the affection of couetousnesse or ambition, defile the Lords sanctuary. For which cause not onely the people are bidden to pray for them, that by their meanes we may liue godlily: but they themselues are also commanded to read and meditate diligently in the Law of God, that by skill therein they being inabled to discerne between truth and falshood, may with discretion beare the sword accordingly. The practise of which authority is to be seene in the good king *Ezechias*. But how is it that you which teach Princes, do not learne your selues to abstaine as well from the rights and priuiledges of Cæsar, as you would haue Cæsar hold his hands from yours: for both the Scripture commandeth, that Cæsar should haue his, and *Athanasius* thinketh it as vnlawfull for you to take the sword of Princes, as it is for Princes to set foot into the possession of the authority committed vnto Ecclesiasticall persons: wherein if you would haue giuen any eare, both the Pope should haue lost the one of his swords, and his Bishops their temporall Lordships, wherein they haue incroched vpon the proper and seuerall of Princes. *1. Tim. 2. Deut. 17.*

RHEM. 4. [30. *As Angels.*] As Christ proueth here, that in heauen they neither marry nor are married, because there they shall be as Angels: by the very same reason is proued, that Saints may heare our prayerrs and helpe vs, be they neere or farre of, because the Angels doe so, and in euery moment are present where they list, and need nor to bee neere vs, when they heare or helpe vs. *The Saints heare our prayers.*

CARTVV. 4. [30. *As Angels.*] How out of time these things are haled to Saints departed, and seuered from their bodies, appeareth for that the estate of Saints here described, shall be after the resurrection, at what time they being conioyned with their bodies, shall not for all that be ioyned in marriage: without which consideration of resuming their bodies, our Sauiour Christs answer to the Sadduces cleaueth not together. Againe, our Sauiour Christs words are retched and drawen beyond his meaning: for his will is not to declare hereby, that the estate of the Angels and godly men shall bee in euery point alike? but as to that and such like poynts as were in question. For it is certaine, that the Angels shall neuer haue this honour to be members of our Sauiour Christ. And as they are here vnseasonably and impertinently mentioned: so there is no truth in either part of the argument: For first it is false, that the Angels *are present where they list*, considering that they go no whither but where they haue the commandement of God to direct them. Secondly, it is rashly said, without all testimony of the Scripture, that *the Angels in a moment are present* at the places of their seruice. For although the Scripture witnesse that they bee spirits of passing swiftnesse, yet howsoeuer the Iesuites take vpon them the postmastership of Angels, they are not able to tell how many miles they goe in a minute of an houre. And that they be able in the minute of an houre as well to ouercome 2 1000. miles as 100. (which their speech doth import) is vtterly false: considering that of the mouing of all things which are created, and not infinite, time is the measure: so that according to the quantity and space of place whereunto it is moued, the endurance of time must needs bee applied. Thirdly, *Heb. 1. Zach. 1. 10. Ezec. 1. 14.*

that *Angels heare and helpe as well when they are farre remoued, as when they be neere vnto vs*, is moſt falſe: for the Angels that are appointed to aſſiſt the godly in Iewry, are ſent into Iewry. And thoſe that are ordained for the reliefe of the godly in Babylon, are ſent into Babylon, which ſhould be altogether without cauſe, if farre or neere they were able to helpe alike. Againe, the Angels which execute the Lords vengeance againſt them which iniury and outrage the godly, are ſaid to purſue after the wicked, to pitch them vpon their noſes. But to what end ſhould they purſue them, if they haue ſuch long armes to reach them a farre off as when they are neere them. This alſo is to bee ſeene in the example of *Daniel*, who beeing throwne downe to the ground with the bright beames of glory which appeared in the Angell with whom he had conference, is not liſted vp but by a neerer approch of the Angell vnto him. If therefore being within the ſight and hearing of an Angell, the Angell could not ſet him vp vnleſſe he approched neerer vnto him, how much leſſe could he do it, being remoued ſo great a ſpace as the Ieſuites imagine? And for their approch to heare vs, the Angell is bidden of Chriſt to approach neere vnto *Zachary*, that the Prophet may heare him. So *Daniel*, to make himſelfe heard of the Angell, approcheth neerer vnto him. To what end? But that *Daniel* did well know, that the Angell being further remoued from him, could not vnderſtand him, vnleſſe hee had made a neerer approch vnto him. And if the Angels can doe none of theſe things which the Ieſuites here inable them vnto, much leſſe can the Saints, (neither by creation nor by calling ſo fit for theſe things) be able to performe them. And although all theſe things were granted them, that they haue here ſet downe, and whereof they are able to make no proofe in any one of them, yet followeth it not that therefore we ſhould pray vnto the Saints, there being herein neither promiſe nor commandement, nor example to be found in the Scripture.

Zach. 6. 6.

Pſal. 36.

Daniel 8.18 & cap. 10. 10.

Zach. 2. 8. Dan. 7. 16.

RHEM. 5. [30. *As Angels.*] Not to marry nor to bee married, is to bee like to Ange's: therefore is the ſtate of religious men and women, and Prieſts, for not marrying, worthily called of the Fathers an Angelicall life, *Cyp. lib. 2. de Diſcipl & hab. virg. ſub finem.*

Religious ſingle life, Angelicall.

CARTVV. 5. [30. *As Angels.*] It is but a ſlender praiſe to bee like vnto the Angels *in that they neither marry nor are married.* For ſeeing the Angels haue no aptneſſe nor ability vnto the company of women, as thoſe which haue no bodies, it can be ſmall praiſe vnto them to abſtaine. But the thing that is moſt commendable in the Angels, and wherein they are ſet vp for patternes vnto vs, is, their prompt and ready obedience vnto the Lords will, wherein becauſe wee know married perſons haue not been inferior vnto virgins, as is richly witneſſed by the examples of *Abraham, Iſaac*, and *Iacob, Moſes, Dauid, Ezechiel. Peter*, and other the Apoſtles: it is euident, that in the true Angelicall life they came not behinde the virgines. Another commendable quality in the Angels, is their wiſedom and knowledge of things, wherein it is expreſly affirmed of *Dauid*, a married man, that he was like an Angell of God: which wee read not of any virgin. And although there were ſome virgins in this behalfe after a ſort Angelicall, yet there neither is, nor hath been any of them ſo well winged, as to flye ſo high that way as did *Salomon*, who liued in the eſtate of Matrimony. It is not to be denied but that virginity is aduanced by a good part of Antiquity, to a further height then whereupon it can haue any ſure and ſteady footing. And was done eſpecially in reſpect of the perſecuted times: wherein that gift had a large and a ſingular vſe, in making them light to flye, which had not ſtrength to abide the brunt of the trials whereunto Chriſtians were then put. But as for the Popiſh virgins, how virgin-like they be, the grates and Cloyſters wherein (asbirds) they be caged, or rather as ſtaliones they be ſhut vp from their luſtes which they ſo thirſtily deſire, ſufficiently declare.

2. Sam. 14.

RHEM. 6. [32 *Of the dead.*] S. *Hierome* by this place diſproueth the Heretick *Vigilantius*, and in him theſe of our time, which to diminiſh the honour of Saints, call them, of purpoſe dead men.

CARTVV. 6. [32 *God is not the God of the dead.*] Our Sauiour Chriſt denyeth not but that the godly departed are *dead*, for ſo himſelfe calleth them in the verſe before. And it is of neceſſity that either they are dead or tranſlated: Onely hee denieth them to bee dead in the ſenſe of the Sadduces, which eſteemed that there was no other life after this, but that death made a man equall with a beaſt. Whereupon it is euident, how vnworthily this cauill is againſt vs, which giue to the full as much to the Saints departed as the Scripture doth. But indeede the matter they are angry with vs for, is becauſe wee will not put that Crown vpon the Saints head, which the Father prepared for his onely begotten ſonne, and which onely will fit his head. Or rather becauſe the ſweete ſauour of gaine, which they pick out of their vnſauory bones, is by the moderate and lawfull eſtmaion of the dead Saints, taken from them.

RHEM. 7. [40 *On theſe two.*] Hereby it is euident that all dependeth not vpon faith onely, but much more vpon charity (though faith be the firſt) which is the loue of God and of our neighbour, which is the ſumme of all the Law and the Prophets: becauſe hee that hath this double charity expreſſeth here by theſe two principall commandements, fulfilleth and accompliſheth all that is commmanded in the Law and the Prophets.

Not onely faith.

CARTVV. 7. [40 *On theſe two commandements.*] The Ieſuites ſeeking in euery hedge, and under euery buſh for an interpretation, whereby they may eſtabliſh the righteouſneſſe of workes, haue at the laſt found out one, which is as farre aboue their meaſure, as the other are ſhort: For whereas the meaſure wherewith they meete the iuſtification by workes, doth ſo fauour workes, that in the cauſe of righteouſneſſe, it ſhutteth not out the faith of Gods mercy in Chriſt. In this place they giue ſo much to workes that they leaue no place at all vnto faith: if therefore it bee true that the righteouſneſſe of a Chriſtian man doth conſiſt (as they ſay) of faith and workes: This place and ſuch like, which aſcribe all vnto workes and charity, can make nothing for them. It is true therefore if the queſtion bee how a man may haue a righteouſneſſe of his own, that not onely all is not in faith, but not a whit, and not onely much is in charity, but

but all the whole: But forſomuch as none is able to come to righteouſneſſe that way, the Lord ordained another, which is by the faith of Chriſt, whereby the whole Law is perfectly fulfilled. And this *Auguſtine*, with whom they are often buſie, would haue taught them, who affirmeth that all the *Commandements may well bee ſaid to pertaine to faith alone, ſo that wee underſtand a true, and a liuely faith, which worketh by loue.* *Rom. 8. Gal. 3. Aug. de fid. Op. cap. 22*

CHAP. XX.

The Scribes and Phariſees after all this continuing ſtill incorrigible, although he will haue the doctrine of their chaire obeied yet againſt their workes (and namely their ambition) he openly inueigheth, crying to them eight woes for their eight-fold hypocriſie and blindnes: 34 And ſo concluding with the moſt worthy reprobation of that perſecuting generation and their mother-city Ieruſalem with her Temple.

The Goſpell vpon Tueſday the 2. week in Lent

THEN IESVS ſpake to the multitudes and to his Diſciples.

2 Saying, Vpon ‖ the chaire of Moyſes haue ſitten the Scribes and the Phariſees.

3 All things therefore ‖ whatſoeuer thy ſhall ſay to you, obſerue ye and do ye: but according to their workes do ye not, for they ſay and do not.

4 For *they binde heauy burdens and importable: and put them vppon mens ſhoulders: but with a finger of their own they will not moue them.

5 But they do all their workes for to be ſeene of men, for they make broad their ‡ phylacteries, and enlarge their * fringes.

6 And they ‖ loue the firſt places at ſuppers, and *the firſt chaires in the ſynagogues,

7 And ſalutations in the market-place, and to be called of men, Rabbi.

8 But be not you called Rabbi, for one is your maſter, and all you are brethren.

9 And call none father to your ſelfe vpon earth: for one is your father, he that is in heauen.

10 Neither * be ye called ‖ maſters: for one is your maſter, Chriſt.

11 He that is the greater of you, ſhall be your ſeruiteur.

12 And he that exalteth himſelfe, ſhalbe humbled, and he that humbleth himſelfe ſhall be exalted. ☞

13 But woe to you ‖ Scribes and Phariſees, hypocrites: becauſe you ſhut the kingdome of heauen before men for your ſelues do not enter in: and thoſe that are going in, you ſuffer not to enter.

14 VVo to you Scribes and Phariſies hypocrites: becauſe you *deuoure widowes houſes, ‖ praying long prayers, for this you ſhall receiue the greater iudgement. *Luk. 20. 47*

15 VVo to you Scribes and Phariſees, hypocrites: becauſe you goe round about the ſea and the land, to make one proſelyte: and when hee is made, you make him the childe of hell ‖ double more then your ſelues.

16 VVoe to you blinde guides, that ſay whoſoeuer ſhall ſweare by the temple, it is nothing: but he that ſhall ſweare by that gold of the temple, is bound.

17 Ye fooliſh and blind, for whether is greater, the golde, or the temple that ſanctifieth the gold?

18 And whoſoeuer ſhall ſweare by the altar, it is nothing: but whoſoeuer ſhall ſweare by the gift that is vpō it, is bound.

19 Ye blinde, for whether is greater, the gift, or the altar that ‖ ſanctifieth the gift?

20 He therefore that ſweareth by the altar, ſweareth by it and by all things that are vpon it.

21 And whoſoeuer ſhall ſweare by the temple, ſweareth by it, and ‖ by him that dwelleth in it.

22 And hee that ſweareth by heauen, ſweareth by the throne of God and by him that ſitteth thereon.

23 VVo to you Scribes & Phariſees, hypocrites: becauſe you tithe mint, and aniſe, and cummin, and haue left the weightier things of the Law, iudgement, and mercie and faith, theſe things you ought to haue done, and not to haue omitted thoſe,

24 Blinde guides, that ſtraine a gnat, and ſwallow a camell.

25 VVo to you Scribes and Phariſees, hypocrites: becauſe you make cleane that on the outſide of the cuppe and diſh: but within ‖ you are full of rapine and vncleannes. ‖ *They are.*

26 Thou blind Phariſee, firſt make cleane the inſide of the cuppe and the diſh, that the ouriſde may become cleane.

27 VVo to you Scribes & Phariſes, hypocrites: becauſe you are like to whited ſepulchres. which outwardly appeare vnto men beautifull, but within are full of dead mens bones, and all filthineſſe,

28 So you alſo outwardly in deed ‖ appeare to men iuſt: but inwardly you are full of hypocriſie and iniquitie.

29 VVo to you Scribes and Phariſees, ye hypocrits: becauſe you build the Prophets ſepulchres, and ‖ garniſh the monuments of iuſt men.

30 And ſay: If we had been in our fathers dayes, we had not been their fellowes in the blood of the Prophets.

31 Therfore you are a teſtimony to your own ſelues, that you are the ſonnes of them that killed the prophets.

32 And fill you vp the meaſure of your fathers.

33 You ſerpents, vipers broodes, how will you flee from the iudgement of hell?

The Goſpel vpon S. Stephens day. Decemb. 26.

34 Therefore behold I ſende vnto you Prophets and wiſe men and Scribes, and of them

The Goſpell vpon Tueſday the 2. week in Lent
Luk. 11. 46
Acts 15. 10.
‡ *Theſe phylacteries were peeces of parchment, wherein they wrot the ten Commandements, & folded it, and carried it on their forehead before their eyes, imagining groſſly and ſuperſtitiouſly, that ſo they fulfilled that which is ſaid, Deut. 6 They ſhall be immoueable before thine eyes.*
Exo. 13. 9.
Mat. 6. 5.
Deut. 22. 12
Num. 15. 38
Mat. 12. 38
Luk. 5. 1.

them you shall kill and crucifie, and of them yon shal scourge in your Synagogues and persecute from cittie into cittie:

35 That vpon you may come all the iust blood that was shed vpon the earth, from the blood of * Abell the iust, euen vnto the blood of * Zacharias the son of Barachias. whom you murdered between the temple and the altar.

36 Amen I say to you, all these things shall come vpon this generation.

37 *Hierusaiem, Hierusalem, which killest the Prophets, and stonest them that were sent to thee, how often would I gather together thy children as the henne doth gather together her chickens vnder her wings, and thou †wouldest not?

38 Beholde, your house shall be left desert to you.

39 For I say to you, you shall not see mee from henceforth till you say, Blessed is he that commeth in the name of our Lord. ☞

Gen. 4.8. 2. Par. 24. 22.

Luk. 13.34.

Free will.

ANNOTATIONS. CHAP. XXIII.

The See of Rome preserued in truth.

RHEM. 1 [2 *Chaire of Moses.*] God preserueth the truth of Christian Religion in the Apostolicke sea of Rome, which is in the new Law answerable to the Chaire of *Moses*, notwithstanding the Bishops of the same were neuer so wicked of life: yea though some traytor as ill as *Iudas* were Bishop thereof; it should not bee preiudiciall to the Church and innocent Christians, for whom our Lord prouiding, said, Do that which they say, but doe not as they doe. *August. Ep. 165.*

The dignity of the Sea of Rome, notwithstanding some euill Bishops thereof. Contra lit. Petil. lib. 2. cap. 51. Contra lit. Petil. lib. 2. cap. 61.

RHEM. [3. *Whatsoeuer they shall say.*] Why (saith S. Augustine) dost thou call the Apostolike Chaire the chaire of pestilence? If for the men, why? Did our Lord Iesus Christ for the Pharisees, any wrong to the Chaire wherein they sate? Did he not commend that Chaire of *Moses*, and preseruing the honour of the Chaire, reproue them? For hee saith: They sit vpon the Chaire of *Moses*, that which they say, doe yee. These things if you did well consider, you would not for the men whom you defame, blaspheme the See Apostolike, wherewith you doe not communicate. And againe he saith: Neither for the Pharisees (to whom you compare vs, not of wisedome, but of malice) did our Lord command the chaire of *Moses* to bee forsaken, in which Chaire verily he figured his owne, for he warneth the people to doe that which they say, and not to doe that which they doe, and that the holinesse of the chaire be in no case forsaken, nor the vnity of the flock diuided for the naughtie Pastors.

CARTVV. 1. [2.3. *Chaire of Moses.*] The chaire of *Moses*, is no speciall place in the Land of Iewry, whether *Moses* neuer entred. But (by a trope) the doctrine which both hee in his time, and the Ministers after him did, sitting in a chaire or Pulpit teach unto the people of God, as it appeareth by the conclusion in the next verse. And this Chaire was sometime in the Wildernesse, other sometimes in Iewry, at other times in Babylon, euen wheresoeuer Gods people were. Whereby appeareth how unfitly Rome is matched with *Moses* chaire, a substance with no substance, a carnall thing with a spirituall, a locall place with that which is not circumscribed by place. Secondly, the chaire of our Sauiour Christ, being in extent of territory a hundred fold aboue the Chaire of *Moses*, it is easie for all men to discerne how basely the Papists esteeme of our Sauiour Christs Chaire, which haue incloſed it within the walles of Rome, where *Moses* Chaire was not so pinioned. Thirdly, if place were compared with place, as Italy with Iewry, and Rome with Ierusalem: yet shall not the whole band of Italian aduocates and Romish proctors, bee able to shew such priuiledges for their Clients, as are to be shewed for Iewry and Ierusalem, which are called the places of his *Loue*, his *Rest*, his *Dwelling*, his *Presence*, his *most holy Mount*, his *Hill lifted vp aboue all Hils in the world*: For albeit the Churches of Christ in generall haue fuller promises then the Churches under the Law: yet there is no one particular Church or Nation in the world, which hath the promises of continuance of Religion with them, so long as the Iewes had, from whom the Law could in no sort depart untill the Messias should bee reuealed. And last of all, if the chiefe teachers of that place, which had peereleſſe priuiledges and prerogatiues, sate diuers times besides the Chaire, how much more may they sit upon the stoole of their own inuentions, cleane beside the Chaire of the heauenly doctrine, which teach in places not so defensiue against heresies, as these were? And heere the Iesuites in so apparant shew of all wickednesse, as is to bee seene in the chiefe rulers in the sea of Rome, will not sticke with us, but that their holy Father may bee a wicked person, euen to the treason of *Iudas*: onely in the teaching and maintaining the truth hee is (forsooth) so masterfully upholden that neither his tongue nor his pen can go awry: Wherein it seemeth strange that hee will spare to betray the truth of his Gospell which will not spare to betray our Sauiour Christ, the Author thereof. *Paul* taught farre otherwise that the precious Iewell of the truth in doctrine cannot bee preserued, but in the Casket of a good conscience, and that men through couetousnesse, chasing away a good conscience made shipwracke of the sincrere faith and doctrine of the sonne of God. And it is a common thing to punish one sinne by another, the blindnesse of the mind with inordinate affections; of the other side, inordinate affections with a blindnesse of minde. The practise hereof in the Pope hath already in part, and after shall more appeare. And the examples of the Iewish rulers laid hold upon, to proue the uprightnesse of Rome in doctrine, is directly against them? for it is euident that the chiefest of them all, which was the high Priest, fell shamefully in the matter of doctrine, and the lawfull seruice of God. *Urias* the high Priest, casting aside the lawfull Altar of the Lord, tooke in stead thereof an Altar made unto the patern of an Idolatrous altar of Damascus. The chiefe Priest under whom our Sauiour Christ suffered, meeting with other his complices in a Church councell, wherein they would inquire of our Sauiour Christ and his doctrine, gaue sentence of condemnation against him. To what end al-

Psal. 78.68 & 87. 2. Psal. 95. 17 & 132. 8. 14. Psal. 26. 8. Psal. 2. 6. Ps. 68. 16, 17. Esay 2.

Gen. 49. 10

1. Tim. 1.

Rom. 1.

2. Thess. 2.

2. Reg. 16. Mat. 26. 57 67.

so should our Sauiour Christ bid his Disciples beware of the leauen of the Pharisees and Sadducees: a part whereof stood in false doctrine. If they had not erred (much lesse if they could not erre) in doctrine. And euen against the same whom hee willeth heere to bee heard, hee obiecteth diuers grosse errours that they published. beside diuers other wherewith hee had charged them in the first chapter, So that our Sauiour Christ should haue made a very sory prouision for the safety of his people against errours: If hee had (as the Iesuites pretend) commanded to heare them absolutely and without exception. Whereupon it is euident that our Sauiours meaning is that so farre as their doctrine had testimony of the Law, it should be willingly followed. *Augustine* helpeth you not, for the Churches in Africa being out of credit with the Donatists, what Church in the world could he so fitly alledge as the Church of Rome, which was the next neighbour unto the African Churches. But what saith hee of it? *That in that succession of Bishops there was neuer a Donatist.* A great matter; as if he might not haue said the same of the Church of Antioch, Alexandria, and Constantinople. If the Donatists could as well haue knowne their doings as Romes, considering that one of the letters of those heretickes, was in Affrick about the age wherein *Augustine* liued, and said this of Rome. And what maruell is it if a man, whose wickednesse goeth no further then to the corruption of manners, sitting in that seat, hurt none, which follow not his wicked steps: which is that which *Augustine* saith, is the prerogatiue of Rome, which is common vnto the Bishops seat of *Eugubium*, that the wickednesse of the Bishop cannot hurt them which suffer not themselues to be defiled with the pitch of his euill conditions. The Iesuits should haue shewed that *Augustin* holdeth, that no Bishop sitting at Rome can erre in doctrine, or in the gouernment of the Church, which had been contrary to *Augustines* owne iudgement in the Affrican Councell, where the Bishop of Rome is condemned as an vsurper vpon the right of other Churches. The Iesuites also should haue shewed that *Augustine* meaneth to appropriate this place of hearing the euill Bishops vnto the Bishop of Rome onely, which is cleane contrary to the words and meaning of *Augustine*, who vnderstandeth it, yea and expresseth it as well of all other Bishops of scandalous life, as of him, although he gaue the example of him for the causes aforesaid: who also in the other place by you alledged, mentioneth other Bishops as well as the Bishop of Rome. And that *Augustines* meaning was not in the second allegation, to tie the truth to any locall chaire: it appeareth in another place, where speaking of those words of Christ, he saith, *That sitting in Moses chaire they teach the law, but if they teach any thing of their owne, then they may not be heard nor followed.* Yea and the Donatists in this second testimony alledged by the Iesuits, notwithstanding their hatred to the African Churches, call the Bishops thereof Pharisees sitting in *Moses* chaire: acknowledging thereby that the seate of *Moses* was as well in Affrick as in Rome. And *Augustine* laying hold of their words, as vpon the hornes wherewith they would haue goared the godly Bishops of Affricke, turneth them against the Donatists, for that they forsook the chaire of Christ in Affricke, for the supposed disorders in the African Bishops whom they accounted for Pharisees. And in the same Epistle which they haue alledged, he sheweth the insufficiency of that triall of truth whose credit is fetched from the authority of any place. For hauing magnified the succession of *Peter*, he concludeth after this sort. *Although* (saith he) *wee doe not so much presume of these proofes, as of the holy Scriptures*: as it hath been before alledged: whereby hee granteth, that the stay that is fetched from the place, hath no ground of the Scriptures: but onely serueth to induce him that is already perswaded of the truth of the doctrine maintained in that place. Beside that, whereas the Iesuites would draw the title of the Apostolicke Church vnto the Church of Rome, it is a shamefull inclosure of the common of the Church. For seeing the Churches are all builded vpon the foundation of the Apostles: and seeing they all hold their faith and doctrine: it is euident, that they all are to be entered in the records and roules of Apostolicall Churches. Whereupon *Tertullian* pronounceth that those Churches which hold the doctrine which the originall and mother Churches receiued of the Apostles, the Apostles of Christ, Christ of his Father: are as well to be holden Apostolicke, as the mother and originall Churches themselues. For although they were neither gathered by either Apostles, or Apostolical men, yet for the blood and consanguinity of doctrine, they are no lesse to be accounted Apostolicall then the other. Others speaking somewhat otherwise, notwithstanding stretch forth this honorable title of Apostolicall Church, to sundry Churches beside Rome. Wherefore if Rome were in the traine of Gods daughters: yet can shee haue but a fisters part in this inheritable title of Apostolike Churches.

Math. 16.

Contrà lit. Petil. lib. 2 cap. 51.

Tract. in Ioh. 276.

Aug. Epist. 165.

Lib. de præs. cap. 32.

Sozom. lib. 2 cap. 17. Theod. lib. 1. cap. 7.

RHEM. 2. [6. *Loue the first places.*] He condemneth not due places of Superiority, giuen or taken of men, according to their degrees, but ambitious seeking for the same, and their proud heart and wicked intention, which hee saw within them, and therefore might boldly reprehend them.

CARTVV. 2. [v. 6. S.]

RHEM. 3 [8. *One is your Master.*] In the Catholike Church there is one Master, Christ our Lord, and vnder him one vicar, with whom all Catholike Doctors and teachers are one, because they teach all one thing. But in Arch-heretikes it is not so, where euery one of them is a diuers Master, and teacheth contrary to the other, and will be called Rabbi and Master euery one of their owne Disciples: *Arius*, a Rabbi among the Arians, *Luther* among the Lutherans, and among the Caluinists, *Calvin*

Many masters are many Arch heretickes.

CARTVV. 3. [8. *One is your Master.*] That in the Church there is one onely master, Christ our Lord, we acknowledge to be his sentence: but that he hath also vpon the earth one vicar, the Pope of Rome, is of the Iesuites farcing in, not onely without all warrant of the word, or otherwise, but euen directly against our Sauiours words here, who proueth his onely Mastership amongst the teachers of the Church by their brotherhood and equality amongst themselues: which could not haue stood if the residue of the Apostles had had *Peter* for their vndermaster.

master. And if our Sauiour Christ asketh who supplieth his place vpon earth: his answer is well knowne, that he would send his holy Spirit, which should supply unto them whatsoeuer disaduantage they should feele by his departure from them. In which respect *Tertullian* calleth the Holy Ghost the *Vicar of Christ vpon earth*. Now where you charge us as mastered of *Luther* and *Caluin*, euen to the calling of our selues after their names, it cannot come but from a face of flint, both to forget your selues in the thing wherein you are so notoriously marked, and to remember vs, which cannot be stained therewith. For you haue first your Pope for such a Rabbi vpon earth, that although he dispense against the law of Nature, although against the rules of the Apostles; yet the eare of your obedience is so nailed to his Schoole doore, that yee bee much liker to his drudges and slaues, then vnto his schollers. Where also the ancient Fathers haue any thing for your purpose, there without all resistance, without all examination of their iudgements by the rule of the word, you are led prisoners to beleeue whatsoeuer they shall say. And could you forget your *Magistri nostri of Sorbona*, how Magistrally they teach, and how seruile they are, (or at least haue been) beleeued: whereas the world witnesseth with vs, that wee take neither *Wicliffe*, *Luther*, nor *Caluin* for Masters of religion; but onely as the Lords seruants, by whom we haue beleeued, whom also we receiue no further then they can approue out of the word, the doctrine they teach to be of God. Neither thinke we it a lawfull thing, to draw the name of our profession of religion from any man, as to be called, *Lutherans*, *Caluinists*, *Zuinglans*, wherein your Synagogue is notably infamous, as that which is rent into the profession of the *Basilans*, *Ambrosians*, *Augustinians*, *Bernardines*, *Benedictines*, *Dominicans*, *Iacobins*, *Carthusians*, with a number moe, who haue chosen to take the names of their profession from men rather then from Christ, and from the Disciple rather then from the Master himselfe: and here the Papists charge vs with the inuention of these names which their owne malice against the Gospell hath deuised.

Ioh. 14.

15. q. 6. Author. in glossa. Dist. 82. presbiter.

Doctors, Masters, and spiritual fathers. 1. Tim. 2. 2. Tim. 1. * Ephes. 4. 1. Cor. 4. 15

RHEM. 4. [10 *Maisters.*] *Wickliffe*, and the like hertickes of this time, do heereupon condemne degrees of Schooles and titles of Doctors and Maisters: where they might as well reproue S. *Paul* for calling himselfe *Doctor and Maister of the Gentiles*: And for saying, * that there should bee alwaies *Doctors* in the Church, and whereas they bring the other words following, against Religious men who are called Fathers: as well might they by this place take away the name of carnall Fathers, and blame S. *Paul* for calling himselfe the onely spirituall father of the *Corinthians*: but indeed nothing is heere forbidden, but the contentions, diuisions and partiality of such as make themselues Ring leaders of Schismes and Sectes, as *Donatus*, *Arrius*, *Luther*, *Caluin*.

CARTVV. 4. [10 *Maisters.*] The Iesuites thinke it good pollicy, to sow their slanders thicke, in hope that some of them will take: And therefore they feare not to giue out this, which the common practise of the reformed Churches doth manifestly confute, where are both Maisters of Art, and Doctors of Law and Physick, yea of Diuinity also: albeit they bee not with so full consent of all the godly. For there bee certaine who think that there ought to be a greater restraint in matters which concerne the Church, then in those which are Ciuill. Considering therefore that the Doctorship in the Church is of Christs own institution they esteeme that for the cheise, for the ordination, for the execution, for the honour thereof: it should be directed by the Lawes which our Sauiour Christ hath left in that behalfe. Heereupon they thinke it not so meete, that hee which is by office a Pastour, should seek to haue the name of a Doctor; nor that hee which already, according to the Apostles rule, hath obtained the office of a Doctor, should seeke for the name of his Office from some other fountaine: As if the institution of Christ which giueth the office, gaue not also the name withall: especially seeing it is an acknowledgement of the authoritie of our Sauiour Christ in his Church, that euery office bee knowen by the same name that hee hath giuen it, and that there bee strength enough in the institution of Christ, which conferreth the office to conferre the name also. But to proceed further with you in the same sense wherein our Sauiour Christ forbiddeth this Rabbinisme in his Church, hee forbiddeth likewise this kinde of fatherhood, which was nothing else but Maister-like authority, whereby the Teachers require and the Schollers giue faith to that which is spoken, without inquiring into the grounds of their commandements whether they bee of God or no. And from this sacriledge cannot the Iesuites deliuer themselues, wihch sweare unto their Fathers absolute obedience in what thing soeuer they shall bee commanded by him, leauing themselues no more liberty to debate of the lawfulnesse or expedience of their Fathers commandement, then if they were brute beastes, made to bee taken at the pleasure of the hunter.

Christ Franken. in Colleg. Iesuit.

The honor of Priest-hood.

RHEM. 5. [13 *Scribes and Pharises*] In all these reprehensions it is much to bee noted, that our Sauiour for the honour of Priest-hood neuer reprehendeth Priests by that name, Cyp. Ep. 65. Whereas our hereticks use this name of purpose in reproach and despite.

Exod. 6. Math. 23. Mal. 1.

CARTVV. 5. [13 *Scribes and Pharises.*] The name of a Scribe is honorable, both in the new and old Testament: Notwithstanding our Sauiour spareth it not; And the Prophets which spake by the Spirit of Christ reproued the Priests by the name and title of Priests. Wherefore it is euident that our Sauiour Christ reprouing them by the name of Scribes and Pharises rather then of Priests, sought in a generality of words, for the shorter speech: comprehending under the title of Scribes and Pharises the Priests, whereas the title of Priests would not haue comprehended the Scribes and Pharises, albeit the Priesthood then enduring, which now by Christs onely Priesthood enduring for euer, hath an end. There was good cause that then it should bee honorably respected, which is now worthy to bee spit at: Which Cyprian doth apparantly note, when hee saith, that *hee preserued the Priests honour unto the day of his passion*. And the holier the estate is, the lesse ought they to bee spared which abuse and profane it: And if the Iesuites read *Nonnius*, they shall finde most reproachfull names applied euen to those Priests whose office and calling was lawfull: how much more ought the Popish Priesthood be vile unto us, whose ointment stinketh when it is sweetest and most regularly made.

Heb. 8.

Nonn. in Ioh. ispeus ἀγιασεν, ispeus διαβεβλημενος, and a hundred such.

CARTVV.

RHEM. 6. [14 *Praying long prayers.*] They are not reprehended here for the things themselues, which for the most part are good, as long prayers, making Proselites, garnishing the Prophets sepulchres, &c. but for their wicked purpose and intention, as before is said of fasting, prayers, almes, *Math.* 6. *The intention.*

CARTVV. 6. [*v.* 14. *S.*]

RHEM. 7. [15 *Double more.*] They that teach that it is enough to haue onely faith, doe make such Christians, as the Iewes did Proselites, children of hell far more then before, *Aug. lib. de fid. oper. cap.* 26. *Not only faith.*

CARTVV. 7. [15 *Double more.*] When the Pharises had drawen some Gentile, unto a liking of the profession of the Iewes, what were the things trow you wherewith they cast them afterward into so deepe a condemnation? Verily in seeking, you shall finde nothing so powerfull hereunto as their false doctrine, wherewith they poisoned them: whereof the leauen of iustification by workes noted expresly by our Sauiour Christ, was the chiefe. Although therefore the Popish conuerts from Iudaisme, &c. can hardly attaine unto the height of wickednesse, which their peruerters are come unto: yet when the whole batch of the Popish Synagogue is knodden with the same sowre leauen of Iustification by workes, which they were: A man may well say that it is worse with them being graffed into the rotten stock of the Popish Synagogue, then when they grew upon the wilde Oliue of their Iudaisme, &c. And although it bee of dangerous consequence, to teach faith onely, considering that good workes are necessary to bee taught, as a way which the Lord hath prepared to walke by unto life: yet it is a mater of great safety to teach that by faith onely wee bee iustified, which to bee *Augustines* meaning, not onely the place which I alleaged before out of this booke, and other places where hee teacheth that wee are first iustified by faith, and then that good workes follow, as effects of faith, and as the fruites of a iustified man doe declare: but euen this place heere alledged, where hee saith; *It is to bee taken heed unto wee make not men secure, saying that they shall come to life euerlasting, if they bee Baptized in Christ, howsoeuer they haue lined in that faith.* *Luk.* 18. *Aug. Epist.* 120.

RHEM. 8. [19 *Sanctifieth.*] Note that donaries and giftes bestowed upon Churches and Altars, bee sanctified by dedication to God, and by touching the Altar and other holy things, as now especially the vessels of the sacrifice and Sacrament of Christs body and bloud, by touching the same, and the Altar it selfe whereupon it is consecrated. Whereof *Theophilact* writeth thus upon this place: *In the old Law Christ permitteth not the gift to bee greater then the Altar, but with us the Altar is sanctified by the gift, for the Hostes by the diuine grace are turned into our Lords body, and therefore is the Altar also sanctified by them.* *The Altar is sanctified by our Lords Body thereupon. Theophil. Math.* 23.

CARTVV. 8. [19 *That sanctifieth.*] The holy Supper of the Lord, being a Sacrament of Christ already come, as the Altar was of Christ to come, doth no doubt sanctifie the vessels, for the sanctification whereof it is ordained. But those are not the dishes, and cuppes, the table-cloathes, &c. which are upon the Table, but our bodies and soules, which are the truth and the body of those vessels which were wont to bee used in the seruice of the Altar, and of other parts of the Temple. And if there were yet an Altar, it must needs by our Sauiour Christs words sanctifie the giftes that are upon it, as in times past it did: especially considering that there is none of the ordinances under the Law which by the authority of Christ are translated unto the Gospell that haue lost any part of their former strength, which they haue rather increased. And so by the Iesuites consequence, our Sauiour Christ whom they pretend to offer upon their Altar must receiue sanctification from the Altar: where the contrary is true, that Christ being now once offered, leaueth no place for any Altar after him. As for the rest of *Theophilacts* words, although they are none such but may bee answered: yet being so late a Writer, wee haue him in no such account as to spend time in the according and tuning of him, with the ancient fathers, whom wee haue in full consent and harmony, against the late forgery of Transsubstantion. *Esay* 52. 11 2. *Cor.* 6. 17 1. *Thess.* 4. 4

RHEM. 9. [21 *By him that dwelleth therein.*] By this wee see that swearing by creatures, as by the Gospell, by Saints, is all referred to the honour of God, whose Gospell it is, whose Saints they are.

CARTVV. 9. [21 *By him that dwelleth therein.*] And withall wee may see, that as no man euer worshipped or called upon the Altar, or upon the booke of the Bible, because hee sweareth by them, euen so they shall deceiue both themselues and others to, if upon the confidence that the Saints may bee sworne by, they shall conclude that they may bee worshipped or prayed unto.

RHEM. 10. [28 *Appeare to men.*] Christ might boldly reprehend them so often, and so vehemently for hypocrisie, because hee knew their hearts and intentions: but wee that cannot see within men, may not presume to call mens externall good doings, hypocrisie; but iudge of men as wee see and know.

CARTVV. 10. [28 *Appeare to men.*] Christ able to reproue them of their bare thoughts, heere notwithstanding doth it of their open workes, which might appeare to those of good iudgement: For euen in the building of the Sepulchres of the Prophets there was a grosse and palpable hypocrisie, in that our Sauiour Christ, the end of all the Prophets, they dispised: and persecuted their doctrine, whose dead corpse they would seeme to beare honour unto. So the Papists pretending to worship *Paul, &c.* persecute his doctrine in those that professe it.

RHEM. [29 *Garnish.*] Christ blameth not the Iewes for adorning the Sepulchres of the Prophets, but enwyteth them of their malice towards him, and of that which by his Diuine knowledge hee fore-saw, that they would accomplish the wickednesse of their fathers in shedding his bloud; as their fathers did the bloud of the Prophets. *Hilar.*

CARTVV. [*V.* 29 *S.*]

CHAP. XXIIII.

To his Diſciples (by occaſion of Hieruſalem and the Temples deſtruction) he foretelleth, 4 what things ſhall be before the conſummation of the world, as ſpecially, 14 the Churches full preaching vnto all nations: 15 then, what ſhall be in the very conſummation, to wit, Antichriſt with his pa ſing great perſecution and ſeduction, but for a ſhort time: 29 then incontinent, the Day of iudgement to our great comfort in thoſe miſeries vnder Antichriſt. 35 As for the moment, to vs it perteineth not to know it, 37 but rather euery man to watch that we be not vnprouided when he commeth to each one particularly by death.

Holy weeke.

AND IESVS being gone out of the temple, went. And his Diſciples came to ſhew him the buildings of the Temple.

Mark.13.1. Luke.21.5.

2 And he anſwering ſaid to them, Doe you ſee all theſe things? Amen I ſay to you there ſhall not be left heere a ſtone vpon a ſtone that ſhall not be deſtroyed.

The Goſpel for a votiue Maſſe in the time of warre, and for many Martyrs.

3 And when he was ſitting vpon Mount-oliuet, the Diſciples came to him ſecretly, ſaying: Tell vs when ſhall theſe things be? and what ſhall be | the ſigne of thy comming, and of the conſummation of the world?

4 And IESVS anſwering, ſaid to them, Beware that no man | ſeduce you:

Tueſday night.

5 For many ſhall come in my name ſaying, I am Chriſt: and they ſhall ſeduce many.

6 For you ſhall heare of warres, and bruits of warres, See that ye be not troubled for theſe things muſt be done: but the end is not yet.

7 For nation ſhall riſe againſt nation, and kingdome againſt kingdome: & there ſhall be peſtilences, & famines, and earthquakes in places.

8 And all theſe things are the beginnings of ſorowes. ☞

Mat.10.17

9 Then * ſhall they deliuer you into tribulation, and ſhall kill you, and you ſhall be odious to all nations for my name ſake.

10 And then many ſhall be ſcandalized, and thy ſhall deliuer vp one another: and thy ſhall hate one another.

‡ There were in the people falſe prophets, as among you alſo ſhall bee, lying Miniſters, which ſhall bring in ſects of perdition. 2. Pet. 2.

11 And many ‡falſe-prophets, ſhall riſe and ſhall ſeduce many.

12 And beeauſe | iniquitie ſhall abound the charitie of many ſhall waxe colde.

13 But he that ſhall perſeuere to the end he ſhall be ſaued.

The Goſpell vpon the laſt Sunday after Pentecoſt.

14 And this Goſpell of the kingdome | ſhall be preached in the whole world, for a teſtimonie to all nations, and then ſhall come the conſummation.

Dan.9.27.

15 Therefore when you ſhall ſee | *the abomination of deſolation*, which was ſpoken of by Daniel the Prophet, ſtanding in the holy place | he that readeth, let him vnderſtand.)

16 Then they that are in Iewrie, let them flee to the mountaines.

17 And he that is on the houſe-top, let him not come down to take any thing out of his houſe.

18 And he that is in the field, let him not go backe to take his coate.

19 And wo to them that are with child: and that giue ſucke in thoſe dayes.

20 But pray that your flight be not in the VVinter or on the Sabboth.

21 For there ſhall be then great tribulation, ſuch as hath not been from the beginning of the world vntill now, neither ſhall be.

22 And vnleſſe thoſe dayes had beene ſhortned, no fleſh ſhould be ſaued: but for the elect the dayes | ſhall be ſhortened.

23 Then if any man ſhall ſay vnto you, lo | here is Chriſt, or there: do not beleeue him.

24 For there ſhall riſe falſe-Chriſtes & falſe-Prophets, & ſhall ſhew | great ſignes and woonders, ſo that the elect alſo (if it be poſſible) may be induced into errour.

25 Loe I haue foretold you.

26 If therefore they ſhall ſay vnto you Behold he is in the deſert, go ye not out behold | In the cloſets, beleeue it not.

27 For as lightening commeth out of the Eaſt, and appeareth euen into the VVeſt ſo ſhall alſo the aduent of the ſon of man be.

28 VVhereſoeuer the body is thither ſhall the eagels alſo be gathered together.

Ezek.32.7 Ioel.3.15. Dan.7.15.

29 And | immediately after the tribulation of thoſe dayes the *ſun ſhal be darned, and the moone ſhall not giue her light and the ſtars ſhal fall from heauen, and the powers of heauen ſhall be mooued.

30 And then ſhall appeare ‡ the ſigne of the Son of man in heauen: and then ſhal all tribes of the earth bewaile: and they ſhall ſee the Sonne of man comming in the clouds of heauen with much power and maieſtie.

31 And he ſhall ſend his Angels with a trumpet, and a great voice: and they ſhall gather together his elect from the foure winds, from the furtheſt parts of heauen euen to the ends thereof.

32 And of the figtree learne a parable: when now the bough thereof is tender, & the leaues come foorth, you know that Summer is nigh.

33 So you alſo, when you ſhall ſee theſe things, know yee that it is nigh euen at the doores,

34 Amen I ſay to you, that this generation ſhal not paſſe, till all theſe things be done.

35 Heauen and earth ſhall paſſe, but my words ſhall not paſſe, ☞

36 But of that day and houre no body knoweth, neither the Angels of heauen, but the Father alone.

37 And

Gen. 7. 5.

37 And as * in the dayes of Noe, ſo ſhall alſo the comming of the Sonne of man be.

38 For as they were in the dayes before the floud, eating and drinking, maryng and giuing to mariage, euen vnto that day in which Noe entred into the arke,

39 And knew not till the floud came, and tooke them all: ſo alſo ſhall the comming of the Sonne of man be.

40 Then two ſhalbe in the field: one ſhall be taken, and one ſhall be left.

41 Two women grinding in the mill: one ſhall be taken, and one ſhall be left:

42 VVatch therefore becauſe you knowe not what houre your Lord will come.

1. Theſſ. 5. 2 The Goſpell for a Confeſſour that is a Biſhop. And for S. Clement Martyr Nouemb. 23.

43 But this know ye, that * if the good man of the houſe did know what houre the theefe would come, he would ſurely watch & would not ſuffer his houſe to be broke vp.

44 Therefore be you alſo ready, becauſe at what houre you know not, the Sonne of man will come.

45 VVho, thinkeſt thou, is a faithfull and wiſe ſeruant, whom his lord hath appointed ouer his family, to giue them meat in ſeaſon?

46 Bleſſed is that ſeruant, whom when his Lord commeth, hee ſhall finde ſo doing.

47 Amen I ſay to you, that ouer all his goods ſhall he appoint him.

48 But if that naughty ſeruant ſhall ſay in his heart, My Lord is long a comming:

49 And ſhall begin to ſtrike his fellow-ſeruants, and eateth, & drinketh with drunkards.

50 The Lord of that ſeruant ſhall come in a day that he hopeth not, and an houre that he knoweth not.

51 And ſhall diuide him, and appoint his portion with the hypocrites: there ſhal be weeping and gnaſhing of teeth.

MARGINALL NOTES.

RHEM. 1. [23. *Here is Chriſt*] Whoſoeuer draweth Chriſt or his Church from the communion and fellowſhip of all nations Chriſtened, to one corner, towne or Country, beleeue him not. *Aug. de vnit. Ec. c. 3.*

CARTVV. 1. [23. *Here is Chriſt.*] Wherefore the Papiſts drawing Chriſt and his Church from the communion and fellowſhip of all nations, to one corner and Citty of Rome, are not to be beleeued.

RHEM. 2. [30. *The ſigne of*] The ſigne of the ſonne of man is the holy Croſſe, which then ſhall appeare to the Iewes to their confuſion, *Chryſ. in Mat. hom. 77.* It ſhall be no leſſe confuſion to heretikes that cannot abide the ſigne thereof.

CARTVV. 2. [30. *Then ſhall appeare the ſigne of the Sonne of Man.*] It is a manner of ſpeech borrowed from the warres: for our Sauiour by euident tokens of his glorious appearing, as by the diſplaying of a banner, will gather his Saints together from all the corners of the earth. It is therefore groundleſſe to affirme, that the ſigne of the Sonne of Man is the Croſſe, there being no aſſiſtance of other places in the Scripture, whereby this is proued. And for ſo much as all markes of the ignominy of Chriſt ſhall then be aboliſhed, there is no likelihood of the appearance of the Croſſe, which ſhould refreſh the infamie that is done away. But it is no maruell though the Papiſts, which take pleaſure in priſoning him (as they imagine) in a penny pix, in hanging him in a halfe peny cord, in renting and tearing his fleſh with their teeth, in imbruing themſelues with his blood: and finally, craſhing his bones aſunder, do take pleaſure to behold the Croſſe, which was the inſtrument of the moſt cruell and horrible death of the Sonne of God; for euen thus it hath pleaſed the Lord to bewray their hypocriſie, whereby pretending loue they are notwithſtanding his deadly haters. The Lord ordained in the Law the Beaſt which ſhould be the inſtrument to ſhed the bloud of an innocent man, in token of deteſtation, ſhould forthwith be killed, and the fleſh (howſoeuer otherwiſe apt to be eaten) ſhould not be taſted of. For as a naturall and kinde father cannot behold with patient eyes ſo much as the knife that took away life from his ſonne; euen ſo the Lord, to declare his loue towards the ſonnes of *Adam*, would that euen the faultleſſe creatures ſhould after a ſort be deteſtable, which ſhould be imployed in the ſpilling of innocent blood. The Papiſts therefore which make ſo much of the wooden croſſe, which was the knife wherewith the Iewes tooke away life from him that is the Lord of life; do manifeſtly bewray how vnnaturally they are affected towards him, and that if they had the ſame power ouer him that in time paſt was giuen vnto the Iewes and Romans, it ſhould not be long before he ſhould taſte of the ſame entertainment that they gaue him. The elder Churches that followed the times of the Apoſtles, haue ſome defence for their vſe of the Croſſe, and eſtimation they had it in, liuing amongſt the heathen men, which caſt them in the teeth that they beleeued on a man that was nailed on the croſſe, they thought that it ſhould be a fit meanes to avow their faith in Chriſt crucified, if they carried that about with them, as a badge of their profeſſion. But as for the Papiſts which liue amongſt them, which place their life & glory in the death and ignominie of the ſonne of God, they are vtterly naked of all ſuch defence. And hauing no ſuch cauſe as the elder Churches had to aduance the credit of the Croſſe, yet do they dote after it more by the hundreth part, then they did: for albeit in proceſſe of time they fell into ſome ſuperſtitious vſe of it, as it commeth to paſſe when things are enterpriſed by tradition; without warrant of the word; yet they condemned the worſhipping of it as a *heatheniſh errour, and a vanity of vngodly men.*

Tertul. de Coro. Milit. Ambroſ. de obitu. Theodoſij.

ANNOTATIONS. CHAP. XXIIII.

RHEM. 3. [2. *Not left.*] This was fulfilled forty yeeres after Chriſtes Aſcenſion

The Church can neuer faile. Math. 16.

by Vespasian the Emperour and his sonne Titus. *Euseb. li.3.c.6. & seq.ex. Ioseph.* Vpon which words, *There shal not be left &c.* Which threaten the destruction of the Iewes temple: and those words, *Vpon this Rocke I build my Church*: Which promise the building of the Catholike Church of all nations: S. *Chrysostome* making a long comparison of these two prophesies of Christ, saith thus: Thou see'st in both, his great vnspeakeable power, in that that he increased and built vp them that worshipped him, and those that stumbled at him, he abased, destroyed, and plucked them vp by the root. Doest thou see how whatsoeuer hee hath built, no man shall destroy, and whatsoeuer he hath destroyed, no man shall build: Hee builded the Church, and no man shall be able to destroy it: he destroyed the Temple, and no man is able to build it, and that in so long time, For they haue endeuoured both to destroy that, and could not: and they haue attempted to build vp this: and they could not doe that neither, &c,

Li.adu.Gentes quod Christus sit Deus, prope finem.

CARTVV.3. [2. *Not left.*] If your *Hippolytus* be of credit, Ierusalem, which our Sauiour Christ destroyed, shall be built vp, and consequently the Church which our Sauiour Christ hath built, shall be destroyed.

RHEM.4. [3. *The signe.*] Our Master knowing that it was not profitable nor seemely for them to know these secrets, gaue them by way of prophesie, warning of diuers miseries, signes, and tokens, that should fall, some further off, and some neerer the latter day: by which the faithfull might alwayes prepare themselues, but neuer be certaine of the houre, day moneth, nor yeere, when it should fall. *Aug. Ep.80.*

Heretickes seduce vnder faire titles.

RHEM. [4. *Seduce.*] The first and principall warning, needfull for the faithfull from Christes Ascension to the very end of the world, is, that they be not deceiued by heretikes, which vnder the titles of true teachers and the name of Christ and his Gospell, will seduce many.

CARTVV. 4. [v. 3. 4. S.]

RHEM 5. [5. *I am Christ.*] Not onely such as haue named themselues Christ, as *Simon, Menander*, and such like: but all arch-heretickes be Christs to their followers, *Luther* to the Lutherans, *Caluin* to the Caluinists: because they beleeeue them, rather then Christ speaking to his Church.

Bonauent.

CARTVV.5. [5. *I am Christ*] We beleeue Christ speaking in his Scriptures, and his Church we beleeue so farre as she speaketh by their warrant. And whosoeuer speaketh without them (although an Angell from heauen) we would hold accursed. There is therefore small shew of truth in this accusation, that *we take vpon vs to be Christs, because wee beleeue our selues rather then him.* But you are more blasphemous then either *Magus* or *Menander*: for you glory your selues to be in effect better then our Sauiour Christ, whom you say you are the creator of: euery Popish Priest being the creator of his Creator.

RHEM.6. [12. *Iniquity abound.*] When heresie and false teachers reigne in the world, namely toward the latter day, wicked life aboundeth and charity decayeth,

The Gospel now preached to Infidels.

CARTVV.6 [v. 12. S.]

RHEM.7. [14 *Shall be preached*] The Gospell hath been preached of late yeers, and now is, by holy religious men of diuers Orders, in sundry great countreys which neuer heard the Gospell before, as it is thought

CARTVV.7. [14 *Shall be preached.*] Although the Disciples, verse 15. esteemed that they asked but one question, supposing that the end of the Temple should haue beene with the end of the world: yet the questions were diuers and seuerall. And therefore our Sauiour Christ answereth them seuerally and apart, And to the first question, wherein they asked when the Temple should be destroyed amongst other points: he answereth, the Gospel of the kingdom must first be preached through the world, or euer the consummation of the temple could be; which the Apostle declareth to haue been fulfilled by his and his fellow Apostles ministery, This was necessary to to be done, to the end that the prophesies might be verified, which foretold, that out of Ierusalem, and out of Sion should sound forth the doctrine and Law of God into all places. Whereupon it followeth, that there is no warrant in this place, that there shall be a generall preaching of the Gospell throughout the whole world before the second comming of our Sauiour. Wherefore it is false that there are Countries which neuer heard of the Gospell before they receiued it by men of the Iesuiticall disorder: who (poore cattell) are as fit to preach the Gospell as an Oxe to flye.

Rom.10.18 Esay 2. Mich. 4.

The abhomination of desolation. The abolishing of the holy Sacrifice of the Masse by Antichrist and his Ministers.

RHEM.8. [15. *Abomination of desolation.*] This abomination of desolation foretolde, was first partly fulfilled in diuers prophanations of the Temple of Hierusalem when the sacrifice and seruice of God was taken away, but specially it shall be fulfilled by Antichrist and his precursors, when they shall abolish the holy Masse, which is the sacrifice of Christs body and bloud, and the onely souereigne worship due to God in his Church: as S. *Hippolytus* writeth in these words: The Churches shall lament with great lamentation, because there shall neither oblation be made, nor incense, nor worship gratefull to God. But the sacred houses of Churches shalbe like to cottages, and the precious body and bloud of Christ shall not be extant (openly in Churches) in those dayes, the Liturgie (or Masse) shall be extinguished, the Psalmodie shall cease, the reciting of the Scriptures shall not be heard. *Hippol. de Antichristo.* By which it is plain that the heretickes of these dayes be the speciall fore runners of Antichrist.

Articl. 1. diuis. 5.

CARTVV. 8. [15. *Abhomination of Desolation.*] To proue that the abhomination which *Daniel* spake of, is accomplished in them, that shall take away the Popish Masse, here is brought in *Hippolytus*, a worthy couer for such a cup, a booke neuer heard of in the world, vntill about 47. or 48 yeares agoe, in speech a babe, in knowledge a very ideot, of whose absurdities and heresies let the reader looke further in the answer of the Bishop of *Sarisbury* against *Harding*. And withall let him consider in what a forlorne case the Pope of Rome is: which against Antichristian colours cleauing so fast vnto him, can get no stronger water, nor no better Niter to

wash

waſh them off then this is: which is rather as oyle to make them ſtick faſter on. For the diſcouering and vncaſing of Antichriſt we ſhall haue a better place: for in this place, as the Prophet, ſo our Sauiour Chriſt looked to nothing leſſe then vnto Antichriſt. But by *the Abhomination of Deſolation*, or by the deſolation which ſhall be executed by abhominable men: the Prophet meaneth, and after him our Sauiour Chriſt, the deſtruction of Ieruſalem. For the Prophet hauing ſhewed that by the onely oblation of the Sonne of God, the Iewiſh Sacrifices vnder the Law ſhould haue an end: doth for a token of the accompliſhment thereof, forthwith forerell the vtter deſtruction of Ieruſalem, and of the Temple, neuer to bee re edified againe: where the Sacrifices of the Law can onely (in the iudgement of the Iewes themſelues) be offered. And that this is the meaning of the place, it is euident both in the next verſe, which ſpecifieth the flight of the Iewes upon this occaſion: and out of *Luke*, who for theſe words of *Matthew*, and *Marke*, *When you ſhall ſee the abhomnation of deſolation*, hath theſe as words of the ſame weight and value: *When you ſhall ſee Ieruſalem beſieged of an Army*. This interpretation is confirmed by *Auguſtine*. Epiſt. 80. ad Eſychium.

RHEM. 9. [22. *Shall be ſhortned.*] The reigne of Antichriſt ſhall be ſhort, that is, three yeeres and a halfe. *Dan. 7. Apo. 11.* Therefore the heretickes are blaſphemous and ridiculous, that ſay, Chriſt Vicar is Antichriſt, who hath ſitten theſe 1500. yeeres. Antichriſt.

CARTVV. 9. [22 *Shall bee ſhortned.*) Yet is continued the ſpeech of the deſtruction of Ieruſalem, which although it were of all former deſtructions the moſt horrible, yet the Lord for the elects ſake amongſt the Iewes in theſe parts (that otherwaies ſhould haue beene conſumed) promiſeth to abridge the daies of the ſiege, and other calmities of the warre. Where in the latter day *Peter* teacheth that the Lord delayeth, and after a ſort protracteth his comming, that none of the elect ſhould periſh, but that all might be gathered whom the Lord hath written up to life. But touching the continuance of Antichriſt, as of the reſt of his whole eſtate, wee ſhall haue better opportunity to ſpeake of upon the 2. *Theſſalonians* 2. Here onely I would know of the Ieſuites how this three yeares reigne and a halfe may ſtand with the teſtimonie of this *Hippolitus*: who telleth that in his time Ieruſalem ſhall be builded vp againe of the Iewes. Doth hee thinke that that Citty is like to a *Muſſitum* that riſeth vp in ſo ſhort a ſpace. *Salomon* with all his wiſedom, wealth, and authority, wherein he paſſed all thoſe that went before him, or ſhould come after him with his beſt and moſt poſſible ſpeed, could not in leſſe then ſeuen yeares build vp the Temple onely, and that in the deepeſt peace that euer any Prince enioyed. And do they thinke that their clouted and forged Antichriſt whom they would ſo faine ſet up, to turne away mens eyes from the true Antichriſt, which is of Rome, ſhall be able to rebuild the whole Citty of Ieruſalem in three yeares, hauing neither the wiſedom, nor the meanes, nor the peace which *Salomon* had. To paſſe by the apparant conuerſion of the Iewes, which ſhall be before the *end of the world*, briefly noted in this chapter by our Sauiour Chriſt, and ſet out more at large by *Paul Rom. 11.* where it is plaine, that the Iewes at that time ſhall be farre from the deſire of reuiuing their ſacrifices. Thus it is euident, that the Ieſuites need ſolder to make their fables to cleaue together. For as for the ſeuenth of *Daniel*, there is neither made mention of three yeares and a halfe, but onely three yeares and a peece of a yeare: which peece the euent of the Story ſheweth to haue been about ten dayes, and whatſoeuer is there ſpoken, it had the full and perfect accompliſhment in *Antiochus*, the Syrian perſecutor of the Church. Which perſecution is manifeſtly alſo appropriated vnto the Church of God vnder the Law, and before the comming of our Sauiour Chriſt. As for that of the Apocalipſe it commeth to bee conſidered in the proper place. 1. Reg. 7.

RHEM. 10 [24. *Great ſignes*) Theſe ſignes and miracles ſhal be to the outward appearance onely, for S. *Paul* calleth them *lying ſignes, to ſeduce them onely that ſhall periſh. Whereby we ſee that if heretickes could worke fained and forged miracles yet wee ought not to beleeue them, much leſſe when thy cannot ſo much as ſeeme to do any. 2. Theſſ. 2.

CARTVV. 10 [24 *Great ſignes.*] Although wee bee little beholden to the Ieſuites, yet are wee much beholden to their brutiſh ignorance, whereby they oftentimes free us when they go about to charge us: For this is now the ſecond or third time, that they affirme of us, that we cannot ſo much as ſeeme to do any miracle, whereby they beare us witneſſe, that wee haue no part in the Anti-chriſtian doctrine: For if we were the Miniſters of Antichriſt to teach his doctrine, wee ſhould by the Apoſtles ſaying, bee his Miniſters to confirme the ſame with ſignes and wonders. If wee had their wordes, wee ſhould haue their ſeales. Now wee haue not their ſeales (as the Ieſuites teſtifie with us) nor once moue finger towards them, or put any endeuour unto them (as the whole world witneſſeth for us:) it followeth then that wee haue none of his doctrine. Of the contrary part, if wee were not able to proue, that they haue the Antichriſtian doctrine, as the Apoſtle do expreſly and euidently declare. Yet becauſe they haue the lying ſignes and ſeales of Antichriſtian doctrine, the waxe of theſe ſeales will cleaue ſo hard to their fingars, that by it, it would bee eaſie to finde the doctrine in their boſome. And when we call them lying ſignes, our meaning is (euen as the Apoſtle interpreteth himſelfe) that they are lying in reſpect that by them men are drawen to beleeue lies. For although the Popiſh miracles are almoſt all ſuch as were wrought by ſleight and leger de main, there ſtanding ſome verſet behind, when the image either ſwet or nodded before: yet hath it beene ſhewed, that the Lord (to reuenge the contempt of the Goſpell, by an effectuall illuſion) giueth power as to Sathan himſelfe ſo to his miniſters, to do things aboue the courſe of nature. And this is euident of this place, both by the greatneſſe of the ſignes which is aſcribed unto them, and by the mighty effect and operation they haue, which no wiſedom, learning, ſharpneſſe of wit, or other ſufficiency, but onely the election of God (which is as it were an unmoueable rocke) is able to withſtand. And *Iohn* ſpecifieth particularly that the falſe Prophet ſhall after the example of *Elias* bring down fire from heauen. 1. Tim. 4. 2. Pet. 2. Iude. Apoc. 13.

The ſecret conuenticles of heretickes. *Catholicke Chriſtians ſecret aſſembling in time of perſecutiõ.* * *Act.* 1. 13

RHEM. 8. (26. *In cloſets.*) Chriſt hauing made the Churches authority bright and cleere to the whole world, warneth the faithful to take heed of hereticks and ſchiſmatikes, which haue their conuenticles aſide in certaine odde places and obſcure corners, alluring curious perſons vnto them. *Aug. li. 1. q. Euang. q. 38.* For as for the comming together of Catholikes to ſerue God in ſecret places, that is a neceſſary thing in time of perſecution, and was vſed of Chriſtians for three hundred yeeres together after Chriſt, * and the Apoſtles alſo and Diſciples came ſo together in Hieruſalem for feare of the Iewes. And Catholickes doe the ſame at this day in our Countrey, not drawing religion into corners from the ſocietie of the Catholicke Church, but practiſing ſecretly the ſame faith, which in all Chriſtendom ſhineth and appeareth moſt glorioufly.

CARTVV. 8. [26 *In Cloſets.*] When mens hearts are through confuſions in the Common-wealthes moued, then deceiuers are buſied to worke their enterpriſes of leading the people into errour, For the people being affrighted, or oppreſſed, will readily giue eare to ſuch as will promiſe them liberty or ſafety againſt their feares. Our Sauiour Chriſt therefore fore-ſeeing that there would bee in that hurly burly of the ouerthrow of Iewry, certaine that would giue out themſelues to be Chriſt our Meſſias, and to that end endeuour to draw them into ſecret places or wildernesſes, fore-warneth them to take heed thereof, whereunto hee alleadgeth, that at that time of the deſtruction of Ieruſalem the Goſpell ſhould (according to his former ſaying) bee ſounded forth out of Ieruſalem into all the parts of the world, whereby foraſmuch as the extent of his ſpirituall preſence in his Church ſhould bee from one end of the earth unto the other, hee commandeth that they ſhould not hearken unto theſe ſeducers which would tell them of a Chriſt, whoſe Aſſemblies ſhould bee in Iewry alone, much leſſe in a corner or deſart of that Countrey Whereby it is euident that it is untrue which the Ieſuites affirme, that our Sauiour Chriſt had made the Churches authority ſo cleare, &c. For hee had not yet made it, but would ſo doe before the razing of Ieruſalem. And therefore in *Luke* is added in the next verſe, that it behoued our Sauiour Chriſt to ſuffer many things of the Iewes, ere that could bee brought to paſſe, Secondly, heereby wee haue warning of the Roman Antichriſt, which defineth the Church of Chriſt by the Church of Rome, and calleth men to Italy to finde Chriſt, as theſe called them into Iewry; and into a little angle of Italy, as they did to a Deſart or Cloſet of Iewry, as if hee were no where in the world to bee found but onely there: whereas the glorious comming of our Sauiour Chriſt, in the Preaching of the Goſpell, was from the Eaſt vnto the Weſt. Whereunto alſo ſerueth that the Church compared unto Eagles, is ſaid to take her flight, not unto Rome, or Alexandria, or Ieruſalem, but to what place ſoeuer ſhee underſtandeth our Sauiour Chriſt to bee preſent by the Preaching of the Goſpell: which had beene but a very ſimple watch word, if our Sauiour Chriſt could (in truth) haue ſaid, what ſtirres and controuerſies ſoeuer riſe of the way of ſaluation, let men take their flight to Rome, being aſſured that there they ſhall finde Chriſt. Laſt of all, it is to bee obſerued, that our Sauiour doth not heere deſcribe the perpetuall and conſtant eſtate of his Church; For although it is neuer brought into one corner of the world, yet is it not alwaies in that ſightly eſtate and glorious beauty, that it was in forty yeares after our Sauiour Chriſt aſcended. And although the firſt thouſand yeares after his Aſcenſion, during which time the deuill, after a ſort, was tyed up, there were retained ſome draftes of that glory wherein the Apoſtles had trimmed it by their Preaching, yet neither was the ſame without ſome apparant markes of declining, neither were the times which followed, wherein the deuill was (by the iuſt iudgement of God, for the contempt of the Goſpell) let looſe, comparable with the eſtate of the Church which it ſucceeded. For the Church of Chriſt hath her eclipſe, her full, and her wane, according to the approach of the Sonne in the beames of his Goſpell. Heereupon the Church ſeeking for our Sauiour Chriſt in the Citie, and that of the watchmen, could learne no newes of him; likewiſe that ſhee is driuen to flee into *Cant.* 1. the wilderneſſe, where who there ſeeking Chriſt is ſure to find him, conſidering that the Eagles reſorting thither, argueth euidently that the dead body is there to bee found.

Apoc. 12. RHEM. 9. [29 *Immediatly.*] If the latter day ſhall immediatly follow the perſecution of Antichriſt, which is to endure but three yeares and a halfe, as is aforeſaid: then is it meere blaſ-*Antichriſt.* phemy to ſay Gods Vicar is Antichriſt, and that (by their own limitation) theſe thouſand yeares almoſt.

CARTVV. 9. [29 *Immediatly.*] Hitherto our Saviour hath anſwered the firſt queſtion concerning the deſtruction of Ieruſalem, and of the Temple: there followeth anſwer to the other queſtion, touching the ſignes going before the end of the world, whereof this is the firſt, that the affliction of the Iewes muſt firſt bee ended, eſpecially the moſt dreadfull and horrible affliction of all others, which is their reiection from being the people of God. As ſoone there-*Luk.* 21. 24 fore as Ieruſalem, that is to ſay the Iewes, ſhall ceaſe to bee troden under the feete by the Gentiles, which then ſhall bee performed when by a fulneſſe or mighty encreaſe of the Gentiles added unto the profeſſion of the Goſpel, the Iewes liuing amongſt them, ſhall bee prouoked to a godly iealouſie of following them: So ſoone (I ſay) as this ſhall come to paſſe, then ſhall follow ſignes in the Sunne and Moone. Now this being euidently the meaning of our Sauiour Chriſt, it appeareth manifeſtly, that for any thing heere ſpoken by our Sauiour Chriſt, the Antichriſt mentioned by him, may haue continued from the deſtruction of Ieruſalem untill this time: albeit it is not this place whereby wee endite the Pope of his Anti-chriſtianity, no further then by weakning of the Church through a rent and diſtraction from the truth, hee hath certaine things in common with theſe Antichriſts, which were his fore-runners, and helped to make him way to his ſtoole of Apoſtacie.

CHAP.

CHAP. XXV.

Continuing his Sermon, he bringeth two parables, of ten Virgins, and of Talents, to ſhew how it ſhal be in Domeſday with the faithfull that prepare, and that prepare not themſelues. 31 Then alſo without parables he ſheweth that ſuch faithfull as do works of mercy, ſhall haue for them life euerlaſting: and ſuch as do not, euerlaſting damnation.

The Goſpell for holy virgins.

THEN ſhall the kingdom of heauen be like to ten ‖ virgins: which taking their ‖ lamps went foorth to meet the bridegom and the bride.

2 And fiue of them were fooliſh, and fiue wiſe.

3 But the fiue fooliſh, hauing taken their lamps, did not take ‖ oile with them:

4 But the wiſe did take oile in their veſſels with the lamps.

5 And the bridegrom tarying long, they ſlumbered all and ſlept.

6 And at midnight there was a clamour made, Behold the bridegrome commeth go ye forth to meet him.

7 Then aroſe all thoſe virgins: and they trimmed their lamps.

8 And the fooliſh ſaid to the wiſe, Giue vs of † your oile: becauſe our lamps are going out.

9 The wiſe anſwered, ſaying, Leſt peraduenture there ſuffice not for vs and you, go rather to them that ſell: and buy for your ſelues.

10 And whiles they went to buy, the bridegrome was come: and they that were ready entred with him to the mariage, and the gate was ſhut.

11 But laſt of all come alſo the other virgins, ſaying: Lord, Lord, open to vs.

12 But he anſwering ſayd, Amen I ſay to you, I know you not.

13 VVatch yee therefore, becauſe you know not the day nor the houre. ☞

Luke 19. 12 The Goſpell for a confeſſor that is a Biſhop.

14 For * euen as a man going into a ſtrange countrey, called his ſeruants, and deliuered them his goods.

15 And to one he gaue fiue talents, and to an other two, and to another one, to euery one according to his proper facultie: and immediatly he took his iourney.

16 And he that had receiued the fiue talents, went his way, and occupied with the ſame, and gained other fiue.

17 Likewiſe alſo he that had receiued the two, gained other two.

18 But he that had receiued the one, going his way digged into the earth, and hidde his Lords money.

19 But after much time the Lord of thoſe ſeruants commeth, and made a count with them.

20 And there came he that had receiued the fiue talents, and offred other fiue talents, ſaying, Lord fiue talents thou didſt deliuer me, beold ‡ I haue gained other fiue beſides.

21 His Lord ſaid vnto him: VVell fare thee good and faithfull ſeruant, becauſe thou haſt been faithfull ouer a few things, I will place thee ouer many things: enter into the ioy of thy Lord.

22 And there came alſo he that had receiued the two talents, and ſaid, Lord two talents thou didſt deliuer me: behold I haue gained other two.

23 His Lord ſaid to him, VVel fare thee good & faithfull ſeruant: becauſe thou haſt been faithful ouer a few things, I wil place thee ouer many things, enter into the ioy of thy Lord. ☞

24 And he alſo that had receiued the one talent, came foorth, and ſaid, Lord, I know that thou art a hard man, thou reapeſt where thou diddeſt not ſowe: and gathereſt where thou ſtrawedſt not:

25 And being afraid I went, and hid thy talent in the earth: behold lo here thou haſt that which thine is.

26 And his lord anſwering, ſayd to him: ‡ Naughtie and ſlothfull ſeruant thou didſt know that I reape where I ſow not, and gather where I ſtrawed not.

‡ A terrible example for all ſuch as do not employ the very leaſt gift of God to his glory.

27 Thou oughteſt therfore to haue committed my money to the bankers, and comming I might haue receued mine own ‖ with vſurie.

28 Take yee away therefore the talent from him, and giue it him that hath ten talents.

29 For to * euery one that hath ſhallbe giuen, and he ſhall abound: but from him that hath not, that alſo which ‖ he ſeemeth to haue, ſhall be taken away from him.

Math 13. 12 Luk. 8. 18.

30 And the vnprofitable ſeruant caſt yee out into the vtter darkeneſſe. There ſhall be weeping and gnaſhing of teeth.

31 And when the Sonne of man ſhall come in his maieſty, and all the Angels with him, that ſhall he ſit vpon the ſeat of his maieſtie:

The Goſpel vpon Munday the firſt week of Lent.

32 And all nations ſhall be gathered together before him, and hee ſhall ‖ ſeparate them one from an other, as the paſtour ſeparateth the ſheepe from the goats:

33 And ſhall ſet the ſheepe at his right hand, but the goats at his left.

34 Then ſhall the king ſay to them that ſhall be at his right hand, Come ye bleſſed of my Father, poſſeſſe you the kingdome ‖ prepared for you from the foundation of the world.

35 For I was an hungred, and ‖ you gaue me to eat: I was a thirſt, and you gaue me to drinke.

36 I was a ſtranger, and you took me in, naked, and you couered mee: ſicke, and you viſited me. I was in priſon, & you came to me.

37 Then ſhall the iuſt anſwer him, ſaying: Lord when did we ſee the an hungred, and fed thee: a thirſt, and gaue thee drinke?

38 And when did we ſee thee ‖ a ſtranger & took thee in? or naked, and couered thee?

39 Or

39 Or when did we ſee thee ſicke or in priſon: and came to thee?

40 And the king anſwering, ſhall ſay to them, Amen I ſay to you, as long as you did it to one of theſe my leaſt brethren, you did it to me.

41 Then he ſhall ſay to them alſo that ſhall be at his left hand, Get ye away from mee curſed into to fire euerlaſting, which was prepared for the Deuill and his angels.

42 For I was an hungred, and you gaue mee not to eat: I was a thirſt, and you gaue mee not to drinke.

43 I was a ſtranger, and you tooke mee not in: naked, and you couered mee not: ſicke, and in priſon, and you did not viſite mee.

44 Then they alſo ſhall anſwer him, ſaying, Lord, when did we ſee thee an hungred, or a thirſt, or a ſtranger, or naked or ſicke, or in priſon: and did not miniſter to thee?

45 Then he ſhall anſwer them, ſaying, Amen I ſay to you, as long as you did it not to one of theſe leſſer neither did you it to me.

46 And theſe ſhall goe into puniſhment euerlaſting: but the iuſt, into life euerlaſting.

MARGINALL NOTES.

RHEM. 1. [8. *Your Oyle.*] If wee bee not in the fauour of God, and haue not our owne merites, wee ſhall not bee holpen by others mens deſerts at the day of iudgement.

Free-will. RHEM. [20 *I haue gained.*] Free-will with Gods grace doth merit.

RHEM. [34 *Prepared for.*] This Kingdome then is prepared for thoſe onely that doe good workes? As Chriſt alſo ſignifieth elſe-where, ſaying that it is not in his power to giue it otherwiſe. See the Annot. ch. 20. 23.

CARTVV. 1. [34 *Prepared for.*] It is indeed prepared for thoſe that do good workes: but the good workes are not the cauſe of obtaining the Kingdome, which hath ſufficient teſtimony of this place. For in that, they receiue it at Gods hand, as from the hand of their father, Ioh. 1. it is euident that they haue it onely for Chriſts ſake, by whom through faith they are made his children. In that alſo they receiue it as an inheritance deſcended unto them from their father, it is plaine that they haue it not by purchaſe. Laſt of all, ſeeing it was prouided for them from αλογησια. the foundations of the world, when as yet they were not, nor had done good or euill; it is euident that the good workes that came ſo long after the purchaſe and preparation of the Kingdom, cannot bee any part of the price thereof: Vnleſſe the Ieſuites will ſay, that the Lord making a greater purchaſe then hee was able to make preſent payment for, tooke (as men ſometimes do) day of the payment thereof untill hee ſhould haue gotten in all the rents and reuenewes of mens good workes: whereof wee would bee glad to learne what is the Ieſuites Diuinity, But I cannot meruaile enough how it falleth out that they which are ſo diligent rakers of all that may ſerue their turne, to bury the remembrance of the merite of Chriſt, haue omitted the aduantage of this word (*For*) which might ſeeme to aſſigne the cauſe of our entrance into the Kingdom, to the workes which are reckoned up. Howbeit let the good Reader underſtand that theſe wordes (*For, Becauſe*, and ſuch like) bee generall notes of ſetting forth the knot and coherence of any one thing with another in what ſort ſoeuer, whether it bee knitting the cauſe with the effect, or the effect with the cauſe; whether it bee in knitting the place with the body which is in it, or the body with the place wherein it is contained; or whether it bee in inferring the time upon the thing which is done, or inferring the thing which is done upon the time wherein it was done. Whereas to proue that which is in controuerſie, the Papiſts muſt ſhew that the ſaluation and iuſtification is knit and conioyned with good workes, as the effect unto the cauſe. The cleane contrary whereof is true, conſidering that it hath beene manifeſtly ſhewed, that good workes are the effects and fruites of our Iuſtification, and therefore not the cauſes. This may the Reader underſtand by other examples. Wee ſay it is ſpring time, *For or Becauſe* the trees bud, or beginne to bloſſome. Heere all underſtand that although this word (*For* or *Becauſe*) doth conioyne the budding and bloſſoming with the ſpring time, and argueth it: yet the budding or bloſſoming is not therefore the cauſe of the ſpring time, But rather the ſpring time is the cauſe of the budding and the bloſſoming.

ANNOTATIONS CHAP. XXV.

RHEM. 2. [1 *Virgins.*] Theſe virgins fiue wiſe, and fiue fooliſh, ſignifie that in the Church militant there bee good and bad: which bad ſhall be ſhut out at the latter day, although Good workes neceſſary. they haue lamps (that is faith) as the other, becauſe their lamps are out, that is their faith is dead without charity and good workes to lighten them. *Greg. hom.* 12.

RHEM. [1 *Lamps.*] Theſe lamps lighted, bee good workes, namely of mercy, and the laudable conuerſation which ſhineth before men. *Aug. Ep.* 120. *ca.* 33.

Right intention. RHEM. [3 *Oyle.*] This oile is the right inward intention directing our workes to Gods glory, and not to the praiſe of our ſelues in the ſight of men. *Aug. Ep.* 120. *ca.* 33.

CARTVV. 2. [*v.* 1. 2. 3.] Our Sauiour expoundeth himſelfe v. 13. where by *prepared lampes*, he ſheweth to be meant watchfull mindes, alwaies lifted up in attendance for the comming of our Sauiour Chriſt. Therefore this Allegory where the ſenſe is plaine is nothing elſe then to ſeek a knot in a ruſh. And although to the cauſe in controuerſie it maketh neither hote nor cold, ſeeing the iuſtifying faith cannot bee ſeuered from the light of good workes no more then the light and heate of the Sunne from the body thereof; yet hath this allegory ſmall coherence either with it ſelfe, or with other doctrines of Popery: For it appeareth that the fooliſh virgines had oyle,

oyle, and therefore a good intent to direct their workes to Gods glory and not to their own: So that belike their good intent of seeking Gods glory found not such reward as the Papists otherwhere beare us in hand. Secondly, it appeareth that their lampes were lighted, although by long tarrying of the Bridegroom they were afterward quenched, so that they were by this meanes shut forth, not because they had no good workes, but because they had not enough: which would make foule worke in the Popes purgatory, a middle house of men, neither very bad nor very good. Thirdly, it is meruaile how amongst these fiue wise virgines, where the Popes Geldings and professed Votaries are written up, haue not so much as one good worke to spare for the other: considering that their vessels are vaunted otherwhere to bee so full, that they bee able of their superfluity and ouer-running measure to supply the want of others. Last of all it standeth not with the word of God, that these sooliſh virgins hauing gotten both oile and light, which is (as is said) both good intents and good workes, should notwithstanding bee reiected from the Kingdom of heauen.

Good and bad in the Church.

RHEM. 3. [32 *Separate.*] Loe here is the separation, for in the Church Militant they liued both together. As for hereticks they went out of the Church before, and separated themselues, and therefore are not to be separated here, as being iudged already.

1. Cor. 6. 2. Pet. 2.

CARTVV. 3. [32. *Separate.*] The Turkes, the Iewes, and Diuels themselues shall bee iudged in the last day, notwithstanding that they be separate, much more the heretickes. And beside that, it is some ignorance in the Iesuites to esteeme, that heresie separateth a man Ecclesiastically from the Church, without the censure thereof; it is yet a fouler ouer-sight, that they cannot distinguish between Ecclesiasticall separation of the Church, and the diuine separation which our Sauiour Christ shall make in the later day, when all the wicked rout both of hypocrites and heathen shall be ranged vpon the left hand of our Sauiour Christ, to receiue their iudgement accordingly. For the iudgement of the Church doth not hinder the sententiall iudgement of our Sauiour Christ, but rather draweth that after it: considering that our Sauiour Christ bindeth in heauen whatsoeuer the Church bindeth vpon the earth.

Math. 13. Act. 17. 21. Rom. 3. 6. Math. 18.

Heauen is the reward of good workes, and hel of the contrary.

RHEM. 4 [34. *Come ye.* 41. *Get ye away*] It is no incongruity that God should say, Goe into euerlasting fire, to them that by their free will haue repelled his mercy: and to the other, Come yee blessed of my father, take the kingdom prepared for them, that by their free will haue receiued faith, and confessed their sins, and done penance, *Aug lib. 2. act. cum Fel. Manich. cap. 8.*

Gen. 6. & 9 Iohn 8.

CARTVV. 4. [34. *Come ye.* 41. *Get ye away.*] The whole frame and cogitation of mens hearts is onely euill at all times: and we are all by nature, and before wee be freed by the Sonne, seruants and drudges of sinne, doing as necessarily the euill concupiscences of our flesh, as the slaue that is at the commandement of his master, serueth his pleasure. Wherefore by free will cannot here be meant free choyce of leauing good, and choosing euill, which *Augustine* doth declare to haue been onely in *Adam* before his fall. But that both the good & euill do that which they doe, not forcedly nor compelledly, but with liking and consent: and that neither the wicked are bound with such chaines of wickednesse, as the grace of God cannot loose them from, nor yet that the godly are alwayes so masterfully vpholden in the continuall practise of good workes, but that sometime they may giue a slip from the former vprightnesse; which is euident to all that vnderstand the state of the disputation between *Augustine* and the Manichies, euident also of his own words, wherein he opposeth vnto the *will of man in sinning, the compulsion or constraint of nature.* For they affirmed, that by the first creation a man hath two soules, one of the substance of God, and another of the substance of the Diuel, and that both the soules continue still in their seuerall operations of good and euill, without all possibility of alteration. For otherwise *Augustine* is most cleare in this case, *That man vsing his free will euelly, lost both himselfe and it.* And that *free wil being thralled, hath power to do nothing but to sinne.*

1. Lib. Retract. cap. 9.

Augustin. contra duas epistolas Pelag. l. 2. c. 2 Augustin. ad quod vult. dom. t. 46.

Augustin. in Enchirid. cap. 30.

RHEM. 5. [35 *You gaue me.*] Hereby we see how much almesdeedes and all works of mercy preuaile towards life euerlasting, and to blot out former sinnes, *Aug. in Psa. 49.*

CARTVV. 5. [35. *You gaue me.*] The cause why our Sauiour Christ will say in the latter day, *Enter into the kingdom, &c. for you haue giuen me to eat*, rather then to say, *for you haue beleeued in me*, is, for that it is more fitting for the nature and condition of iudgements to take the euidence whereupon the sentence shall be pronounced, from such things as are most notorious. The workes therefore, good or euill, being known both to men and Angels, whereas faith which hath her seat in the heart, is onely seene of the Lord: it is more conuenient for iustifying the truth of the iudge before all the world, that those things should be giuen in euidence which fall into the knowledge of the standers by; especially when the godly themselues shall bee admitted into part of the honour of our Sauiour Christs iudiciall sentence against the reprobate. This is yet more manifest, by the choyce of workes which our Sauiour Christ hath made: for whereas the leauen of hypocrisie sticketh easilier vnto the worship of God, then to the duties which wee owe vnto our neigbours, and that the Temple is a greater thicket to hide a thiefe in, then other places which are ordained for the mutuall offices of one man with another: our Sauiour Christ amongst good workes picked out not the noblest and worthiest, but the most notorious workes, whereas if he had meant to haue meten out the kingdom of heauen by the pole of good workes: he would rather haue said, For you haue worshipped me reuerently, called vpon me continually, kept my Sabboth religiously; then to say, For you gaue me, &c. Vnlesse peraduenture the Iesuites will say, that the Lord making his Debters an acquittance of the paiment, that they made him for his kingdom which they haue (forsooth) redeemed with their good workes, hath put in the receit of pence, concealing his receit of pounds. Whereby also it is euident how the workes of mercy, as they are tearmed, cannot preuaile to the blotting out of sinnes, no further then that they be testimonies that our sinnes are forgiuen. And therefore *Augustine* speaking of this place,

ſheweth that God is debter to none, but onely in reſpect of his free promiſe, not in reſpect that he hath receiued any thing, or hath borrowed any thing of vs, which he more plainly vttereth in another place, when he ſaith, *That God the promiſer is made debter of his owne goodneſſe, not by our giuing any thing before hand.* And ſpeaking of it in another place, he ſaith after this ſort; *This he ſayd to thoſe of the right hand which did good workes, and to thoſe of the left hand, becauſe they would not doe them.* Where by the cauſal note vſed only in the latter part of the ſentence, he ſeemeth to note apparantly, that the euill works being the cauſe of the ſentence of condemnation, the good notwithſtanding are not the cauſe of the contrary. Finally, hereunto agreeth that which *Auguſtine* hath, ſpeaking of this laſt day, that God *will crowne not ſo much thy merits as his gifts.* That of *Auguſtine* out of the Pſalme, asking who are iuſt, anſwereth, that *they be the liuing, which out of faith do the workes of mercy.* Whereby he noteth, that good workes are the fruits of faith, contrary to the Ieſuites. And therefore the reward which he declareth after to be giuen to theſe good workes, muſt needes bee vnderſtood properly and cauſally to belong to faith, whereof good workes are good and obedient witneſſes.

Auguſt. de verb. domini. 31. Auguſt. de Temp. ſerm. 151. Auguſt. de verb. dom. ſerm. 35. Auguſt. de Temp. ſerm. 49.

RHEM. 6. [42. *Gaue me not*] He chargeth them not here, that they beleeued not, but that they did not good workes. For ſuch did beleeue, but they cared not for good workes, as though by dead faith they might haue come to heauen. *Auguſt. de fid. & Op. cap. 15 & ad dulcit. q. 2. to 4.*

CARTW 6. [42. *Gaue me not.*] Looke the Annotations vpon the 35. verſe, why he chargeth them not here, that they beleeued not, but that they did not good workes.

CHAP. XXVI.

*To the councell of the Iewes, Iudas by occaſion of Mary Magdalens ointment, doth ſell him for little. 17 After the Paſchal lambe, 26 he giueth them that bread of life (promiſed Io. 6.) in *a myſticall Sacrifice or Separation of his Body and Blood. 31 And that night he is after his prayer 47 taken of the Iewes men, Iudas being their captaine: and forſaken of the other eleuen for feare. 57 Is falſely accuſed, and impiouſly condemned of the Iewes Councell, 67 and ſhamefully abuſed of them: 69 and thriſe denied of Peter: All, euen as the Scriptures and himſelfe had often foretolde.*

Holy Weeke.

The Paſſion according to S. Matthew in theſe two chapters, is the Goſpel at Maſſe vpon Palme-ſunday.

Tenebre Wedneſday. Marke 14.1 Luke 22. 1

AND it came to paſſe, when IESVS had ended all theſe wordes, he ſaide to his Diſciples.

2 You know that after two dayes ſhall be Paſche, and the Son of man ſhall be deliuered to be crucified.

3 Then were gathered together the chiefe Prieſts and Ancients of the people into the court of the high Prieſt, who was called Caiphas.

4 And they conſulted how they might by ſome wile apprehend IESVS, and kill him.

5 But they ſaid, Not on the feſtiuall day, leſt perhaps there might be a tumult among the people.

Mark. 14.3 Iohn 12.3.

6 And *when IESVS was in Bethania in the houſe of Simon the Leper,

7 There came to him a woman hauing an alablaſter-boxe of precious ointment, and powred it out vpon his head as he ſate at the table.

8 And the Diſciples ſeeing it had indignation ſaying, whereto is ‖ this waſte?

9 For this might haue been ſolde for much and giuen to the poore.

10 And IESVS knowing it, ſaid to them: why do you moleſt this woman? for ſhe hath wrought ‖ a good work vpon me.

11 For the poore you haue alwayes with you: but me ‖ you haue not alwayes.

12 For ſhe in powring this ointment vpon my body: hath done it to burie mee.

13 Amen I ſay to you, whereſoeuer this Goſpell ſhall be preached in the whole world, that alſo which ſhe hath done, ‡ ſhall be reported for a memorie of her.

Mar. 14. 10 Luk. 22, 3.

14 *Then went one of the Twelue, which was called Iudas Iſcarioth, to the chiefe Prieſts.

15 And ſaid to them, what will ye giue me, and I will deliuer him vnto you? But they appointed vnto him thirtie pieces of ſiluer.

16 And from thenceforth he ſought opportunitie to betray him.

Maundie Thurſday. Mar. 14. 12 Luke 22. 7.

17 And *the firſt day of the Azymes the Diſciples came to IESVS, ſaying, where wilt thou that we prepare for thee to eate the Paſche?

18 But IESVS ſaid, Goe ye into the citie to a certaine man: and ſay to him, The maſter ſaith, My time is at hand, with thee doe I make the Paſche with my Diſciples?

19 And the Diſciples did as IESVS appointed them, and they prepared the Paſche,

20 But when it was euen, he ſate down with his ‖ twelue Diſciples.

21 And while they were eating, he ſaid: Amen I ſay to you, that one of you ſhall betray me.

22 And they being very ſad, began euery one to ſay, Is it I Lord?

Pſal. 40. 10

23 But he anſwering ſaid, *He that dippeth his hand with me in the diſh, he ſhall betray me:

24 The Son of man indeed goeth as it is written of him: but wo be to that man, by whom the Son of man ſhalbe betrayed It were good for him, if that man had not been borne.

25 And Iudas that betrayed him, anſwering ſaid, Is it I Rabbi? He ſaith to him, Thou haſt ſaid.

1 Cor. 11. 24.

26 And *whiles they were at ſupper, IESVS ‖ tooke the bread, and ‖ bleſſed, & brake: and he gaue to his Diſciples, and ſayd,

sayd, Take yee: and eat: *This is* | *my* | *Body.*

27 And taking the chalice, | he gaue thanks: and gaue to them, saying: Drinke ‡ ye all of this.

‡ *See the margent note, Mat. 14. 23*

28 For *This is* | My *Blood Of The New Testament, VVhich Shall Be Shed For Many Vnto Remission Of Sinnes,*

29 And I say to you, I will not drinke from henceforth of this | fruit of the vine vntill that day when I shall drinke it with you new in the kingdome of my father.

Thursday night. The Nocturn of Matens in the Churches service, answereth to this night part of our Sauiours passion, and so consequently the other Canonicall houres to the rest.

30 And a hymne being sayd, they went forth vnto Mount-oliuet.

31 Then IESVS saith to them, All you shal be scandalized in me, in this night, For it is written, *I will strike the pastour, & the sheepe of the flocke shalbe dispersed.* *Zach. 13. 7.*

32 But after I shall be risen againe, I will goe before you into Galilee.

33 And Peter answering, said to him, Although all shall be scandalized in thee, I will neuer be scandalized.

34 IESVS said to him; Amen I say to thee, that in this night before the cocke crow: thou shalt denie me thrise.

35 *Peter saith to him, Yea, though I should die with thee, I will not denie thee, Likewise also said all the Disciples. *Ioh. 13. 38.*

36 Then IESVS commeth with them into a village called Gethsemani: and he said to his Disciples, Sit you here till I go yonder and pray.

37 And taking to him Peter and the two sonnes of Zebedee, he began to waxe sorrowfull, and to be sad.

38 Then he saith to them: My soule is sorrowful euen vnto death: stay here, and watch with me:

39 And being gone forward a little, he fell vpon his face, praying, and saying, My father, if it be possible, let this chalice passe from me, neuertheless | not as I will but as thou.

40 And he commeth to his Disciples, and findeth them sleeping, and he saith to Peter, Euen so? Coulde you not watch one houre with mee?

41 | VVatch ye, and pray that ye enter not into tentation. The spirit indeed is prompt but the flesh weake.

42 Againe the second time he went, and prayed, saying, My father, if this chalice may not passe, but I must drink it they will be done.

43 And he cometh againe, and findeth them sleeping: for their eyes were become heauie,

44 And leauing them he went againe: and he praied the third time, saying the selfe same word.

45 Then he commeth to his Disciples, and saith to them: Sleepe ye now and take rest beholde the houre approcheth, and the Sonne of man shalbe betrayed into the hands of sinners.

46 Rise, let vs go: behold he approcheth that shall betray me.

47 *As he yet spake, behold Iudas one of the Twelue came, and with him a great multitude with swords and clubs, sent from the chiefe Priests and the Ancients of the people. *Ioh. 18. 3.*

48 And he that betrayed him, gaue them a signe, saying, VVhomsoeuer I shall kisse, that is he, holde him.

49 And forthwith comming to IESVS, he said, Haile Rabbi. And he kissed him.

50 And IESVS said to him, Friend, whereto art thou come? Then they drew neere, and laid hands on IESVS, and held him.

51 And behold one of them that were with IESVS, stretching forth his hand, drew out his sword: and striking the seruant of the high Priest, cut off his eare.

52 Then IESVS saith to him, Returne thy sword into his place: for all that take the sword, shall perish with the sword.

53 Thinkest thou that I cannot aske my Father: and he will giue me presently more then twelue legions of Angels?

54 How then shall the Scriptures be fulfilled, that so it must be done?

55 In that houre IESVS said to the multitudes: You are come out as it were to a chiefe with swords and clubs to apprehend mee: I sate dayly with you teaching in the temple: and you laid no hands on me.

56 And all this was done, that the Scriptures of the Prophets might be fulfilled. Then the disciples all leauing him, fled.

57 But they taking hold of IESVS led him to Caiphas the high Priest, where the Scribes and Ancients were assembled.

58 And Peter followed him a farre off, euen to the court of the high Priest. And going in, he sate with the seruants that hee might see the end.

59 And the chiefe Priests and the whole Councell sought false witnesse against IESVS, that they might put him to death.

60 And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses:

61 And they said, *this man sayd, I am able to destroy the temple of God, and after three dayes to reedifie it. *Ioh. 2. 19.*

62 And the high Priest rising vp, sayd to him: Answerest thou nothing to the things which these do testifie against thee?

63 But IESVS held his peace, And the high Priest said to him: I adiure thee by the liuing God, that thou tell vs if thou be Christ the Sonne of God.

64 IESVS saith to him, Thou hast said, neuertheless I say to you, hereafter you shal see *the Sonne of man sitting on the right hand of the power of God, and comming in the clouds of heauen. *Dan. 7. 13.*

65 Then the hie Priest rent his garments, saying, He hath blasphemed, what need we witnesses any further? behold, now you

haue heard the blasphemie.

66 How thinke you, But they answering said, He is guiltie of death.

67 Then did they spit on his face, and buffeted him, and other smote his face with the palmes of their hands.

68 Saying, Prophesie vnto vs O Christ: Who is he that strooke thee?

69 But Peter sate without in the court and there came to him one ‖ wench, saying: Thou also wast with IESVS the Galilean.

70 But he denied before them all, saying I wot not what thou sayest.

71 And as he went out of the gate, an other wench saw him, and she saith to them that were there, And this felow also was with IESVS the Nazarite.

72 And againe he denied with an othe, That I know not the man.

73 And after a little they came that stood by, and said to Peter, Surely thou also art of them: for euen thy speech doth bewray thee.

74 Then he began ‖ to curse and to sweare that he knew not the man. And incontinent the cocke crew.

75 And Peter remembred the word of IESVS which he had sayd, Before the cocke crow, thou shalt deny me thrise. And going forth, ‖ he wept bitterly.

To this time the Lauds doe answer in the Churches seruice.

MARGINAL NOTES.

RHEM. 1. (13. *Shall be reported.*) Hereby we learne, that the good workes of Saints are to be recorded and set forth to their honour in the Church, after their death. Whereof rise their holy dayes and commemorations.

CARTVV. 1. (13. *Shall be reported.*) We *learne* it indeed, but neither by holy daies, nor yet by secret whisperings of Priests in the Masse: but by the preaching of the Gospell. *Mat. 26. 13*

ANNOTATIONS. CHAP. XXVI.

Cost vpon Churches, altars, &c.

RHEM. 2. (8. *This waste.*) Cost bestowed vpon Christs body then aliue, being to the same not necessary, seemed to the Disciples lost and fruitlesse: so the like bestowed vpon the same body in the Sacrament, vpon Altars, or Churches, seemeth to the simple lost, or lesse meritorious, then if the same were bestowed vpon the poore.

Reliefe of the poore. Amb. lib. 2. Offic. c. 28.

RHEM. (10. *Good worke.*) Cost bestowed for religion, deuotion, and signification, is a meritorious worke, and often more meritorious then to giue to the poore, though both be very good, & in some case the poore are to be preferred: yea in certain cases of necessity, the Church will breake the very consecrated vessels and iewels of siluer and gold, and bestow them in works of mercy. But we may remember very well, and our fathers knew it much better, that the poore were then best relieued, when most was bestowed vpon the Church.

Math. 8.

1. Cor. 2. 13

CARTVV. 2. (8. & 10. *This waste*) Cost bestowed upon Churches to make them fit & comly for the preaching of the word, and for administation of the Sacraments, is an acceptable worke, as in times past was the building of a Synagogue to the like vses. Wherein, as in the Sacraments, and in all other Church cost, must be a correspondent between it and the simplicity which the Apostle requireth in the preaching of the Gospel, far remoued from all pompous & glittering shew of worldly wealth. To build *Altars*, is not to anoynt Christ with precious oyntment: but (as much as men may) to pierce him, and to run him through afresh. To bestow cost upon his body in the Sacrament, is not onely to go about to bury him again; but to offer vp to *Bell*, where that which your *Bell* cannot eate, you that be his Priests do cosume: and that which your dead born child cannot swallow, you that be his Nurces deuoure. Therfore you prouide well for your selues in magnifying the Corban wherewith your Idols table is maintained. The true Church hath not spared nor spareth not her pretious things for the preseruatiō of the more pretious Iewels, euen the poore members of Iesus Christ. But as for you, more then your fragments, (which if they had not fallen to the lot of beggars, had been the portion of the dogges) or that which you gaue by constrained authority of your foundation, hath not been seen to come from you: untill the reuenging hand of God, which could no longer beare your Sodomiticall fulnesse, caused you to vomit vp in an houre almost all that you had for some hundred yeares crammed in. Neither did you feed so many poore, as you made needlesse beggars. For your relefe not cast secretly into the bosom of the poore, by sending it home to their houses, but giuen at your houses, and at your gates, to further shew and vaunt of liberality, as it were by sound of trumpet: serued not to help the modest poore, which would rather endure extreame penury, then to seeke an almes at a gate: but it serued for a lure to toule all the vagabonds and idle rogues of the countrey to forsake their labours, wherein they should haue been profitable to the Common-wealth. But this false painted almes of yours is otherwhere set forth in his liuely colours: whither I will referre the reader.

Mr Walter Trauers against the supplicatory Epistle of G. T.

Christ alwayes with vs in the B. Sacrament.

RHEM. 3. (11. *Haue not.*) We haue him not in visible maner as he conuersed on the earth with his disciples, needing relefe like other poore men: but wee haue him after another sort in the B. Sacrament, and yet haue him truely and really the selfe same body. Therefore he saith they should not haue him, because they should not so haue him, but after another maner, as when he said, Luc. 24. as though he were not then with them, *When I was with you.*

CARTVV. 3. [11. *Haue not.*] This of the *visible manner* is your glosse, without ground of the word: and is also contrary to the words of our Sauiour Christ, who making his argument that this cost was to be borne with, forasmuch as it was the last which should be bestowed vpon his person: declareth euidently, that that liberality which is now pretended to be done to himselfe, is done to an Idoll, and not to him. And if we could now in any sort shew liberality vnto his person in such lauish wise as the Papists do to their Idol: he should haue said nothing to the

appeasing

appeasing of the indignation of his Disciples: who (*Iudas* excepted) were pacified, and thought it reason that he should for his last farewell, haue this entertainment. But their indignation should haue been further kindled, and their complaint iust, if now when hee hath lesse need then he had then, he should haue notwithstanding more cost bestowed vpon him: and if for the pretious oyntment powred vpon him in one onely house of Iewrie, he should now haue it powred in all the townes and Cities of the world: there should be nothing spared for the poore by his ascenson, considering that in stead that he then visibly and sensibly receiued with one hand, the value of a few pounds, he should now with ten thousand hands (behinde the curtain of a round cake) consume great masses of goods, that might be imployed to the benefit of the poore; where also they say, that Christ is not now vpon earth, needing reliefe, as other poore men, they are taken againe in the words of their owne lippes: for our Sauiour Christ maketh no opposition here betweene cost rising vpon his want and pouerty, and that whereof he should haue no need, considering that euen at the time wherein this grudge rose, our Sauiour Christ had no need of the oyntment wherewith he was annoynted. So that this maketh no difference between the cost which was then bestowed vpon our Sauiour Christ, and that which the Iesuites imagine, may now bee bestowed vpon him. And therefore giuing the reason why this should be the last Largis vpon him, he doth not assigne it (as the Iesuites suppose) for that he shall haue no more need of it, but that he shall not be here to receiue it. Although if the case be so poore with him as you make it, I see not but that he hath as much need of attendance now, as hee had when hee was here in the dayes of his flesh, and more too. And that the godly in the latter day need not to make it so strange a thing as they do in *Mathew*, when our Sauiour Christ shall acknowledge so good duties done vnto him by them, for to visit him being in the small case of the pixe to wash and wring his Corporas and other cloutes, but especially to keepe him from moulding, and from the lying in wait of the Mouse, are things wherein there is greater weakenesse and pouerty bewrayed, then euer did cleaue vnto him in the dayes of his infirmity. But yet that they may seeme to haue something to say, they haue brought out of *Luke*, which in the conscience they had of the impertinency of it, they durst not once so much as apply it, or make an offer to frame any argument of it; for our Sauiour Christ distinguishing there his mortall presence before his passion, from his immortall presence after his resurrection, they could not bee ignorant how their argument would be so euill girt, that it should finde no roome in any of those places where lawfull arguments are lodged. For how followeth it, that because the destinction of Christs mortall body from his immortall body (in both which all the essentiall properties of a body are retained) will stand: therefore the destinction of his body visible and inuisible, sensible and insensible, measurable and without measure (which destroyeth the essentiall properties of a body) will hold likewise.

Math. 25. 37. 38. 39.

RHEM. 4. (20, *Twelue.*) It must needs be a great mystery that he was to worke in the institution of the new sacrifice by the maruellous transmutation of bread and wine into his body and blood. Whereas he admitted none (although many present in the city) but the twelue Apostles, which were already taught to beleeue it without contradiction, Io. 6. and were to haue the administration and consecration thereof by the Order of Priesthood, which also was there giuen them to that purpose. Whereas at the eating of the Paschall lambe all the family was woont to be present.

A wonderful mystery in the institution of the B. Sacrament.

CARTVV. 4. [20 *Twelue.*] As is the Sacrament of Baptisme, so is this of the supper, a *great* and most holy *Mystery*: which it may well be, without this fained miracle of the change of bread and wine into the body and bloud of our Sauiour Christ. To the proofe whereof is set (as it were in the front of the battell) that our *Sauiour Christ had none present but the twelue*: so that this is the frame of the argument. Our Sauiour Christ had a few onely present, therefore hee wrought a great miracle: The contrary whereof is most commonly true, that the greatest miracles were wrought in the most publicke and fullest Assemblies. And I nothing doubt but if our Sauiour Christ had of purpose made a great Assembly, the Iesuites would haue made their aduantage of that: Now it is cleane otherwise, yet it serueth them as well. If yee aske why; there is no other reason but that they leade the holy Scriptures in such a string of obedience, that they will follow them at a beck, and not onely as the waters which are turned and winded at the pleasure of him that will draine them: but as a nose of wax, or a leaden rule they follow (forsooth) the tuiche of their interpretation. And if it had beene done onely (as the transfiguration) in the sight of the three chiefe Apostles: it is like the miraculous change that gayneth so much by the small number of lookers on, would haue beene by all likelyhood more, miraculous, and in stead of Christs body and bloud, under the forme of bread and wine wee should haue had (as sometimes the Priest and his boy) it sensibly naked without the vaile of bread and wine. But what will they say, was not the operation in the Supper, as miraculous when it was celebrated by the *Corinthes*, where both minister and people, men and women met together in the Lords Supper. But there is yet further weight, to set forward this miraculous change, In that these twelue were *already instructed in Ioh. 6. to beleeue* Transubstantion in the Supper. First, it is an vntruth that they beleeued any such thing, as that which was neuer taught them. For proofe whereof wee haue *Iohn* the Euangelist himselfe. who giuing testimony of the person of Christ by all the senses whereby knowledge might bee had of him doth in his own, and in all the rest of the Apostles names, speake after this sort. *That which was from the beginning, which wee haue heard, which wee haue seene with our eyes, which wee haue stedfastly beholden, and with our hands haue handled touching the word of life:* Hee saith not which wee haue tasted, or which wee haue eaten, which hee would haue said, if hee could haue said truely, as that which pertained to the strengthning of the faith of the elect, if by that sense also hee had beene comprehended. And our Sauiour Christ speaking of all manner of his gratious presences heere vpon earth, where-

Pighius controuers.

Ioh. 14. 15. 16. with hee might comfort his Diſciples ſorrowfull for his departure: and turning that argument of his preſence of euery ſide, for three whole chapters together, neuer maketh any mention of his corporall preſence in the Sacrament: which notwithſtanding (if euer) ought then to haue beene laid down as that which might greatly haue ſtayed their griefe which they conceiued of his corporall abſence from them. Laſt of all, there is in that chapter not a word properly intreating of the ſupper, as in that place ſhall appeare. Now let them tell us whether this be here their third reaſon, to proue their miraculous change, that *the Twelue* were there preſent: which *Were to haue the adminiſtration hereof by the order of Prieſthood.* If it bee, it is very fooliſh and fond: For if the power of God in making it a Sacrament, doth not depend upon the faith of the communicants, much leſſe doth it depend upon the diuerſity of the calling: ſeeing that it skilleth more whether the communicants beleeue or not beleeue, then whether they bee miniſters or no miniſters. Vnto this they adde, that at this time was giuen unto the Apoſtles the order of Prieſthood to adminiſter the Sacrament, which is another untruth, conſidering that the ſame commiſſion that inabled them to the Preaching of the Goſpell and gratious promiſes of the Lord, muſt needs authoriſe them to adminiſter the Sacraments, which are nothing elſe but ſeales annexed to the promiſes. And if hee had beere made them Prieſts, it ſeemed that he little eſteemed of this Prieſt-hood, which neither held any ſolemne faſt or prayer before hee came to giue this order; neither uſed any ceremony in the ordination of it, accuſtomed in the diſtribution of all Church offices. Or (to ſpeake after your guiſe) how commeth it to paſſe that hee neither ſhaueth their Crownes, nor greaſeth their fingers, nor furniſheth them with other trinkets which the Church of Rome holdeth neceſſary, for thoſe that ſhall come upon the ſtage, to play a part in this maske. Their reaſon, whereof they would build this ſacrifice, becauſe *facere* ſignifieth to ſacrifice is too ſottiſh; for if it ſo ſignifie in Latin, yet in Greeke wherein the Euangeliſt wrote, it hath no ſuch ſignification. And when it hath in Latine, yet hath it no other conſtruction then this place admitteth. And if they will ſay that it is an Hebraiſme, Beſide that there are no ſteps of it in this place: it is to bee underſtood, that euen in the old Teſtament where it hath this ſignification, yet it hath it not but where it is ioyned and conſtrued with ſuch a word as will ſuffer it to haue no other ſignification then of ſacrificing: as when it is ſaid, that they muſt *make or do a Lambe or a goate, &c.* which words ſhould haue an abſurd ſenſe if this, of ſacrificing, were not taken. Now as wee ſay that there is no coherence of this ſignification of ſacrificing with this place, and the circumſtance thereof: ſo wee eſteeme that they themſelues will yeeld us thus much, that there is another ſenſe which theſe words will well and conueniently beare. Laſt of all (to returne to the ſuppoſed miracle) when the ſame twelue (which were at the participation of the Lords Supper) were at the eating of the Paſſeouer, where there was no miracle: it is euident that the ſole preſence of the twelue argueth no more a miracle in the Supper, then it doth in the Paſſeouer. Now if a man aske what then ſhould bee the cauſe, why Chriſt inſtituted his Supper among the twelue alone; it may bee anſwered, that (as other things) ſo this holy Sacrament ſhould not come to the Church, but by the hands and miniſtery of the Apoſtles. And that as Chriſt was the firſt miniſter of his Father, to deliuer it to his Apoſtles: So the Apoſtles ſheuld bee the firſt miniſters of Chriſt, to deliuer it unto the Church.

The holy Euchariſt is both a ſacrifice & a Sacrament.

RHEM. 5. (26. *He tooke bread.*) Here at once is inſtituted, for the continuance of the externall office of Chriſtes eternall Prieſthood according to the order of Melchiſedec, both a Sacrifice and a Sacrament, though the Scriptures giue neither of theſe names to this action: and our aduerſaries without all reaſon or religion accept in a ſort the one, and vtterly deny the other. A ſacrifice, in that it is ordeined to continue the memory of Chriſt death and oblation vpon the Croſſe, and the application of the generall vertue thereof to our particular neceſſities, by conſecrating the ſeuerall elements, not into Chriſts whole perſon as it was borne of the virgin or now is in heauen, but the bread into his body a part, as betrayed, broken, and giuen for vs: the wine into his blood apart, as ſhed out of his body for remiſſion of ſinnes and dedication of the new Teſtament, which be conditions of his perſon as he was in ſacrifice and oblation. In which myſticall and vnſpeakable maner, he would haue the Church to offer and ſacrifice him daily, and he in myſtery & Sacrament dieth, though now not onely in in heauen, but alſo in the Sacrament, he be indeed *per concomitation* (as the Church calleth it, that is, by ſequell of all his parts to ech other) whole, aliue, and immortall. Which point becauſe
Mat. 22. 29 our aduerſaries vnderſtand not, *not knowing the Scriptures nor the power of God*, they blaſpheme, and and abuſe the people to their damnation. It is alſo a Sacrament, in that it is ordeined to be receiued into our bodies and to feede the ſame to reſurrection and immortality, and to giue grace and ſaluation to our ſoules, if we worthily receiue it.

CARTVV. 5. [26. *He tooke bread.*] The Sacrament we confeſſe to be holy, and of Chriſts owne inſtitution. Likewiſe, that it is (as other ſeruices wherewith the Lord hath commanded him ſelfe to be worſhipped of euery Chriſtian) a ſacrifice of a thankfull heart. But that it ſhould be, as here is meant, a propitiatory ſacrifice for the quicke and the dead, that wee affirme to be prophane, and the inuention of mans idle braine, which if it had beene hidden before, will now appeare by the Ieſuites monſtrous birth. Wherein, becauſe the end of this Sacrifice that ſhould haue been laſt, is by the Ieſuites offered firſt to be conſidered of: we will alſo follow their order. One difference therefore of the *Sacrifice* from the *Sacrament*, is placed *in the remembrance of the death of Chriſt.* But this is barely ſaid, without any ſtay of reaſon, and therefore your aduerſaries ſhould be gentlier vſed at your hand, if they will not lend their faith, which is ſo precious, without receiuing from you ſome pledge of proofe. I know well you would (if you had durſt) haue alledged the words *Doe this*, that is (as your companions out of the Poet *Virgil* haue interpreted it) *Sacrifice this*; but you durſt not (as it ſeemeth) conſidering that there is not a word mentioned by the Euangeliſt of any oblation which our Sauiour Chriſt made: who immediatly

Concil. Stenenſ. aduerſ. Luth. decret. 11.

mediatly after he had bleſſed, brake; and immediatly after he had broken, gaue the bread to bee eaten. Seeing therefore our Sauiour had made no oblation of heauing vp of the conſecrated bread, neither by word (which ought to haue come to the inſtitution) nor yet by action or geſture: it followeth that the words *Doe this*, can carry no ſacrificing ſence with them, conſidering that the ſence neceſſarily implyeth an offering made by our Sauiour Chriſt, which the Apoſtles are commanded to follow. Secondly, the manifeſt and plain words of the Apoſtle, ſtood ſo vpright againſt this imagination of yours, that it could no ſooner ſee light then looſe life. For the Apoſtle doth both apply theſe words to the whole Church of Corinth (to whom the office of ſacrificing could not belong) and doth expreſſely ſhew how this commandement of ſetting forth the Lords death, is fulfilled: namely (ſaith the Apoſtle) *As oft as you ſhall eate this bread, and drinke of this cup*; not as the Papiſts ſay *as oft as you ſhall ſacrifice this bread and this cuppe.* Seeing therfore the eating & drinking wherby the nature of a Sacrament is defined of the Ieſuits themſelues, refreſheth vnto vs the remembrance of Chriſts death, it followeth that the diſtinction of the ſacrifice from the Sacrament, fetched from this end, is vnaduiſedly aſſigned. There followes an other end *of application of the generall vertue of Chriſts death to our particular neceſſities*, whereby againe riſeth (as you ſay) another property upholding the nature of a Sacrifice: if in ſeeking how this application ſhould be performed by the Maſſe, we happily miſſe of your meaning, you are too blame your ſelues, which ſet vs vp no certaine marke to ſhoote at. But if your Diuinity be not (as it is often in reſpect of other Popiſh ſectes) of yeſterdayes forge, I think you muſt anſwer, that the death of Chriſt is applied to euery one by faith, which becauſe your dumbe maſſe cannot ingender, it is euident that there can be no application of the death of Chriſt in the Sacrifice of the maſſe. Now that faith cannot be grounded by the Maſſe, the Apoſtle declareth: which ſaith that it commeth by hearing. Your Maſſe therefore firſt neither heard nor ſo much as ſeene of the dead: the dead cannot poſſibly ſucke any reliefe from it: and therefore it were much that this plaiſter of yours ſhould heale a dead man, although it were applied. Impoſſible therefore that it ſhould doe them good to whom it cannot be ſo much as laid. As for the liuing, although when the Maſſe is chaunted, the outward ſound thereof commeth to the eares of the ſtanders by, yet foraſmuch as the ſame is not vnderſtood of them, the ſame Apoſtle will not vouchſafe it the name of hearing, which is ſo receiued by the eare, as it vaniſheth without any further tranſport of the ſence to the minde. And we alſo confeſſe, that the Sacrifice of Chriſt vpon the Croſſe is applied to euery one of us by faith. But the meanes to come by faith is the preaching of the Goſpell. And therefore the Apoſtle hauing ſpoken of the offering which our Sauiour Chriſt made vpon the Croſſe, to declare how the ſame is applied, he addeth immediatly that he *came* (by his Miniſters) *and preached peace to thoſe which were farre, and to thoſe which were neere.* And the writer to the Hebrewes ſheweth, *that our Sauiour Chriſt being conſecrate a high Prieſt, is made the author of eternall life vnto all thoſe which doe obey.* Which obedience the Apoſtles note to come by faith through the miniſtery of the Goſpel: whereupon *Auguſtine* affirmeth, *that then euery one offereth the Sacrifice of Chriſts paſſion for himſelfe when he is dedicated in the faith of Chriſts paſſion.* And another ſaith, *That the propination of Chriſt commeth to euery one by the way of faith.* Now becauſe the Sacrament of the Supper is a ſeale of the righteouſneſſe that is by faith, it followeth, that it hath a ſingular force in the application of the death of Chriſt to euery one that ſhall haue any part in his death. And conſequently, that this difference of the application of the death of Chriſt, is fondly aſſigned by the Ieſuits to ſeuer the Sacrifice from the Sacrament, conſidering that their ſuppoſed ſacrifice hauing no ſuch vertue of applying his death, the Sacrament is found to haue great force thereunto. Againſt this prophane ſacrifice, it may alſo out of the inſtitution of the Supper bee reaſoned of the analogy and proportion of the old ſacrifice: wherein the bloud was firſt offered unto God for attonement, or euer the body of the Sacrifice could be acceptable. Whereupon alſo our Sauiour Chriſt, the truth of thoſe Sacrifices, began his Croſſe with bloud, whether the clots or buttons of bloud in the garden, or the bloud which came from his nailed hands and feet be conſidered. But in the ſacrifice of the Maſſe the body is firſt offered, and then the bloud, &c. Of the contrary part, there is in the ſacrament manifeſtly the analogy of a Supper, where men vſe firſt to eate, and then to drinke. Now that it is euident, that there is no ſacrifice let it be ſhewed, that if there were a ſacrifice, yet it cannot be that which the Ieſuites imagine. It hath been ſhewed, that the Prieſthood ſtandeth of both the natures. And therefore the repreſentatiue ſacrifice, conſidered one'y *in the body apart and the bloud apart*, cannot be a true repreſentation of the ſacrifice of Chriſt. Againe, this ſacrifice excludeth the ſoule of Chriſt, which chiefly was croſſed: it being pained or trauailed vnto death, which hee alſo offered up unto his father, when he commended it into his handes. Moreouer, where they ſay the other commeth neceſſarily by *Concomitance*, although it ſhould be there ſo, yet it being not there by way of ſacrifice, it followeth, that the blood which (they ſay) is taken in the bread by *Concomitance*, is no ſacramentall bloud, the ſame being after the matter of their Sacrament, which was of their Sacrifice. And therfore their ſhift wherewith they would excuſe their ſacriledge towards the people, is here manifeſtly ouerthrowen. And they doe ſhamefull wrong vnto the Church, to father this new fangled word of *Concomitance* of it: ſeeing the Church of Chriſt neuer knew it, as that which is the birth of their vpſtart Synagogue: which haue forged it, thereby to couer and to diſguiſe their horrible ſacriledge of the cup taken from the people, as if our Sauiour Chriſt were not frugall and ſparing enough in ordaining as few outward ceremonies as might well bee, but that he muſt doe that by two which might haue been compaſſed by one: or as if hee would haue the Miniſters receiue his body and bloud ſuperfluouſly, that is to ſay, both in the bread, and in the cup too, which was ſufficiently receiued in either of them. Likewiſe, that of *Chriſts daily dying in a myſtery or Sacrament*: it is that which helpeth not you, which are enforced will you nill you, to a true and proper death of Chriſt daily in the Sacrament, whileſt his true body is imagined to be broken

1. Cor. 11. 26.

Rom. 10.

1. Cor. 14. 2.

Rom. 10.

Epheſ. 2. 17
Heb. 5. 9.
Ioh. 3. 14.
Gal. 2. 20.
Rom. 1. 5.

Rom. 4.

Ioh. 19. 30.

Math. 26.

Auguſt. in expoſit. in epiſt. ad Rom.
Orig. in Epiſt. ad Rom lib. 1. cap. 3.

of

of you, and his bloud truely shed, contrary to the authour to the Hebrewes, which saith, that as wee dye but once, so Christ was once offered. For as for your breaking of the colours and shewes, and tearing them with teeth onely, it is hissed at all that haue but a graine of reason. There are many other things which might be said against this horrible sacrifice; But because the treatise thereof will be proper in the Epistle to the Hebrewes, I content my selfe here with that confutation which the place it selfe ministreth.

Heb. 9. 27.

The blessing of Christ referred to the creatures and working an effect in them.

RHEM. 6. (26. *Blessed.*) Our Aduersaries for the two words that are in Greeke and Latin, *benedixit*, and *gratias egit*, *he blessed, he gaue thanks*, vse onely the latter, of purpose to signifie that Christ blessed not, nor consecrated the bread and the wine, and so by that blessing wrought any effect vpon them, but gaue thankes onely to his father, as we doe in saying grace. But the trueth is that the word *Dulogeyein*, signifieth properly to blesse, and is referred to the thing that is blessed, as *Luc. 9.* of the fishes, *Dulogesen autos, benedixit eis, he blessed them*, and thereby wrought in them that wonderful multiplication. So the blessing of God is alwayes effectuall: & therefore here also he blessed the bread, and by that blessing, with the words following: made it his body. *Amb. li. de his qui initi. myst. c. 9. Aug. Ep. 59. ad Paulinum.* Now whereas taking the cuppe it is said, *he gaue thanks*. We say that it is all one with blessing, and that he blessed the cuppe, as before the bread: as it is euident by these words of S. *Paul Calix cui benedicimus*, the cuppe which we blesse and therefore he calleth it, *Calicem benedictionis*, the cuppe of blessing vsing the same Greeke word that is spoken of the bread. But why is it then said here, he gaue thankes? because we translate the wordes faithfully as in the Greeke and the Latin, and because the sense is all one, as we are taught by S. Paul before alleaged, and by the fathers, which call this giuing of thankes ouer the cup or ouer the bread, the blessing thereof, S. *Iustin. in fin. 2. Apol. Panem Eucharistiatum. S. Irenæ li. 4. c. 34. Panem in quo gratiæ actæ sunt. S. Cyprian. de cœn. dom. Calix solemni benedictione sacratus*, that is, *The bread blessed by giuing thankes vpon it, The cuppe consecrated by solemne blessing.*

Consecration.

Ton arton eucharistethenta.

CARTVV. 6. [26 *Blessed.*] If as you say *eulogein* and *eucharistein* bee all one, what cause haue you to complaine of your *Aduersaries* for translating them by one and the same word of *Thankesgiuing*, wherein the wrangling waywardnesse of these Iesuites is to bee noted: For before they haue quarrelled with vs, for translating two Greek words signifying one thing, by two seuerall English words: And here they fall out with vs, for translating two Greeke words which signifie one thing, by one English word, that in their iudgement giueth the iust weight of them both. And if the Reader will haue a proofe of our sincere and guileless dealing heerein, Let him turne to the *1. Corinth. 16. 16.* where hee shall see how wee haue vsed the word of blessing the cup as fully as themselues haue done, which would not haue beene done if wee had feared that that translation had fauoured your sorcerous coniuring of the creatures. And whereas as of all other places it carrieth the greatest shew of directing the words of blessing vnto the bread and wine; yet there was so great trust put in the euidence of the matter, and of the truth it selfe, that this translation was left naked without any mitigation of exposition, which might haue bene set in the Margent and backed with that authority whereunto you pretend great reuerence. But let vs see, how euenly they carry themselues in this matter where there are two words *eucharistein* and *eulogein*: It liketh the Iesuites to expound *eucharistein* by *eulogein*, rather then *eulogein* by *eucharistein*. But it liketh them vnskilfully and vnlearnedly, for let them turne their bookes and shew in any authenticall writer of the Greeke tongue that *eucharistein* signifieth to consecrate: Wee are able to shew them more then an hundred places where *eulogein* signifieth to giue thanks. Seeing then *eucharistein* neuer signifieth to consecrate, and *eulogein* often signifieth to giue thankes, it was against all reason that you should expound *Eucharistein* by the signification of consecration; rather (in all equity) you should haue interpreted *Eulogein* to giue thankes. But because you knew that all men would abhorre from this, that our Sauiour Christ should giue thankes to the bread or to the cup, therefore you chose to wrangle after this sort, for maintenance of your magicall enchantment. But let vs come neerer to the ground of the reason, which is for that the word Blessing doth goueme this word Cup, and is conioyned and construed with it, and consequently with the Bread: whereupon you thinke that some new nature and substance is conueyed into the bread, &c. But this is to bee too much vnexrcised in the word: For you might haue read that *Samuel* or euer the people tasted, was accustomed to blesse the dinner or the feast: where (by the Iesuites interpretation) because the word *Blessing* is construed with the meate of the feast, that meate must needs receiue some strange nature and substance: whereas *Samuels* prayer was, not for any change in the meate, but that the same that was prepared and brought to the table, might bee wholesome to the guests. The Apostle saith, that *our meate is sanctified by the word and prayer*: yet is there no man of vnderstanding that therefore will conclude, that the meate is changed from the former substance, or hath gotten thereby a new nature: but onely that by this meanes the vse thereof is made lawfull vnto vs. According to which Analogie of the Scripture wee may truely say that the bread of the Supper through thankesgiuing and blessing which wee (according to the Lords institution) doe vse, is made a powerfull and effectuall instrument to seale his glorious promises vnto those which beleeue, and to feede their soules to euerlasting life. *Chrysostom* although hee vseth not the same words, yet hee hath to the same effects: especially hee vtterly crusheth in sunder your interpretation, when hee saith, *That therefore it is called the cup of blessing, because that after wee take it into our hands. wee praise God, mernailing and astonished at his vnspeakeable gift and mercy in the death of the Sonne of God for vs*, *Oecumenius affirmeth*, *that therefore wee are said to blesse the cup because that praysing God, or giuing thankes wee so prepare it to bee a Sacrament.* Thus all your glosses either in this place or that, haue lost their glosse, whereby colourably you go about to deceiue the ignorant: And thereby it is euident why *Iustine* calleth it, *Eucharised bread, that is, the bread whereby wee giue thankes.* And as for that out of *Irenæus* and *Cyprian* the former doth so fully agree with *Chrisostomes*, and the latter with *Oecumenius* interpretation, as if they had taken them

Vpon the 26. chap. ver. 15

1. Sam. 19. 13.

1. Tim. 4.

ἐνεπλήσθη οὖν μετὰ χάριτος ἐκ τοῦ θανάτου ἀναμιμνήσκων, &c. in 1. 1. Cor. 10. Homil. 24. ὁ εὐλογοῦμεν. i. ὁ εὐλογοῦντες προτείνομεν ἁγιάζομεν.

them from thence: Both which when they vtterly ouerthrow your magicall inchantment of the bread and wine, you would haue beene aſhamed to haue brought the fellowes and matches of them for you, if you had not by ſome ſlight of tranſlation put a colour of them, and therefore you haue tranſlated *in quo*, which properly ſignifieth *wherewith, upon it*.

That out of *Luke* maketh nothing for you: Firſt, for that it well admitteth the ſignification of the former places of Scripture, that is, that our Sauiour Chriſt ſanctified the Table by prayer, which is confirmed by one of the Euangeliſts, which uſeth the word of *Thankeſgiuing*. Secondly, for that it is more uſuall vnto our Sauiour Chriſt, to vſe to work his miracles rather without prayer, as the Almighty, then with prayer as did the Prophets and Apoſtles. Thirdly, notwithſtanding the conſtruction of the bleſſing, with the fiſh, yet there is no new nature and ſubſtance wrought, which you would conclude. Laſt of all, there was a miraculous worke in the fiſh, which is againſt the nature of the Sacramentall element to admit: For then ſhould it ceaſe to bee a true repreſentation of the heauenly things which are exhibited therewith vnto the faithfull, which thing *Auguſtine* alſo ſomewhere doth affirme. *Luk.9.* *Ioh.6.*

Lib.3. de Trin.c.10.

Ambroſe indeed affirmeth, that through the bleſſing, the nature of the elements is changed, but that hee heere meaneth not, the matter of the bread and wine, but onely that the bread which was before common, is by that meanes a heauenly bread ordained for a heauenly uſe, it appeareth by another word whereby hee expoundeth the former, ſignifying that the elements are after the conſecration of *another kinde or forme* then before, namely celeſtiall, where before they were terreſtriall. And in this very chapter ſpeaking of the mighty worke of Chriſts wordes in the Supper; hee ſaith that after conſecration, by the Sacrament the body of Chriſt is ſignified: noting out what is the change that commeth by this bleſſing: namely, that where before it was no Sacrament, now it is one: And where before it was vnfit to ſignifie the body of Chriſt, now it was fit to ſignifie it. This is further cleared in that (of the miraculous examples wherewith he maketh his proofe) there are diuers wherein the ſame ſubſtance remaineth, As touching the preſence of our S. Chriſt in the Supper, whereof hee ſpeaketh heere much, he expoundeth himſelfe to meane no other then the ſpeciall preſence which hee hath promiſed in all the holy exerciſes of the Church, which hee proueth, for that there muſt bee *firſt a preſence of Chriſt, or euer there bee any operation. Alſo that if hee bee preſent, whereſoeuer two or three bee gathered in his name, much more in the Church, at the celebration of the miſteries.* Wee confeſſe therefore frankly, that Chriſt crucified, buried, &c. is by his eternall ſpirit preſent in the ſupper, euen as hee is alſo preſent in the water of Baptiſme. And if you will further ſee how farre this good father is from this fat and groſſe opinion of the Sacrament. Vnderſtand that *Ambroſe* affirmeth, *That Chriſt the bread of the Sacrament doth not paſſe into the body of the receiuer.* Likewiſe hee ſaith, *That the bread before the bleſſing of the holy wordes is called another kinde, but after conſecration the body of Chriſt is ſignified.* The like whereof is found in *Auguſtine*: where it is manifeſt that they make Chriſt a ſeuerall bread from the elementall bread of the Sacrament. As for *Auguſtine* hee is idlely cited, conſidering that it is confeſſed, that through uſe of the prayers of the Church, there is a change in the Elements touching their uſe and names giuen in ſuch reſpect: for they are after called by the Apoſtle, *The Table of the Lord*: And how religiouſly our men ſpeake hereof, and how wee refuſe not the word of conſecration, Let the Reader iudge by our writings.

ſpecies.

Amb.c.3. de his qui initiantur myſt. cap.5.

cap.3.

Ambr.l.5. de Sacram. c.4

Amb. de his qui initiantur myſt. cap. 9.

Aug. de verbis Dom. Ser. 28.

1. Cor. 10.

Looke Mr. Bez. a. Queſt. & Reſp. part at de Sacrm. Queſt. 184.

RHEM. 7. [26, *This is.*] *The bread and the wine be turned into the body and blond of Chriſt by the ſame omnipotent power by which the world was made, and the word was incarnate in the wombe of the Virgin. Damaſc. li. 4. Cypr. de Cœn. Domini. Amb. li. de myſt. init. c. 9.*

Tranſubſtantiation.

CARTVV. 7. [26 *This is.*] *Ambroſe* hath bene anſwered. And the Ieſuites might reſt in it, if they knew what a great change it is of common bread and wine to bee made the Bread and Cup of the Lord. And the ſame anſwer is to *Cyprian*, who alſo cleereth his wordes from the groſſe and fleſhly vnderſtanding of the Papiſts, ſo plainely as the Ieſuites may be aſhamed to alledge him of their ſide, for hee addeth, *That the eating of the fleſh of Chriſt is not to any coniunction of the ſubſtance of Chriſt with our ſubſtance: but to the ſetting forth of the vnitie of a moſt naturall ſociety with him. And that our coniunction with Chriſt, mingleth not our perſons with his, nor uniteth not our ſubſtance with his* (as the Popiſh eating doth) *but knitteth our affections and willes with his*, Further hee ſaith, *That it is Angelicall bread which wee receiue in the Sacrament*: Which hee could in no ſort ſay, if hee eſteemed that the bread in the Sacrament were the fleſh of Chriſt. Finally, hee ſaith, *That wee ſhall eate the ſame bread in heauen more manifeſtly without Sacrament. which wee doe heere vpon earth with Sacrament*: Whereupon vnleſſe the Ieſuites will ſay that being in heauen wee ſhall ſwallow with our throates the glorious body of the ſonne of God, they ſhall (will they nill they) be conſtrained to confeſſe that in the Sacrament heere, there is no carnall eating of Chriſts fleſh, but onely that by this eating, is ſealed up vnto all the faithfull the moſt entire coniunction between Chriſt and us, euen as the bread and wine being eaten and drunken become one with us, and wee with them.

RHEM. 8. [26. *My Body.*] *He ſaid not. This bread is a figure of my body: or, This wine is a figure of my blond: but, This is my body, and, This is my blond. Damaſc. lib. 4 cap. 14. Theophyl. in hunc locum. Conc. 2. Nic. act. 6. 10. 4. eiuſdem actionis in fine* when ſome Fathers call it a figure or ſigne, they meane the outward formes of bread and wine.

No figuration but a reall preſence.

CARTVV. 8. [26. *My Body.*] In that he called the bread, which was the Sacrament of his body, *His Body*, he did it according to the receiued and vſuall ſpeech of the Scripture in the ſacraments, which calleth the ſigne by the name of the thing that is ſignified. So the tree in Paradice is called the tree of life, which was a Sacrament of life onely. So Circumciſion, which is the ſacrament of the couenant of Adoption, is called the Couenant. Likewiſe the Lambe is called the Paſſeouer, whereof onely it was a remembrance. Our Sauiour Chriſt therefore was carefull in inſtituting this Sacrament, not to depart from that manner of teaching, which hee

Aug. ſuper Leuit. l. 3. q. 57.

Gen. 2.
Gen. 17.
Exod. 12.

knew to be vſed in the Scripture, whereupon it came to paſſe that the Diſciples were not amazed
Ioh. 6. in that he called the bread his body, whereas ſpeaking of the eating of his fleſh, and drinking of his bloud, without conſideration of the Sacrament, they were ready to haue been offended vntill our Sauiour Chriſt called them to a ſpirituall vnderſtanding of that doctrine. And let it bee obſerued, that the Papiſts which will not admit this Trope, or borrowed ſpeech ordinary in all writers, and cuſtomary to the Scriptures, do for the maintenance of their fleſhly and carnall feeding, ſtraine and racke the words of the Euangeliſt, not onely to many unproper and borrowed ſpeeches, but alſo to diuers that are irregular and vnwarrantable by example of any good authors, holy or prophane; As that they ſay the Pronoune *This* is a rouing word, ranging abroad without reſtraint to the bread whereunto it is ioyned, cleane contrary to the nature of it, which is to note out that thing whereunto it is tied in ſuch euidence, as the reader ſhould not bee ſuffered to looke upon any thing elſe but that wherewith it is coupled. Secondly, the word (*is*) they affirm to ſignifie, *is tranſubſtantiate*, a ſignification neuer read of, nor hath (as ſhall be ſhewed) any kindred with thoſe ſpeeches of *the wine made water*, or of *the ſtaffe made a Serpent*, which are called for the avowing of it. Likewiſe, for *He brake the bread*, they expound, he *brake the accidentes and ſhewes of bread*. Againe, theſe words, *Doe this*, they expound *ſacrifice this*: beſide other tropes, as *is broken*, for *was broken*; and the turning vpſide downe theſe words of our Sauiour Chriſt, whileſt for *Take yee, eate yee, this is my body*, declaring that the ſacrament is not otherwiſe his body, then it is receiued, they turne it, *This is my body, take yee, eate yee*, with a number of more incongruities, and abſurdities of ſpeech, which they haue inuented to Phyſick their Tranſubſtantiation, if it were poſſibly curable. As for *Theophilact*, *Damaſcene*, and your Popiſh Councell of *Nice*, they want ſome gray haires to beare witneſſe in this caſe, eſpecially the ſecond Councell of *Nice* ought not to haue been alledged, wherein the groſſeſt Popery is moſt lewdly and lowdly auowed. And we ſuppoſe that your ſelues will not be ruled by this Councell, nor by *Damaſcene* in the matter of the Supper, who to avoyd the impoſſibility of the nature of a Sacrament with Tranſubſtantiation: hold that the bread is a ſeale and holy token onely before the words of conſecration. And therefore before the bread and wine be conſecrated, they doe offer the ſame, for remiſſion of ſins, as well of the liuing as of the dead: and the Prieſt doth pray, that God would accept that offering of bread, and through it deliuer him from euerlaſting death. The reaſon they vſe to proue Tranſubſtantiation, becauſe Chriſt ſaid, *This is my body*, and ſayd not, *This is the figure of my body*, is inſufficient. For they conclude, that becauſe *Paul* ſaith, *The Rock was Chriſt*, that therefore it is not *the figure of Chriſt*. Verily, unleſſe it haue this figuratiue vnderſtanding, there muſt bee two Chriſts in the Supper, one breaking and another broken, one eating, and another eaten, or elſe if he breake himſelfe, and eate himſelfe being but one, it followeth that there was no Sacrament for the Apoſtles to eate that night: no ſacrifice for Chriſt to offer the day following. But the Ieſuites haſting to the buriall of the figure of the body of Chriſt in the ſacrament of the ſupper with their authorities, which (in compariſon) were but from yeſterday; are conſtrained to ſeele a reſcue by moe and farre ancienter witneſſes, which affirme that the bread is a ſigne of the body of Chriſt, wherein they make ſuch an anſwer as if all the world were in a dead ſleepe. For they ſay, that when the *Fathers* call this Sacrament *a ſigne or a figure, they meane the outward formes*. But how pittifully miſerable are theſe men, which beſides that they make the ſacrament nothing elſe but accidents without a ſubiect, and our bodies to be nouriſhed by qualities without ſubſtance: ſhame not to vſe ſuch open violence vpon the Fathers. *Tertullian* proouing the truth of
Adu. Marc. 3. 26. the humanitie of Chriſt by the ſacrament of the ſupper, interpreteth theſe words, *This is my body*, that is, to ſay, *the figure of my body*. Where, if by the figure of Chriſts body be vnderſtood nothing elſe but the formes and outward ſhapes, the heretick ſhall be much beholden vnto you, who upon your words will conclude, that the figure of his body is nothing but a bare form & ſhape of
Aug. de doct. Chri. l. 3. 16 a thing, therefore he himſelfe was nothing elſe but a ſhew of a body, and no body. *Auguſtine* ſaith, that to eate the fleſh of Chriſt being an heynous thing in the proper ſignification, yea more heynous then to kill him, muſt neceſſarily be a figure; where if you ſaid, that the figure is nothing elſe but accidents of bread, it followeth that that which our Sau. Chriſt calleth the eating of his body, and drinking of his bloud in the ſupper, is nothing elſe but accidents and qualities without ſubſtance: for that (whatſoeuer it be) hee calleth a figure. And if theſe words will ariſe no further then to bare qualities without ſubſtance, I maruell what words you haue to ground your
Aduerſ. Adamanto. fleſh vpon. And in another place he affirmeth, that the Lord doubted not to ſay, *This is my body, when hee gaue a figure of his body*. Here againe it is manifeſt, that the ſame thing is called the figure of his body in the ſacrament, which he calleth his body. And if that which he calleth his body be nothing but accidents without a ſubiect, what words of the inſtitution are ſo ſtrong as to make a ſubſtance. Therefore the Ieſuits are deceiued, if they thought by ſuch a fond ſleight of words, without Scripture Reaſon, or Authority, to haue bereaued vs of ſo many and ſo rich teſtimonies of antiquity againſt the new ſtart vp opinion of their Tranſubſtantiation.

RHEM. 9. [28. *Blood of the new Teſtament*. As the old Teſtament was dedicated with bloud in theſe words. *This is the bloud of the Teſtament. &c.* Heb. 9. ſo here is the inſtitution of the new Teſtament in Chriſtes bloud, by theſe words. *This is the bloud of the new Teſtament: &c.* which is here myſtically ſhed, and not onely afterward vpon the Croſſe: for the Greeke is the preſent tenſe in all the Euangeliſts, and *Paul* likewiſe ſpeaking of the body 1. Cor. 11. it is in the Greek the preſent tenſe, and Luc. 22. and in the Latin here. And the Heretickes themſelues ſo put it in their tranſlations. ἐκχυννόμενον κλώμενον. διδόμενον.

CARTVV. 9. [28. *Blood of the new Teſtament*] Your compariſons are not matches, and you may be aſhamed to conclude bloud in the ſacrament, upon bloud in the ſacrifice; whereas the true compariſon had been between the ſacrifice of the old Teſtament with the ſacrifice of the new, wherein you ſhould haue found a full correſpondence. Neither helpeth it you any thing, that

In the canon of the maſſe.

that it is ſaid, that the body is giuen and blood is ſhed in the *preſent time*: for it is ſo ſaid in reſpect of the paſſion, which ſhould both certainely and immediatly follow: For all thoſe that haue but a ſmack in good Diuinity, know that it is an ordinary thing in the Scripture to ſpeak in words of the preſent time, touching things that are to come: yea although it were 70 yeares after, and that onely for the certainety of the thing. And therefore it was no maruell if the Euangeliſtes both in a certaine thing, and in a matter that was forth-with to enſue, did uſe the preſent time, when the Scripture uſeth it ſo often upon one onely of thoſe cauſes. And this manner of ſpeech is uſed of *Luke* and others, in this and the like caſes. And themſelues in their Canon of the Maſſe, expound the gift which wee offer by the future time, which *wee ſhall offer*. Moreouer, this truth of referring the giuing of the body and ſhedding of the bloud to the time of the paſſion, the old Tranſlator did ſee, who uſing the liberty of a Paraphraſt, rather then of a Tranſlator, ſaith: *This is my body which ſhall bee giuen for you*: Hee ſaith, *ſhall bee giuen*, and not *is giuen*, as the Ieſuites (unskilfully biting upon the word) do wrangle: Wee can well allow of *a myſticall ſhedding of Chriſts bloud* in the Supper; for when the wine is powred out of the cup into the mouth, thereby miſtically and Sacramentally is ſhed the bloud of Chriſt out of his bleſſed body unto the earth, that is, the ſhedding of it is ſignified. The force of the propoſition is not to bee paſſed, which ſignifieth a ſhedding forth of his bloud, a thing which as it cannot bee in the Supper, ſo doth it ouerthrow your unbloudy ſacrifice.

Luk. 13. 32. Mat. 26. 21 Ioh. 10. 17. 2. Tim. 4. 6.

Vpon 1. Cor. 11.

RHEM. 10. [29. *Fruite of the vine.*] S. *Luke* putteth theſe wordes before he come to the conſecration, whereby it ſeemeth that he ſpeaketh of the wine of the Paſchall lambe, and therefore nameth it, the fruit of the vine, but if he ſpeake of the wine which was now his bloud: hee nameth notwithſtanding wine, as S. *Paul* nameth the other bread, for three cauſes: firſt becauſe it was ſo before: as Eue is called Adams bone, and, *Aarons rod deuoured their roddes*: whereas they were not now roddes, but ſerpents. And *He taſted the water turned into wine*: whereas it was now wine and not water: and ſuch like, ſecondly, becauſe it keepeth the formes of bread and wine, and things are called as they appeare: as when Raphaell is called a yong man *Tob.* 5. and, *Three men appeared to Abraham* Gen. 18. whereas they were three Angels, thirdly, becauſe Chriſt in this Sacrament is very true and principall bread and wine, feeding and refreſhing vs in body and ſoule to euerlaſting life.

The elements after conſecration called bread and wine. Gen. 2. Exod. 7. Ioh. 2.

CARTVV. 10. [29 *Fruit of the Vine.*] Who ſeeth not that the Ieſuites ſeek to turne away their faces from the truth, which had rather referre this ſentence to the cup of the Paſſeouer which is not once mentioned by any of the two Euangeliſts that ſpake of the fruit of the Vine, then to the verſe going immediatly before where the cup of the Lords Supper is ſpoken of, whereof alſo it rendreth the reaſon: For hauing ſaid that his bloud is ſhed in the preſent time hee yeeldeth a reaſon of that ſpeech: For that it was the laſt wine that hee ſhould drinke with them in this life. Beſides this the Ieſuites ſhould heere haue remembred the force of the relatiue which they hotely urged ere-while, ſpecially when there is here no other antecedent neither before nor after. Now they feele their Tranſubſtantiation by this ſo plaine and euident a ſpeech wounded, they apply plaiſters buſily, but there groweth no Baliſame in Gilead, or in any part of the land of Canaan for them. Howbeit, firſt it is to bee noted that beſide the deſperateneſſe of the wound they haue bewrayed their unskilfulneſſe in their Art: Their firſt confirmation being a flat begging of that in controuerſie; for to proue that notwithſtanding the cup is called the fruit of the Vine, yet there is no wine in it, but onely that it is called wine, for that it was: they alledge that *Paul* calleth alſo the Sacrament *Bread* which is no bread, but is ſo called becauſe it was bread. Let all thoſe that haue any knowledge iudge whether theſe men are worthy to bee whipt out of ſchoole dores or no, to take that for anſwer unto an argument, which is of the ſame force againſt them that is that whereunto they frame their defence. *Eue* as ſhee was called *Adams* bone, ſo was ſhee indeed the very ſubſtance of *Adam* being in her, and ſo alſo appearing to bee. Their next anſwer is much after the ſame rate, for as if they had proued their tranſubſtantion, they uſe the examples of the Scripture, where there is a conuerſion of one ſubſtance into another. Beſide that, your compariſons are not ſo ill fitted to your purpoſe, for there is an apparant reaſon in *Aarons* rod, why when it was a ſerpent, it is called a rod, not onely for that the rod was the originall, and that which was before it was a ſerpent, but alſo becauſe it returned unto a rod againe: Where I ſuppoſe you will not ſay that your fleſh returneth to bread againe. And in the conuerſion of *Aarons* rod there was a ſenſible change, which is not in your Sacrament. And as for the rods of the Enchanters they were roddes indeed, and in ſhew onely (by a deluſion of the ſenſes) ſerpents: And therefore it is no maruaile if *Moſes* called them roddes. In the other example hee doth not call the wine water ſimply, as heere in the Sacrament hee calleth it ſimply the fruit of the Vine, and Bread; but hee called it *water turned into wine*: which is as much to ſay as wine plainely. And ſeeing the Lord in ſuch a matter as this, ſpake ſo cleerely, if it had beene ſo in the Sacrament wee need not to doubt but that hee would in ſo weighty a matter haue uſed the ſame cleereneſſe of ſpeech, and haue ſaid, *the bread which is turned into my Body, and the fruite of the Vine which is turned into my bloud*: Which becauſe hee ſaith not, this example of yours proueth that there was no ſuch conuerſion. Touching Angels called men for the ſhew of men which they cary with them; It is apparant that the Scripture therein ſpeaketh not according to the outward ſhape, but according to the iudgement that godly men had of them, for that which outwardly appeared. But this you will not ſay (wee ſuppoſe) of your Sacrament that the godly eſteeme it to bee bread onely; And therefore you ſee that this example helpeth you not. You may remember alſo the diſputation that *Auguſtine* hath ſomewhere in his bookes *de ciuitate Dei*, that Angels take for the time of their Miniſtery true bodies of men, whereupon they eate and dranke, walked and led by the hand. Now if you will grant as much of the true ſubſtance of the bread in the Sacrament, as was of the true nature of man

Lib. 3. cap. 22.

in the Angels for the time wherein they were so sent: your fellows will cun you litle thank therefore ‡ Beside that there was in the Angels euident markes whereby it appeared unto those that had eyes that they were not men, but (as they were indeed) celestiall Angels, where there is no shew in your Sacrament of any thing but of bread.

Your last answer argueth some distraction of your wits: For albeit Christ may bee well called wine and bread for the causes by you alledged: yet it was neuer heard, before you tooke boldnesse to speake thus, that hee should bee the fruit of the vine, for the one signifieth his effect, that hee is that to our soules which wine is to the body: the other noteth whereof hee sprung, which was of the holy virgin, he being the fruit of her wombe, and not of the vine. And you might as well haue said in the other part of the Sacrament, that he is the bread that came out of the eare of wheate, which groweth in the fields. *Augustine* saith, *That there was wine in the mystery of our redemption.* And *Ierom* saith, *that Christ in the figure of his blond offered wine and not water.* Whereas if the difference had been in the colour and forme onely, it might haue been as well water as wine, there being wine which in colour differeth not from water.

Aug. de Eccles. dogm. Hieron. adv. Ionin. lib. 2

RHEM. 11. [39. *Not as I will.*] A perfect example of obedience and submitting our selfe and wills to Gods will and ordinance in all aduersitie: and that we should desire nothing temporall but under the condition of his holy pleasure and appointment.

De orat. dom nu. 15.

CARTVV. 11. [v. 39. S.]

Vigils and Nocturnes.

RHEM. 12. [41. *Watch and pray.*] Hereof came Vigils and Nocturnes, that is, watching and praying in the night, commonly vsed in the Primitiue Church of all Christians, as is plaine by S. *Cyprian* and S. *Hierom*: but afterward and vntill this day, specially of Religious persons.

* *Adu. vigilant. ep. 13.*

CARTVV. 12. [41. *Watch and pray.*] Your *Vigils* haue a rotten foundation, which are laid vpon the peruerting of this place, that beareth no such stuffe. For this waking was but vpon a speciall and extraordinary cause, whereof if you will establish an order and set forme of watch vpon certaine dayes in the yeare, not knowing whether there will be any such extraordinary cause, you are vnworthy to be Constables, to set watch in the City of God, where (as in all well policied Common-wealthes) the watch is kept according to the exigent of the times and other circumstances. And it is all one, as if the people hauing cause once to set a fire their Beacon, should euer after vpon the same day of the yeare, without either the same or the like cause, set it still a fire. *Cyprian* hath nothing for the confirmation of your part, who hauing noted out the fittest times of the day to pray in, addeth that the darknes shall bee no hinderance to them that pray in the night time, And because watchfulnesse is requisite in all prayer, he requireth also that we should watch in our prayer, which we make when the night is come. Finally, hee exhorteth that we should pray alwayes. So that it appeareth that he speaketh of that watch and prayer that is ordinary. The other of *Ierom*, touching Nocturnes, hath been answered.

The vertue of the Holy Ghost.

RHEM. 13. [69. *Wench*] S. *Gregorie* declaring the difference of the Apostles before the receiuing of the holy Ghost and after, saith thus. *Euen this very Pastor of the Church himselfe, at whose most sacred body wee sit, how weake he was, the wench can tell you: but how strong hee was after, his answere to the high Priest declareth, Acts, 5. 29: We must obey God rather then men. Greg ho. 20. in Euang.*

Vpon 16. cap

CARTVV. 13. [69. *Wench.*] If you thinke that the saying of *Gregorie*, which affirmeth *Peter* the Pastor of the Church, shutteth out the rest of the Apostles to be the same, you are deceiued, and haue your answer before: otherwise this sentence is idlely set downe.

Mans infirmity.

RHEM. 14. [74. *To curse.*] *A goodly example and warning to mans infirmitie, and to take heede of presumption, and to hang onely vpn Gods in tentations.*

CARTVV. 14. [v. 74. S.

Peters teares & repentance

RHEM. 15. [75. *Wept bitterly.*] S. *Ambrose* in his Hymne that the Church vseth at Laudes, speaking of this, saith, *Hoc ipsa Petra Ecclesia canente, culpam diluit*, when the Cocke crew, the Rocke of the Church himselfe washed away his fault. S. *August.* 1. Retract. c. 21.

Acts 22. 16 1. Cor. 4. 2. Tim. 2. 25.

CARTVV. 15. [75. *Wept bitterly.*] If this be brought as one of *Peters* royalties, that hee alone did wash away his own sins, for *Ambroses* and *Augustines* saying thereof, let the Iesuites heare S. *Luke* speake: that Paul also washed away his sins. If it be spoken in fauour of free will, let them vnderstand that wee are not able to thinke a good thought, no further then the same is giuen of God, and that Repentance is called expressely the gift of God. And therefore when either the Scripture or the Fathers speake after this sort: it is to note unto vs, that the repentance which the Lord alone giueth, is notwithstanding (through his grace towards vs) wrought willingly by vs. In which respect the Lord (for our better hartening to godlinesse) imparteth with vs this honour, that we should be said to haue done that which he hath done in vs: As if the father taking his childes hands, holding his bow and shaft, and shooting fairely at the mark, should encourage the childe saying, that he had shot a faire shot; where in the childe there is nothing but a good will, that his father should vse his hands to the shot, which we also haue not, but of the Lord.

CHAP. XXVII.

The cheefe of the Iewes accuse him to Pilate the Gentill (his betrayer, and the Iudge, and the Iudges wife, testifying in the meane time manifoldly his innocencie:) 20 and perswade the common people also not onely to preferre the murderer Barabbas, but also to cry, CRVCIFIGE: (All, to the reprobation of their whole nation, and nothing but fulfilling the Scriptures.) 27 After many illusions, 31 he is crucified by the Gentiles. 38 which the Iewes seeing, do triumph as if thy had now the victory. 45 But euen then by many wonderfull workes he declareth his might, to their confusion. 57 Finally being buried, they to make all sure, set souldiars to keepe his sepulcher.

And

Prime, *or* Hora prima *in the Churches ſeruice.* *Mark.* 15. 1. *Luke* 23. 1. *Ioh.* 18. 28. Good Friday.

AND when morning was come, all the cheefe Prieſts and auncients of the people conſulted together againſt IESVS, that they might put him to death.

2 And they brought him bound and deliuered him to Ponce Pilate the Preſident.

3 Then Iudas that betrayed him, ſeeing that he was condemned, ‖ repenting him, returned the thirtie ſiluer peeces to the chiefe Prieſts and ancients.

4 Saying I haue ſinned, betraying iuſt bloud. But they ſaid, what is that to vs? looke thou to it.

5 And caſting downe the ſiluer peeces in the temple, he departed: and went and ‖ hanged himſelfe with an halter.

6 And the chiefe Prieſts hauing taken the ſiluer peeces, ſaid, It is not lawfull to caſt them into † the Corbana: becauſe it is the price of bloud.

† *This Corbana was a place about the Temple which receiued the peoples gifts or offerings.* *See Mar.* 12 *v.* 42.

7 And after they had conſulted together, they bought with them the potters field, to be a burying place for ſtrangers.

8 For this cauſe that field was called *Haceldama*, that is *the fielde of bloud*, euen to this preſent day.

9 Then was fulfilled that which was ſpoken by Ieremie the Prophet, ſaying, *And they tooke the thirtie pieces of ſiluer, the price of the priced, whom they did price of the children of Iſrael.* *Zach.* 11. 12.

10 *And they gaue them into the potters field, as our Lord did appoint to me.*

11 And IESVS ſtood before the Preſident, and the Preſident asked him, ſaying, Art thou the King of the Iewes? IESVS ſaith to him, Thou ſayeſt.

12 And when he was accuſed of the cheefe Prieſts and ancients, he anſwered nothing.

13 Then Pilate ſaith to him, Doeſt thou not heare how many teſtimonies they alleage againſt thee?

14 And he anſwered him not to any word: ſo that the Preſident did maruel excedingly.

15 And vpon the ſolemne day the Preſident had accuſtomed to releaſe vnto the people one priſoner whom they would. Hora tertia *of the Churches ſeruice.*

16 And he had then a notorious priſoner, that was called Barabas.

17 They therefore being gathered together, Pilate ſaid: whom will you that I releaſe to you, Barabbas, or IESVS that is called Chriſt?

18 For he knew that for enuie they had deliuered him.

19 And he was ſitting in place of iudgment, his wife ſent vnto him, ſaying: Haue thou nothing to doe with that iuſt man, for I haue ſuffered many things this day in my ſleepe for him.

20 But the chiefe Prieſts and ancients perſwaded the people, that thy ſhould aske Barabbas, and make IESVS away.

21 And the Preſident anſwering, ſaid to them: whether will you of the two to be releaſed vnto you? But they ſayd, Barrabas.

22 Pilate ſaith to them, what ſhall I do then with IESVS, that is caled Chriſt? They ſay all, let him be crucified.

23 The Preſident ſaid to them, VVhy what euill hath he done? But they cried the more, ſaying, Let him be crucified.

24 And Pilate ſeeing that he nothing preuailed, but rather tumult was toward: taking water he waſhed his hands before the people, ſaying, I am ‖ innocent of the bloud of this iuſt man: looke you to it.

25 And the whole people anſwering, ſaid, His blood be vpon vs, and vpon our children.

26 Then he releaſed to them Barabbas, and hauing ſcourged IESVS, deliuered him vnto them for to be crucified.

27 Then the Preſidents ſouldiers taking IESVS into the Palace, gathered together vnto him the whole band:

28 *And ſtripping him: put a ſcarlet cloake about him. *Ioh.* 19. 2.

29 And platting a crowne of thornes, put it vpon his head, and a reede in his right hand. And bowing the knee before him, they mocked him, ſaying, Haile king of the Iewes.

30 And ſpitting vpon him, they took the reede, and ſmote his head.

31 And after they had mocked him, thy tooke off the cloke from him, and put on him his own garments, and led him away to crucifie him.

32 And in going they found a man of Cyrene, named Simon: him they forced to take vp his Croſſe.

33 And they came into the place that is called Golgotha, which is, the place of Caluarie. Hora ſexta *of the Churches ſeruice.*

34 And they gaue him, wine to drinke mingled with gall. And when he had taſted, he would not drinke.

35 And after they had crucified him, they deuided his garmẽts, caſting lots: that it might be fulfilled which was ſpoken by the Prophet, ſaying: *They deuided my garments among them: and vpon my veſture they did caſt lottes.* *Pſal.* 21. 19

36 And they ſate and watched him.

37 And they put ouer his head his cauſe written, THIS IS IESVS THE KING OF THE IEVVES.

38 Then were crucified with him two theeues: one on the right hand, and one on the left.

39 And they that paſſed by, blaſphemed him, wagging their heads.

40 And ſaying, Vah, thou that deſtroyeſt the temple of God, and in three dayes doeſt reedifie it: ſaue thine own ſelfe: ‖ if thou be the Sonne of God, come down from the Croſſe.

41 In like maner alſo the chiefe Prieſts with the Scribes & ancients mocking, ſaid:

42 Hee saued other: himselfe he cannot saue: if he be the King of Israel, let him now come down from the crosse, and wee will beleeue him.

Psal. 21. 9. Sap. 2. 18. 43 *He trusted in God: let him now deliuer him if he will: for he said, That I am the sonne of God.

44 And the selfe same things the theeues also that were crucified with him, reproched him withall.

45 And from the sixt houre, there was darkenes made vpon the whole earth vntill the ninth houre.

46 And about the ninth houre IESVS cried with a mighty voice, saying, *Eli, Eli, lamma-sabacthani?* that is, *My God, my God | why hast thou forsaken me?*

47 And certaine that stood there and heard, said, He calleth Elias:

48 And incontinent one of them running, tooke a sponge, and filled it with vinegre: and put it on a reed, and gaue him to drinke.

49 And other said, Let be, let vs see whether Elias come to deliuer him.

50 And IESVS againe crying with a mighty voice, yeelded vp the ghost.

Hora nona in the Churches seruice. 51 And behold the vaile of the temple was rent in two peeces, frō the top euen to the botome, and the earth did quake, and the rockes were rent.

52 And the graues were opened: and many bodies of the sancts that had slept, rose.

53 And they going forth out of the graues after his resurrection, came into the holy Cittie: and appeared to many.

54 And the Centurion and they that were with him watching IESVS, hauing seene the earth-quake and the things that were done, were sore afraid, saying, Indeed this was the sonne of God.

55 And there were many women a farre off, which had followed IESVS from Galilee, ministring vnto him.

56 Among whom was Mary Magdalen, and Marie the mother of Iames and Ioseph, and the mother of the sonnes of Zebedee.

Hora vesperarum, or euensong. 57 And when it was euening, there came a certaine man of Arimathæa, named Ioseph, who also himselfe was disciple to IESVS.

58 He went to Pilate, and asked the body of IESVS. Then Pilate commanded that the body should be deliuered.

Hora completorij, or Compline. 59 And Ioseph taking the body, | wrapt it in cleane sindon,

60 And laid it in his own new monument, which he had hewed out in a rocke. And he rolled a great stone to the doore of the monument, and went his way.

61 And there was there Marie Magdalene, and the other Marie, sitting ouer against the sepulchre.

Saturday called Sabbatum sanctum. 62 And the next day, which is after the Parasceue, the chiefe Priests and the Pharisees came together to Pilate.

63 Saying, Sir, we haue remembred, that that seducer said yet liuing, after three dayes I will rise againe.

64 Command therefore the sepulchre to be kept vntill the third day: lest perhaps his disciples come and steale him, and say to the people, He is risen from the dead: and the last errour shall be worse then the first.

65 Pilate sayd to them, You haue a gard goe, gard it as you know.

66 And they departing, made the sepulchre sure: sealing vp the stone with watchmen.

ANNOTATIONS. CHAP. XXVII.

Horrour of conscience. RHEM. 1. [3. *Repenting him.*] Note how speedily the plague of God falleth after sinne, and specially men must note what torment of conscience and desperation often followeth the shedding of innocent bloud.

Desperation. RHEM. [5. *Hung himselfe.*] If hee had rightly repented, notwithstanding his horrible treason, he might haue obtained mercy: but by hanging himselfe hee tooke away all meanes of mercy and saluation, because he died finally impenitent.

They that execute lawes against their conscience, are like to Pilate. RHEM. [24. *Innocent of his bloud.*] Though *Pilate* was much more innocent then the Iewes, and would haue been free from the murder of our Sauiour, seeking all the meanes that he could (without offending the people and the Emperours lawes to dimisse him: yet hee is damned for being the Minister of the peoples wicked will against his owne conscience; euen as all officers be, and specially the Iudges and Iuries which execute lawes of temporal Princes against Catholicke men: for all such be guilty of innocent bloud, and be nothing excused by that they execute other mens will according to the lawes which be vniust. For they should rather suffer death themselues, then put an innocent man to death.

RHEM. 2, [40. *If thou be the Sonne.*] Maruell not, when thou hearst our Sauiour in the B. Sacrament mocked at, or seest him abused of wicked men, that hee straight reuengeth not such blasphemies: or that he sheweth not himselfe there visibly and to the senses, when faithlesse Heretikes will say, let me see him, taste him, &c. for he suffered here the like on the Crosse when he might at his will haue come downe with as much ease as he rose when he was dead.

Christ deided in the B Sacrament euen as vpon the Crosse. CARTVV 2. [40. *If thou be the Sonne of God.*] Your God can hardly reuenge the wrongs which you suppose done vnto him, seeing that he heareth them not, and therefore there is no grammercy to his patience; of whose deafenesse this may be an argument vnto you that bee his Baalists, that crying continually for vengeance against vs, and as it were calling for fire to bee sent from him, can get no reuenge at all. Our Sauiour Christ abstained altogether from reuenge of his owne contempt, as *Dauid* did from pursuite of his iniuries against *Shimei*, which was partly because it was the time of his humiliation and suffering. But we see, that after glory as a *Salo-*

mon

mon he executed iudgement against the aduersaries by the hands of the Apostles, and of the Romans. This therefore cannot couer the weaknesse and nakednesse of your God, whom you imagine in his ruffe and royall Maiesty, when you make him daunce about the chalice. And although as touching the power of our Sauiour Christ, he was *able to come downe from the Crosse*, yet both the counsell of God, that had disposed of the purchasing of mans saluation by that onely meanes which the Euangelist recordeth to haue been executed, and our Sauiour Christs office, which he willingly submitted himselfe unto, hee could not come downe from the Altar of the Crosse, vntill the time that he was taken downe. And therefore it is vntrue *that hee could at his Will haue come downe from the Crosse, with as much ease as hee rose from the dead.* For the one was against the counsell of God, and against the dispensation of our Sauiour Christ: where the other, that is, his resurrection, was agreeable to both.

RHEM. 3. [46. *Why hast thou forsaken me?*] Beware here of the detestable blasphemie of *Caluin* and the Caluinists, who thinking not the bodily death of Christ sufficient, say, that he was also here so forsaken and abandoned of his Father, that he sustained in soule & conscience the very feares and torments of the damned. And to take away the Article of his descending into Hell after his death, (which was with triumph and not with paine) they say that his descending was nothing els, but that his soule suffred the very paines of Hell vpon the Crosse, whereas indeed by these words out of the Psalme, our Sauiour will signifie no more but that his paines) being now so long on the Crosse and ready to die) were very great, and therefore according to the infirmity of his humane nature, for very anguish (as before in the garden when he was but toward his passion) he saith he was forsaken, for two causes, first because it was the will of God not to deliuer him, but that he should die: secondly, because his diuine nature did so represse it selfe for the time that he felt no comfort thereof at all, but was left to die in extreme pains as a mere man.

Catechis. Cal. & Instit. lib. 2. 16

Caluins blasphemy.

CARTVV. 3. [46. *Why hast thou forsaken me.*] Whilest the Iesuites take pleasure in raging against *Caluin* and the Caluinists, as it pleaseth them to speake, they foame out their ignorance against themselues, and their poyson against Christ & his Church. For in esteeming that *the bodily death of Christ*, such as other men endure, is a *sufficient* ransome for vs, they are found ignorant of the Scripture, which affirmeth that he *bare our iniquities, and that the correction of our sinnes was vpon him*: that *he went vnder the curse of the law*, which is not onely a bodily curse, but the curse of the soule. Now if he bare the punishment of our sins: we hauing deserued hell fire, it followeth that he endured it, so that whatsoeuer we should haue suffered for euer in hell, that did our Sauiour Christ vndergo in the time of his passion: in which respect he was our pledge, setting himselfe in our place, to answere and to pay for vs, whatsoeuer could in the iustice of God be exacted. Of which iustice these men are vtterly ignorant; for if they considered that it cannot be satisfied but with a full and perfect reuenge of all iniquity, they would neuer assigne the appeasement of it, in a bodily death: whereunto the iustice of men oftentimes (and that for lawes of their owne making) doth not without cause proceed. Yet is there as great difference betweene the diuine iustice of God, and the ciuill iustice of men, as is betweene his Maiesty, and their base estate. Wherefore it should be against reason to satisfie an infinite iustice with a punishment that is within measure. Thirdly, they are ignorant of the nature of sinne, whose deserued wages is all the curses of the law, both written and not written, both of body and soule, both of this life, and the life to come. Their poyson that commeth from this ignorance is shamefull blasphemy against our Sauiour Christ, and detestable sacrilege to the Church. The blasphemy against our Sauiour Christ is apparant, who notwithstanding that he was the sonne of God, and indued (as touching his manhood) with such a spirit of fortitude as was neuer (by many degrees) neither in man nor angell: yet is he of the Iesuites mastered in courage, and value of minde by many miserable men, for by a drop of that spirit which he receiued without measure, they haue endured with great quietnesse, and countenance vnchanged, most cruell and exquisite torments greater then those which our Sauiour Christ suffered to the outward eye, yea sometimes they endured them with apparant tokens of their heart truly and vnfainedly ioyfull, as appeareth by the story of the Martyrs in the primitiue Church, and sithence: where our Sauiour Christ when he was scarce entred into the porch and suburbes of his sufferings, through anguish of his soule had clots rather then drops of bloud, streaming downe his blessed body. A thing which neuer was either heard or seene, either before or sithence. And do the Iesuites thinke that any bodily paine which other men may endure, could driue our Sauiour to such an extremity: vnlesse (which is especially the hell fire that scorcheth) he had deeply apprehended the wrath of God against our sins, which hee had charged vpon his back. And if drinking then of the uppermost of the cup of Gods anger, he were so tormented: what helly pangs (think you) did he endure, when he was now come towards the bottom & dregs thereof. Hereupon therefore I say proceedeth this fearfull (and yet faithfull) cry of our Sauiour Christ, not as the Iesuites say, vpon the feare of a corporall death. Againe, the glorious victory of our Sauiour Christ vpon the Crosse, which the Apostle doth so magnifically extoll, reaching it not to the outward suffering onely, but to his conflict which he had upon the crosse, as it were hand to hand with the Diuels, which were his tormentors, the Iesuits deface, making that noble conquest, as it were a stickling with a bodily death alone. And that which the Apostle speaketh in plaine words, *Dauid* the Prophet had in most pleasant Metaphors of of Dogges, of fat Bulles of *Basan*, Vnicornes and such like before shadowed.

Esay 53. Deut 21. Galat. 3.

Deut. 28. Rom. 6.

Coloss. 2. 15

Psal. 22.

Last of all the detestable sacrilege committed heere against the Church, is the defrauding of her and euery member of her, of the strong comfort that it sucketh from this crosse of Christ: which when they are ready to bee ouerlaied with the hainousnesse of their sinne, forth-with are stirred with this meditation; that their sinnes are not more outragious, then were the sufferances of Christ passing all measure, according to the length, bredth, depth, and height of the exceeding

ding loue wherewith Christ loued them. Beware therefore of the Iesuites poyson which they hold forth unto thee; And know that as thou art lifted up by so much higher into heauen, as Christ upon his Crosse cast himselfe down lower into hell: euen so according to the measure of his abasement, himselfe also was after heaued up into glory, aboue euery name that is named in heauen or in earth. So that this iudgement of our Sauiour Christs throwing down into hell is not dishonourable unto him, but followed with unspeakeable glory: whereas the Iesuites carrying him no further then to a bodily and ordinary death, leaue him here wandring still upon earth, stopping him up the passage to the throne of glory, which necessarily must haue beene before paued by the sufferings which were fore-told of the Prophets.

Phil. 2.

1. Pet. 1. 11

Reuerent vsing of our L. Body. Corporals.

RHEM. 4. [*59. Wrapped.*] This honour and duetie done to Christs body being dead, was maruelous gratefull and meritorious. And this wrapping of it in cleane syndon may signifie by S. *Hierome*, that the body of our Lord is to bee wrapped not in golde, precious stones, and silke, but in pure linnen. And so in the whole Church it is obserued by * S. *Siluesters* constitution, that the Corporall whereupon our Lords body lieth on the altar, must be pure and plaine linnen.

*S. Hier. in hunc locum, *Tom. 1. Concil.*

CART VV. 4. [*59 Hee wrapped it in, &c.*] Whereby a man may know that your God of the Altar is dead, and needeth a winding sheete. *Ierome* maketh flat against you; for upon the simplicity of Christs buriall, hee exhorteth to a plainenesse and simplicity both in funerall and Church furniture, wherein you exceed all measure. The Churches of the Gospell do (indeed) obserue this, that the Sacramentall body (whereof *Ierome* speaketh) is couered onely with a faire napkin: this counterfeit *Siluester* I acknowledge not, albeit the decree it selfe standeth well with the singlenesse which ought to bee in the Church, but if it bee not meete for the body of Christ to bee wrapped in silke: How commeth it to passe that the Priest must be clad in veluet and cloth of gold. You are certainely proud seruants, that will be gayer then your Maister and your God.

CHAP. XXVIII.

He riseth againe the third day, and (the blind most obstinate Iewes by briberie working to their owne reprobation) hee appeareth to his Disciples in Galilee (as both before his passion hee foretolde them Mat. 26. and now after his resurrection, first the Angel, then also himselfe appointed by the women) 18 and sendeth them to all nations to build his Church among the Gentiles.

The Gospell for the night Masse of Christs resurrection, which is now vsed to be said on Easter eue in the morning. Easter day, Mar. 16. 1. Luk. 24. 1. Ioh. 20. 1.

AND in the euening of the Sabboth which dawneth on the first of the Sab-Sabboth, came Marie Magdalen, and the other Marie | to see the sepulchre.

2 And beholde there was made a great earth-quake. For an Angell of our Lord descended from heauen: and comming, rolled backe the stone, and sate vpon it.

3 And his countenance was as lightning, and his garment as snow.

4 And for feare of him, the watchmen were frighted, and became as dead.

5 And the Angell answering sayd to the women, Feare not you for I know that you seeke IESVS that was crucified.

Mar. 16. 6. 7

6 He is not here: for he is risen * as he sayd, come, and see the place where our Lord was layd.

7 And going quickly, tell ye his Disciples that he is risen: and beholde he goeth before you into Galilee, there you shall see him, loe I haue foretold you.

8 And they went foorth quickly out of the monument with feare and great ioy running to tell his Disciples.

9 And beholde IESVS mette them, saying, All haile. But they came neere and tooke hold of his feete, and adored him.

10 Then IESVS said to them. Feare not, goe tell my brethren that they go into Galile, there they shall see mee.

11 VVho when they were departed, beholde certaine of the watchmen came into the cittie, and told the chiefe Priests all things that had beene done.

12 And being assembled together with the auncients, taking counsell, they gaue a great summe of money to the souldiers.

13 Saying, Say you: That his disciples came by night, and stole him away when we were a sleepe.

14 And if the President, shall heare of this, we will perswade him, and make you secure.

15 But they taking the money, did as they were taught. And this word was bruited abroad among the Iewes euen vnto this day.

16 And the eleuen Disciples went into Galilee, vnto the mount where IESVS had appointed them.

The Gospell vpon Fryday in Easter week

17 And seeing him they adored, but some doubted.

18 And IESVS comming neere spake unto them, saying, All power is giuen to me in heauen and in earth.

The Gospell in the Feast of the B. Trinit.

19 | Going therefore teach ye al nations Baptizing them in the name of the Father and of the Sonne and of the holy Ghost:

20 Teaching them to obserue all things whatsoeuer I haue commanded you, and behold I am with | you all dayes, euen to the consummation of the world. ☞

ANNOTATIONS. CHAP. XXVIII.

The holy Sepulcher and Pilgrimage thereunto.

RHEM. 1. [*1. To see the Sepulcher.*] The deuoute women came to visite our Sauiour CHRISTS Sepulcher, and for their deuotion first deserued to know the Resurrection, and to see him risen. The honour of the which Sepulcher and the Pilgrimage thereunto in the Primitiue Church, S. *Hierome* declareth in these words, *The Iewes sometime honoured Sancta Sanctorum*

In Ep. 17. Paul. & Epitoch. ad Marcel to Esa. 11.

rum because there were the Cherubs, and the Propitiatorie, and the Arke of the Testament, Manna, Aarons rod, and the golden altar. Doth not the Sepulcher of our Lord seeme vnto thee more honourable: Which as often as we enter into, so often do we see our Sauiour lie in the sindon: and staying there a while, we see the Angell againe sit at his feete, and at his head the napkin wrapped together. The glory of whose Sepulcher, we know was long prophesied before Ioseph shewed it out, by Esay saying, And his rest shall be honour: to wit, because the place of our Lords buriall should be honoured of all men. And at this present, notwithstanding the Turkes dominion, yet doe the Religious Christian Catholike men by Gods mighty prouidence keepe the holy Sepulcher, which is within a goodly Church, and Christians come out of all the world in Pilgrimage to it:

CARTVV. 1. [1 *To see the Sepulcher.*] Touching *Deserts* or *merits* it hath been often spoken of, and therefore heere it is enough in a word to deny, which they in a word do affirme. Concerning pilgrimage to our Sauiours Christs sepulchre, out of *Ierome*, neither is there any mention in *Ierome* of pilgrimage, nor in those times was there any such Idolatrous pilgrimes as Popery maintaineth. There were diuers wealthy, and oftentimes, godly men, that went to see the Sepulchre of our Sauiour Christ: as who would not see such a famous monument, so far as his calling would suffer him, if the truth of it were known? comming thither, where also was a place of prayer, what meruaile if they worshipped? But that they worshipped the Sepulchre thereof hath *Ierome* no word: he proueth that we ought to haue it in honour or good respect: whereof as a man may doubt (considering that it is (by the resurrection of our Sauiour Christ) an empty cask containing no part of that most pretious treasure which sometimes it possessed) so shall it not bee the question betweene you and us, whose difference is of an other kinde of honour then that which *Ierome* speaketh of. Now where they alledge *Ierome* that the commers thither first saw Christ wrapped in Syndon or Cambrick, and a little after the Angell standing at his feet, and then the kerchiefe at his head, and alledge him without any caution to the Reader: It appeareth that they take pleasure in mocking their Readers being content as it might seeme, that they should understand all this corporally and substantially, where *Ierome* meaneth to set forth that the sight of the Sepulchre brought them to a meditation and representation of these things: For if you will haue it understood of your Sacrament, which you use to lay in the Sepulchre once a yeare: shew us in what part of your Cake, is his head, and where his feete bee: if of the true body of Christ with the length, bredth, and other dimensions, how maintaine you his ascension into heauen, which make him present to all commers into the Church wherein the Sepulchre was seated. That I speak nothing of the glory of the Angell, that would with the beames of his Angelick brightnesse haue laid (as it were for dead) the stoutest that were there.

RHEM. 2. [19 *Going then.*] Commission to baptize and preach to all Nations giuen to the Apostles, and grounded vpon Christes soueraigne authoritie, to whom was giuen all power in heauen and in earth.

The Catholicke Church to bee gathered of all Nations, and Christs continual protection of the same Church.

RHEM. [20. *With you all dayes.*] Here Christ doth promise his concurrence with his Apostles and their successors, as well in preaching as ministring the Sacraments, and his protection of the Church neuer to cease till the worldes ende: contrary to our Aduersaries, saying that the Church hath failed many hundred yeeres till Luther and Caluin.

CARTVV. 2 [20 *I am with you alway.*] Name the authors, note the places, else shall you bee taken still (as you are) men to whom it is all one to gaine by truth or by falshood. Wee hold that the Church may bee eclypsed, and lease much of that beautifull light of the truth wherein shee hath shined; wee hold also that sometime her tent is enlarged, and her cords stretched out, and other sometime that shee is more barren, and trauaileth seldome: but that the Church faileth or ceaseth to be somewhere in the world, cannot bee shewed out of any approued Writer of our part. And if, as immediatly after the fall of *Adam*, there should in some instant of time bee not so much as one person in the world, which as yet by effectuall calling did professe the name of God: yet should not follow thereof the absurdies the Papists do imagine, considering that the Church is rather defined by the election of God, then by a continuall course of succeeding, without interruption.

Look vpon Mat. 13. 50

Here ends the Gospell by S. Matthew.

THE PVBLISHER TO THE READER.

VNderstanding that D. Fulke vpon this subiect is reprinting in the former manner, I thought it needlesse to proceed with the Rhemists Text, since also the Author dealeth onely against their Annotations: and their Translation is so absurd, troublesome, and fruitlesse; and also since it is not likely, that many will desire the same, but such as neither will nor neede, bee without D. Fulkes answer, which may more boldly beare the charge then this.

THE ARGVMENT OF S. *MARKES GOSPELL.*

RHEMISTS.

SAint *Markes* Goſpell may be well diuided into foure parts.

The firſt part, of the preparation that was made to the manifeſtation of Chriſt: *chap.*1. in the beginning.

The ſecond, of his manifeſting himſelfe by preaching and Miracles, and that in Galilee: the reſidue of the 1. *chap.* vnto the 10. *chap.*

The third, of his comming into Iurie, towards his Paſſion: *chap.*10.

The fourth of the Holy weeke of his Paſſion in Hieruſalem; *chap.*11. to the end of the booke.

Of S. *Marke* and his conuerſation with the two Apoſtles S. *Paul* and S. *Barnabee*, we haue at large *Act.*12. and 15. ſomewhat alſo *Col.*4. and 2. *Tim.*4. and to *Philemon.* Moroeuer his familiaritie with the Prince of the Apoſtles S. *Peter.* wee haue 1. *Pet.*5. For ſo it pleaſed our Lord, that onely two of the Euangeliſts ſhould be of his twelue Apoſtles, to wit S. *Matthew* and S. *Iohn.* The other two, S. *Marke* and S. *Luke*, he gaue vnto vs, of the Diſciples of his two moſt principall and moſt glorious Apoſtles S. *Peter* and S. *Paul.* Whoſe Goſpels therefore were of Antiquitie counted as the Goſpels of S. *Peter and* S. *Paul* themſelues. *Marke the diſciple and interpreter of Peter* (ſaith S. *Hierome*) *according to that which he heard of Peters mouth, wrote at Rome a briefe Goſpell at the requeſt of the Brethren* (about 10. or 12. yeeres after our Lords Aſcenſion.) *Which when Peter had heard, he approued it, and with his authoritie did publiſh it to the Church to be read, as Clemens Alexandrinus writeth, lib.*6. *Hypotypoſ.*

In Catal. Script. Eccleſiaſt.

In the ſame place S. *Hierom* addeth how he went into Egypt to preach, and was the firſt Biſhop of the chiefe Cittie there, named Alexandria: and how *Philo Iudæus* at the ſame time ſeeing and admiring the life and conuerſation of the Chriſtians there vnder S. *Marke*, who were Monkes, wrote a booke thereof, which is extant to this day. And not onely S. *Hierom* (in *Marco* and in *Philone*) But alſo *Euſebius Hiſt.*li.2.*ca.*15,16,17. *Epiphanius Secta* 29. *Nazareorum, li.*1. to 2. *Caſſianus* de *Inſtit. Canobiorum li.*2.*c.*5. *Sozomenus li.*1.*c,*12. *Nicephorus li.*2.*c.*15. and diuers doe make mention of the ſaid Monkes out of the ſame Author. Finally, *Hee died* (ſaith S. *Hierom*) *the* 8 *yeere of Nero, and was buried at Alexandria, Anianus ſucceeding in his place.* But from *Alexandria* he was *tranſlated to *Venice, anno. Dom.*830.

Philo de Supplicibus. In Catalogo.

* Naucler. generat. 28.

It is alſo to be noted, that in reſpect of S. *Peter*, who ſent S. *Marke* his ſcholer to *Alexandria*, and made him the firſt Biſhop there, this See was eſteemed next in dignitie to the See of Rome, and the Biſhop thereof was accompted the chiefe Metropolitane or Patriarch of the Eaſt, and that by the firſt Councell of *Nice*, Whereof ſee S. *Leo ep.* 43. S. *Gregorie li.*5. *ep.*60. & *li.*6. *ep.*37.

CARTVRIGHT.

You do great wrong vnto *Mark* and his Goſpell, that you make it a part of the Argument of his Goſpell, that hee *made Monkes*, whereof hee ſpeaketh not a word in his Goſpell. And therefore Preaching (as yee ſay) upon the Goſpell that himſelfe wrote, hee could not ſpeake for Monks, but he muſt needs do it beſides his Text. Now whereas the Ieſuits would make us beleeue, that the Monkes haue beene walking in all ages of Chriſtianity; the Reader may underſtand that theſe heere mentioned, are ſcarce the ſhadowes of thoſe which they ſeeke for. *Philo Iudæus* from whom the other writers, as *Euſebius, Sozomen*, and *Nicephorus* take the light of their ſtories, doth not once name them Monkes, but ſaith expreſly that they had an other title whereby they were named: that is *Men-healers* or *Women-healers* (if wee may ſo ſpeake) becauſe with their kinde of Phyloſophy they healed thoſe which came vnto them, of their lewd and diſordered affections, &c. Hee ſpeaketh indeed of their Monaſteries, but (which of purpoſe, and as a peece of their profeſſion they had) ſuch, as are contrary to the Popiſh Monaſteries. For firſt they were ſituate in the fields and gardens; then, there was no coſt nor workemanſhip beſtowed on them: After this, euery one had his houſe apart, a good great ſpace from his companion, and came not out: for the daily ſacrifice of the Maſſe was not then hatched. Which things as they haue no agreement with the Chriſtians either of thoſe or theſe daies liuing ſociably: So haue they no affinity or bloud with the Popiſh Monkes which liue in the moſt peopled Townes, and dwell in the beſt ſeeld houſes: And for the reſt of their behauiour, it hath ſmall conformity with thoſe of our time: for they kept home for the ſpace of ſixe daies, onely they met at night at a common Table, the ſeuenth day they had a Lecture, and other exerciſes of learning and Religion, and that not as the Chriſtians, the firſt day of the weeke, but as the Iewes on the Saturday. There were diuers that are ſaid to haue faſted nothing, ſome in three, ſome in ſix daies, And albeit they were of *Markes* gathering to the Goſpell, yet it followeth not, that whatſoeuer they practiſed was of *Markes* teaching. For if the Apoſtles themſelues were compelled to beare with ſome things in the Churches which they planted, It is no maruaile if *Mark* that executed but the office of an Euangeliſt amongſt them of *Alexandria* was conſtrained to endure

θεραπευτὰς καὶ θεραπευτρίδας.

dure ſomethings extraordinary. Neither ought it to ſeeme ſtrange, if the leauen of ſuperſtition and ſuperfluous ceremonies, partly cleaued to theſe men, after their conuerſion to the Goſpell: For by all likelyhood by nature they were *Iewes*, by ſect *Eſſees*, as *Philo* reporteth, addicted much to corporall exercises, rather then to piety, and by education they were *Egyptians*, as ſuperſtitious a people as was in the world. And what patterne of ſincere reformation is (thinke you) to bee taken from them, which in the morning worſhipped towards the Eaſt, and in the euening towards the Weſt, which as *Ierome* reporteth, thought it not lawfull to poſſeſſe any thing of their own, a point of Anabaptiſtry, as well as of the Popiſh Monkery; which thought it unmeete for a Chriſtian to eate in the day, but onely in the night time? That I paſſe by their new name, which they tooke upon themſelues, chooſing rather to be called *Healers* then *Chriſtians*, whereof it commeth after to bee conſidered. Neither is *Philo* his teſtimony of any great authority, touching the commendation hee giueth them, as one which being no Chriſtian, could not iudge of true Chriſtianity: For euen *Ierome* himſelfe confeſſeth that hee found place in his Catalogue onely, becauſe he had ſpoken ſomewhat well of the Chriſtans. And if hee may bee ſuffered therefore to ſit in iudgement of Chriſtianity, there is no cauſe why *Ioſephus* the Iewiſh Prieſt, ſhould not enioy the ſame Priuiledge, that prayſeth our Sauiour Chriſt as much as *Philo* doth the Chriſtians. And *Ierome* affirming that *Philo* commended theſe Chriſtians, becauſe hee ſaw that they Iudaized, or followed the ceremonies of the Iewes, doth euidently declare that the Monckery which hee commended in thoſe Chriſtians was farre more fitting and comely for the Schollers of Mount *Sinai* in *Arabia*, without the Borders of the Church, then for Mount *Syon* which is in the holy Land of *Canaan*: more meete for the Phariſees, which were the counterfeit followers and diſciples of *Moſes*, then for the true Diſciples either of *Moſes* or of *Chriſt*: For *Ierome* ſheweth that *Philo* meant not thereby to commend the Chriſtians as the Iewes to whom they were like. *Euſebius* iudgement is heere of more weight, which brandeth this Church, for that which *Philo* and the Ieſuits crowne it: ſaying, that they liued ſomewhat *Iewiſhly, retaining their old manners and cuſtomes in this new profeſſion*. Againe, it is to bee obſerued, that it was all one in that Church and that time (by *Ieromes* iudgement) to bee in ſuch a Monaſtery, and to bee a Chriſtian: for it appeareth manifeſtly out of him, that all that were turned to the Goſpell, men, women and children, took this yoke upon them as a neceſſary thing ioyned with their profeſſion: for ſo hee ſaith, that as *Luke* noteth that thoſe which beleeued, in Ieruſalem had all things common, ſo *Philo* wrote what hee ſaw at *Alexandria*. And therefore it is unskilfully alledged, to ſettle a degree of perfection in Chriſtianity aboue all others: conſidering that the Chriſtians in thoſe parts commonly uſed this. Laſt of all, theſe men kept their wiues ſtill, which were alſo partakers of their ſtudies, and of their new Titles of healing (with their Philoſophy) the women that were laden with diuers luſts: as their huſbands did healing the men. And thoſe that liued a ſolitary and ſingle life did it not by any conſtraint, but frankly and voluntarily, not for further merite, but in deſire of further knowledge. If wee will beleeue the Ieſuites, it is better and more honourable to haue beene *Peters* diſciple, then our Sauiour Chriſts: for his Apoſtles which were taught of his own ſacred mouth, could not haue this priuiledge, that the Churches which they builded might haue any preheminence aboue others: but *Alexandria*, becauſe it was taught of S. *Marke*, S. *Peters* Diſciple, muſt needs bee preferred to all other, Rome excepted. Howbeit if it ought ſo to be, how commeth it that the Councell decreed otherwiſe, that *Conſtantinople* ſhould bee, not the ſecond in dignity unto *Rome*, but that throughout, it ſhould inioy the ſame priuiledges with it. The councell of *Nice* maketh not for you, for what dignitie ſoeuer it giueth to *Alexandria*, it groundeth it upon a cuſtome, and not upon *Markes* inſtruction. And that cuſtome of the ſuperiority that *Alexandria* had roſe upon the ſame occaſion that the preheminence of *Rome* and *Conſtantinople* did: for euen as it had her ſpeciall priuiledges aboue other like unto thoſe of *Rome*, becauſe it was the ſeat of the Empire: euen ſo (no doubt) had *Alexandria* the ſecond place, not becauſe *Marke* ſate there, but becauſe it had beene the mother Citie of the Grecian Empire. But ſeeing your deſire is to aduance the credite of the Church of Alexandria, wee will help you in bringing to your remembrance *Ierom*s iudgement that there is the ſame merit (which before hee called authority of the Biſhop of *Alexandria*) that there is of the Biſhop of Rome. Wee hope alſo that the eſtimation you haue of *Alexandria* will cauſe you to giue the better reſpect to the Councell holden there, which gaue ſo little to the Biſhop of *Rome*, that it appointed *Aſterius* a Biſhop in *Arabia* to haue the ouerſight in the Eaſt Churches, and *Euſebius* the ouerlooking of the Weſterne. Of the ſtrange tranſlations of the dead bodies, after diuers hundreth yeares, it hath beene once or twice ſpoken, which may ſuffice for all the reſt, conſidering there are but few, which do not eaſily ſmell out theſe fraudes. *Linus* the *Popes* authority againſt the Councell of *Calcedon*, is of no value, which Councell aſſigneth the cauſe of the dignity of the Churches, to haue riſen of the ſeat of the *Empire*: where the Pope placeth it, in that *Marke Peters* ſcholler taught there, wherein notwithſtanding hee doth not obſerue his owne rule: for if the dignity of the Churches ſhould depend upon the authority of them that taught in them: *Antioche* which the Pope ſetteth in order after *Alexandria* ought to haue beene preferred to it: Conſidering that *Peter* the Maiſter ſitting in their opinion at *Antioche*, *Marke* the ſcholler ſate at *Alexandria*. *Gregory* hath nothing of the preheminence of *Alexandria* (*lib.5.epiſt.60. & lib.* 6.37.) aboue all other Churches *Rome* excepted. But writing to the Biſhop of that place, hee ſheweth that there is a neerer bond of loue betweene them two, then others; foraſmuch as they ſucceded the one to the maiſter, and the other to the ſcholer. But of the equality of the Biſhop of *Rome* with the Biſhop of *Alexandria*, *Gregory* in the ſame place leaueth no ſmall marke, when he ſaith, it ſeemeth to him that for *Peter* the Maiſters ſake, hee ſhould haue the gouernment or preſidentſhip ouer *Alexandria*: and the Biſhop of *Alexandria* for *Marke* the Schollers ſake, ſhould haue the gouernment or preſidentſhip of the Church of *Rome*: aſcribing to the Biſhop of *Alexandria* as much intereſt in Rome, as to the Biſhop of *Rome* in *Alexandria*. In the other place alſo hee mentioneth *Alexandria*, but not to that purpoſe as heere hee is alledged. It being onely ſaid, that *Peter* adorned

Euſeb.2.lib. hiſt.cap.16.

Philo Iudæus in lib. de vita contemplat.

Hieron in Catalog.

Hier.in Matt.

Euſeb.2. lib. eccleſ.c.16.

Philo de vita contempl. ἡμῶν ἐκάστου γνησίως διὰ ζήλου καὶ πόθου σοφίας.

Concil. Calcedon. Act. 15. c.28.

Concil. Conſtantinop. pr. c.3.

Concil. Chalced. Act.16. Hieron, ad Enagr.

Ruſin.1. lib. cap.29.

Ierom. in Galat. c.2.

that ſtate whereunto hee ſent his Scholler, and ſo might a man of ſmaller note then was *Peter*, if his Scholler had beene as good as was *Mark*.

THE ANSWER TO THE RHEMISTS ANNOTATIONS VPON THE GOSPELL ACCORDING TO MARKE.

CHAP. I.

Verſ. 4. Iohn * was in the deſart baptiſing, and preaching the baptiſme of penance ‡ vnto remiſsion of ſinnes.

Mat. 3. 1. Luk. 3. 4. Iob. 1. 15.

MARGINALL NOTES.

RHEM. 1. [4. *Vnto remiſsion.*] *Iohns* Baptiſme put them in hope onely of remiſſion of ſinnes as a preparatiue to Chriſts Sacrament by which ſinnes were indeede to be remitted. *Aug. lib. 5. de bapt. c. 10.*

Math. 3.

CART VV. 1. [4. *Vnto remiſsion.*] The Ieſuites vpon theſe words *Into remiſsion of ſins*, fooliſhly conclude, that by *Iohns* Baptiſme the preſent remiſſion of ſinnes was not ſealed, but onely a preparation made to receiue remiſſion of ſinnes by Chriſts baptiſme that ſhould follow. For *Iohn* affirmeth, that by receiuing his baptiſme duly, they eſcaped the wrath to come; which when it could not be without remiſſion of ſinne, it is euident that thoſe that worthily communicated into *Iohns* baptiſme, were alſo freed from their ſinnes. And ſeeing they themſelues hold that *Iohns* baptiſme ſealed repentance: let them anſwer what manner of repentance that can be which is without remiſſion of ſinnes, but either a meere hypocriſie, or elſe an vtter deſpaire and downfall of him that ſo repenteth.

Act. 2. 38.

And where, by theſe words they would conclude this abſurd opinion: let the reader vnderſtand, that the Euangeliſt *Luke* vſeth the very ſame words in ſpeaking of the baptiſme of Chriſt, which was miniſtred after his aſcenſion. So that if theſe words ſhut forth remiſſion of ſinnes from *Iohns* miniſtry, they ſhut it alſo from the miniſtery of the Apoſtles.

Touching certaine of the auncient Fathers iudgement in this part, it hath been before ſpoken. And ſeeing *Auguſtine* groundeth his opinion of that commandement of *Paul*, that thoſe which were baptiſed with *Iohns* baptiſme, ſhould be rebaptiſed, (whereof there is not onely not a word in *Luke*, *Act.* 19. 3. 4. 5. but the cleane contrary, as ſhall appeare) all men may ſee the feebleneſſe of his opinion in that point, which ſtandeth vpon ſuch grounds.

vpon Matth. 3.

Verſ. 15. And ſaying, That the time is fulfilled, and the kingdom of God is at hand: ‡ be penitent, and beleeue the Goſpell.

RHEM. 2. [15. *Be penitent.*] He doth not preach beleefe or faith onely, but penance alſo.

CART VV. 2. [15. *Be penitent.*] We do not preach faith onely without repentance, or voyd of good workes, though we preach that faith without workes doth iuſtifie.

Verſ. 5. And there went foorth to him all the Countrey of Iewry, and all they of Ieruſalem, and were baptiſed of him in the riuer of Iordan † confeſsing their ſins.

ANNOTATIONS. CHAP. I.

Confeſſion.

RHEM. 3. [5. *Confeſsing their ſinnes.*] A certain confeſſion of ſins there was euen in that penance which *Iohn* preached, and which was made before men were baptized. Whereby it is cleare that *Iohn* made a preparation to the Sacrament of Penance, which afterward was inſtituted by Chriſt as well as he did by baptizing prepare the way to Chriſtes baptiſme.

Particular confeſſion.

RHEM. [5. *Their ſinnes.*] He doth not ſay that they confeſſed themſelues to be ſinners, which may be done by a generall confeſſion: but that they confeſſed their ſinnes, which is a particular confeſſion.

CART VV. 3. [5. *Confeſsing their ſinnes.*] The Ieſuites follow that Law in writing their notes, which they teach the poore people in praying; namely pattering ouer one thing oftentimes. For the 5. 6. 8. 12. are the very ſame which they haue had, in *Math.* 3. where the reader hath anſwer. Onely in the eight verſe they haue alledged out of S *Iohn* to proue that a man cannot be ſaued vnleſſe he be baptiſed: for that he muſt be baptiſed with water and the holy Ghoſt. And why did they not alledge out of *Math.* 3. that he is to be baptiſed with the holy Ghoſt and with fire, whereupon there are which baptiſe with fire at this day. But as *Mathew* doth ſet forth the power of the holy Ghoſt in the property of fire: ſo doth *Iohn* in the quality of water. And if it bee drawne vnto the water in baptiſme, yet muſt this vniuerſality be reſtrained to the circumſtance of that place which is

of

of ſuch as was *Nicodemus*, who hauing the choyce and commodity of baptiſme, could not enter into the kingdome of heauen without it. For otherwiſe it is too groſſe an ignorance not to underſtand, that God is the God of thoſe children whoſe parents are in the couenant. Whereupon the Apoſtle ſaith, that the *Iſraelites* were by *nature* and by *birth Iewes*; which hee maketh cleare in the next words when he ſaith that *they were not ſinners as the Gentiles*, that were out of the couenant, that is, their ſinnes from their birth were not imputed vnto them: for otherwiſe they were both conceiued and borne in the ſame originall ſinne that the Gentiles were. And againe, he affirmeth that the children of either parents faithfull are pure. *Gen.17. Gal.2.15. 1.Cor.7. 14.*

Verſ.6. And Iohn was ‖ cloathed with Camels haire, and a girdle of skinne about his loynes, and he did eate locuſts and wilde hony.

Verſ.8. I haue baptiſed you ‖ with water: but hee ſhall baptiſe you with the holy Ghoſt.

RHEM.4 [6.*Clothed.*] The holy Ghoſt thought it worthy ſpeciall reporting how ſtraitly this Prophet liued, and how he abſtained from delicate meates and apparell. See *Mat.c.3.* *Iohns example of penance*

RHEM. [8.*With water.*] Iohn with water onely, Chriſt with the holy Ghoſt, not onely, as the Heretickes hold, that ſay water is not neceſſary, but with water and the holy Ghoſt, as it is plaine Io.3. *vnleſſe a man be borne againe of water and the holy Ghoſt, he ſhall not enter into the kingdome of heauen.* *Baptiſme with water. Calu.lib.4. inſtit.c.16.*

CARTVV. This hath his anſwer in *Math.3.*

Verſ.9. And it came to paſſe: in thoſe daies came IESVS from Nazareth of Galilee: and was ‖ baptiſed of Iohn in Iordan.

Verſ.10. And foorthwith comming vp out of the water, he ſaw the heauens opened, and ‖ the ſpirit as a Doue deſcending, and remaining on him.

RHEM.5. [9.*Baptiſed of Iohn.*] The humility of Chriſt not diſdaining his ſeruants baptiſme, which is an example for all faithfull not to diſdaine Chriſts Sacraments of any Prieſt be he neuer ſo ſimple, being by the Catholike Church lawfully called. *Aug.lib.5.de bapt.c.9.*

RHEM. [10. *The ſpirit.*] Expreſſe mention of the B. *Trinitie* the Father ſpeaketh from heauen, the holy Ghoſt appeareth in the likeneſſe of a doue, the Sonne alſo is recommended vnto vs. *Ambroſ. lib.1. de Sacram.c.5.* *The B. Trinity.*

CARTVV. [verſ. 9. & 10. S.

Verſ.12. And foorthwith * the ſpirit droue him into ‖ the Deſert. *Math.4.1. Luke 4.1.*

RHEM.9. [12.*Deſert.*] Chriſt doing penaance by long faſting, ſolitarineſſe, and conuerſing with wilde beaſts, gaue example and inſtruction to the Church for Lent faſt, and to holy Eremites of retyring themſelues to the wilderneſſe and prayer. *Chriſts example of penance.*

CARTVV. 9. [12. *Deſart.*] This hath his anſwer before in *Math.* 4.1.

Verſ.35. And riſing very early, and going foorth, he went into a ‖ deſert place: and there he praied. *Solitary contemplation.*

RHEM.10. [35.*Deſert place.*] Chriſt vſed very often to retire into ſolitary places, no doubt for our example, to teach vs that ſuch places are beſt for prayer and contemplation, and that we ſhould often retire our ſelues from worldly matters to ſolitary meditation of heauenly things.

CARTVV. 10. [35. *Deſert place.*] *Teacheth vs,* you ſay whom? you Ieſuites? but you will take good heed that you learne not, that ſeeke the moſt Theatricall places that you can finde, where you make ſhew of your hypocriticall holineſſe. But if he meant all Chriſtians, how is it then that you ground a ſpeciall order of *Eremites*? The naturalleſt ſound of your words is to draw it to all Chriſtians; whereby followeth, that whoſoeuer doth not goe into the wilderneſſe for contemplations ſake, ſinneth, as one which followeth not the example which our Sauiour Chriſt hath left him to follow. And if you ſay it is left for ſome, and not for otherſome, ſhew a word for it in all the Scripture. But how long will you be ignorant, that euery action of our Sauiour Chriſt is not to bee followed? And do you not ſee how you haue left the beaten and Kings high way of the plain commandement of our Sauiour Chriſt, (who biddeth men when they giue themſelues to ſolitary prayer, to enter their priuate chamber, and ſhut the doore after them;) to follow the by-path of a particular example? *Vpon Math. verſ.1* *Math.6.*

CHAP. II.

Verſ.4. AND when they could not offer him vnto him for the multitude, they ‖ vncouered the roofe where he was, and opening it they did let downe the couch wherein the ſicke of the Palſey lay,

Verſ.5. And when IESVS had ſeene their faith, hee ſaith to the ‖ ſicke of the Palſey, Sonne, ‖ thy ſinnes are forgiuen thee.

ANNOTATIONS CHAP. II.

RHEM.1. [4.*Vncouered.*] Such diligence ought to be vſed to bring ſinners to Chriſt in his Sacraments, as was vſed to procure this man and others, by Chriſt, the health of their bodies.

RHEM. 2. [5. *Sicke of the palsey.*] Such as this man was in body by dissolution of his limmes, such also was he in soule by the noisome desires of the world occupying his heart, and wit hdrawing him from all good wnrkes. *Aug. de Pastor. c. 10. 9.*

CARTVV. To these two sections. S.

The Sacraments to bee called for in sickenesse.

RHEM. 3. [5. *They sinnes.*] Hereby it appeareth that Christ healed this sicke man first in his soule, before he tooke away his bodily infirmitie: which may be an instruction for all men in bodily disease, first to call for the Sacraments, which be medecines of the soule. As hereby also may be gathered that many diseases come for sinne, and therefore cannot be healed till the sinnes he remitted.

Iob 34.

CARTVV 3. [5 *Thy sinnes.*] It is but your dreame of your prophane oyle, and of your dead God, which you cary to visite the sick: for you haue not a word in the Text that giueth occasion to moue men to *call for the Sacraments*: There is occasion giuen to speake of the Minister to bee called for, to comfort the sicke by the doctrine of the remission of sinnes, as our Sauiour Christ doth, and likewise of praying for the sicke that his sinnes may bee forgiuen him, Iam. 5. 14. in steed that our Sauiour Christ said they were forgiuen: And the fruite of both these in a mans sicknesse is notably and at large set forth in *Iob*: But of *calling for the Sacraments in sickenesse* the Scripture hath not a word: It was used, or abused rather, of some not euill disposed, in the elder Churches: But as it was against the dignity and honour of the true Sacraments, which being publicke, and the Churches, require a publicke administration, and in the Churches presence: so was the issue of it dangerous, as that which made way to the abhomination and sacriledge of priuate Masses. And it is manifest this to haue beene the iudgement of the ancienter Churches, which marked with some infamy those that were priuate in priuate houses, although it were in the extremity of sickenesse. And in one Councell which hath a proper treatise of visiting the sicke, there is not a word made of ministring the Sacraments. Not onely *Many*, but All diseases come for sinne: for the iustice of God will not suffer any punishment to come, where sinne hath not first set open the gap for it to enter by. It falleth out sometimes that there are other more principall motiue causes of certaine diseases. In which respect it is said, that neither the blinde borne, nor his parents had sinned, but that it was to shew the glory of God, which forthwith appeared in that our Sauiour restored him to his sight. Howbeit let the Iesuites learne, that sinne is alwaies in some degree a cause of what disease soeuer. The Marginall note here as in the most places are meere Battologies, or loathsome repetitions, arguing that with their great desire of scribbling much there was little strength to performe their desire: Wee passe them by therefore unlesse there be any new.

Concil. Neocesa. cap. 12. tom. 1. Concil. 1. Nicen. c. 13. Carthage 4. c. 78. 1. 3. Concil, Nanilen. c. 4. Ioh. 9. Vpon Math. 9. ver. 5.

Verse. 10. But that you may know that the ‖ Sonne of man hath power ‖ in earth to forgiue sinnes (he saith to the sicke of the Palsey,)

Man hath power to remit sinnes.

RHEM. 4. [10. *The Sonne of man.*] As Christ proueth vnto them, that himselfe as man and not as God onely, hath power to remit sinnes, by that in all their sights he was able to doe miracles and make the sicke man suddenly arise, so the Apostles hauing power graunted them to doe miracles, though they be not God, may in like manner haue authority from God to remit sinne, not as God, but as Gods ministers.

Christ remitteth sinnes by the Priests Ministery. Mat. 16. 19 Mat. 18. 18 Ad Helvod. ep. 21

RHEM. 5. [10. *In earth.*] This power that the Sonne of man hath to remit sinnes in earth, was neuer taken from him, but dureth still in the Sacraments, and ministers, by whom he remitteth sinnes in the Church, and not in heauen onely. For concerning sinne, there is one court of conscience in earth, and another in heauen: and the iudgement in heauen followeth and approoueth this on earth: as is plaine by the wordes of our Sauiour to *Peter* first, and then to all the Apostles. *Whatsoeuer you shall bind vpon earth, shall be bound in heauen: Whatsoeuer you shall loose vpon earth, shall be loosed in heauen:* whereupon S. *Hierome* saith, *That Priests hauing the keyes of the kingdome of heauen, iudge after a sort before the day of iudgement.* And S. *Chrysost. lib. 3.* Sacerd. paul. post. princip. *more at large.*

CARTVV. 4. 5. These two Sections wee receiue with the caution that hath beene before alledged, upon *Math. 9.*

Verse. 25. And he said to them, Did you neuer reade what Dauid did when he was ‖ in necessity, and himselfe was an hungred, and they that were with him?

Amb. l. 2. off. cap. 28.

RHHM. 6. [25. *In necessity.*] In necessity many things be done without sinne, which els might not be done: and so * the very chalices and consecrated iewels and vessels of the Church in cases of necessity are by lawfull authority turned to prophane vses: which otherwise to alienate to a mans priuate commoditie is sacriledge.

CARTVV. 6. [*ver.* 25. S.]

CHAP. III.

Verse 10 FOr hee healed many, so that there preassed in vpon him † for to touch him, as many as had hurts.

MARGINAL NOTE.

RHEM. 1. [10. *To touch him.*] The onely touching of Christs holy person, or any part of his clothes, or whatsoeuer belonged to him, did heale all diseases.

CARTVV. 1. This hath beene answered before, upon *Mathew 9.*

Verse

Verſe 12 | Thou art the Sonne of God: And he vehemently charged them that they ſhould not diſcloſe him.

ANNOTATIONS CHAP. III.

RHEM. 2. [12. *Thou art the Sonne.*] The confeſſion of the trueth is not grateſull to God, proceeding from euery perſon. The diuell acknowledging our Sauiour to be the ſon of God, was bidden hold his peace: *Peters* confeſſion of the ſame was highly allowed & rewarded. *Aug. tract. 10. in ep. Ioan. Ser. 30. 31. de verb. Apoſtoli.* Therefore neither heretickes ſermons muſt be heard, no not though they preach the trueth. So is it of their prayer and ſeruice, which being neuer ſo good in it ſelfe, is not acceptable to God out of their mouthes, yea it is no beter then the howling of wolues. *Hierom. in 7. Oſee.*

Sermons, Seruice, and prayer of heretikes.

CARTVV. 2. [*ver.* 12. S.]

Verſe 14 And he made that | twelue ſhould bee with him, and that he might ſend them to preach.

RHEM. 3. [14. *Twelue.*] This number of twelue Apoſtles is myſticall and of great importance (as appeareth * by the chooſing of *Mathias* into *Iudas* place to make vp againe this number) prefigured in the 12. Patriarkes, *Gen. 49.* the 12. Princes of the children of Iſraels. *Num. 1.* the 12. fountaines found in *Elim. Exod. 15.* the 12. precious ſtones in the Rationall of *Aaron Exod. 39.* the 12. Spies ſent by *Moyſes*, *Num. 13.* the 12. ſtones taken out of Iordan whereof the Altar was made, *Ioſu. 4.* the 12. loues of propoſition, *Leuit. 24.* &c. *Anſelm. in Mat. c. 10.* And theſe are the 12. foundations of heauenly Hieruſalem. *Apoc. 21.*

The number of twelue myſticall, Act. 1.

CARTVV. 3. [14 *Twelue.*] They were twelue in number, that euen by this number the people of Iſrael which conſiſted of twelue Tribes, might underſtand that the Lord viſited them all from aboue, and ſought their deliuerance from the thraldome and captiuity of the deuill, to the which they had ſold themſelues, partly through infection of Idolatry receiued from the Gentiles amongſt whom they liued, and partly through a carnall and worldly expoſition of the law of God, which ſome in an outward ſhew retained. In which reſpect alſo they are all called the foundations of the heauenly Ieruſalem, and not *Peter* onely.

Verſe 16 And he gaue to Simon the name | Peter,

RHEM. 4. [16. *Peter.*] *Peter* in numbering the twelue is alwayes the firſt, and his name is ſo giuen him for ſignification of his calling to be the * Rocke or Foundation of the Church vnder Chriſt: as here alſo the name BOANERGES is giuen to other two Apoſtles for ſignification, and ſo names els where in the old Teſtament and in the new.

Peters prehe-minence. Math. 16.

CARTVV. 4. Looke the anſwer before, vpon the 10 of *Mathew*, and further vpon the 16.

Verſe 24 And if a | a kingdome bee deuided againſt it ſelfe, that kingdome cannot ſtand.

RHEM. 5. [24. *Kingdome againſt kingdome.*] As this is true in all Kingdomes and Common-weales where Ciuill diſſenſion reigneth, ſo is it ſpecially verified in hereſies and heretickes, which haue alwayes diuiſions among themſelues as the plague of God, for diuiding themſelues and others from the Church.

Diſſention of heretickes. Greg. lib. 4. ep. 3.

CARTVV. 5. [*ver.* 24, S.]

Verſe 29 But hee that ſhall blaſpheme againſt the holy Ghoſt, hee hath not forgiueneſſe for euer, but ſhall bee guilty of an eternall ſinne.

RHEM. 6. [29. *Eternall ſinne.*] That which is here called, is (as S. *Matthew* expreſſeth it) that which ſhall neither be remitted in this life, nor in the life to come. Where we learne by S. *Marke*, that there are alſo ſinnes not eternall: and by S. *Matthew*, that they are ſuch as ſhall be forgiuen either here, or in the life to come.

Mat. 12. 32. Veniall ſinnes forgiuen after death.

CARTVV. 6. Look the anſwer before, vpon *Math. 6. 12. & 12. 32. 36.*

Verſo 33 And anſwering them he ſaid, | who is my mother and my brethren?

RHEM. 7. [33. *Who is my mother?*] Neither is it here ſaid, that he had no mother, as ſome vpon theſe wordes falſly gather: nor ingratitude to our parents is taught vs by this anſwer: but we be hereby admoniſhed to preferre the ſpirituall mother of the faithfull, which is the Church Catholike, and our brethren in her, and their ſpirituall good, aboue our carnall parents or kinne. For ſo our Maiſter being occupied here about heauenly things, accounted all them his mother and brethren, which did the will of his father, in which number our Lady his mother was alſo included, for ſhe did his fathers will. *Aug. ep. 38.* Yea and aboue all others, becauſe ſhe had ſo much grace giuen her that ſhe neuer ſinned not ſo much as venially in all her life. *Aug. de nat. & grat cap. 36.*

Spiritual kindred and holineſſe preferred before carnall and worldly. The B. Virgin without ſinne Heb. 4. 14.

CARTVV. 7. [33 *Who is my mother?*] Heere the Ieſuites mate our Sauiour Chriſt with his mother in the proper Garland of his humanity, which is, that in all things he was like unto other men, ſinne onely excepted. And their faces are harder, that they haue gathered this Garland, upon ſuch a place of Scripture, as not onely beareth no ſuch flower, but the cleane contrary: for both ſhee, and others of Chriſts kindred that came with her, are heere ſharpely taxed, for that they did ſo unſeaſonably interrupt him, which *Mathew* doth manifeſtly cleare, when hee affirmeth that their meſſenger came unto him, *Whilſt hee was yet teaching.* Againe, it is ſinne not to know that which a man ought, eſpecially being taught by many meanes which the Lord miniſtreth: Now the Virgin Mary was ignorant of that ſhee ought to haue known, touching that that hee would haue certainely waited upon his father and mother, unleſſe hee had beene in his heauenly Fathers buſineſſe; where-

Mat. 12. 46

upon

Luk. 2.48. 49. upon, after his Fathers businesse ended, *Luke* addeth that hee was subiect vnto them, and at their commandement: where also vpon the defence of our Sauiour Christ against his mothers accusation of hauing little compassion of his parents cares and sorrowes that they had borne in that iourney; The Virgine is againe conuicted of sinne, euen as in another place also, where shee hasted the miracle of prouision for wine, and obscured it by admonishing him of the want, as if hee had need of a remembrancer, but the Virgines own confession that hee was her Iesus and Sauiour, which could not bee, unlesse hee saued her from her sinnes, is alone able to cast down this pride which exalteth it selfe against Christ. I passe by the generall testimonies that throw all the whole race of mankind into one masse and lumpe of sinne. And therefore to make the Virgin *Mary* without sinne, the Iesuites must first settle an other Article of our beliefe, that not onely Christ, but his mother also were conceiued by the holy Ghost: wee might heere use the testimony of these Iesuites themselues if they were of any credite, which in one verse, as it were, with one blast, blow hote and cold: for they exhort by the example of Christ, not to hearken to mother, &c. mouing any thing against our spirituall mother the Church, confessing thereby (as the truth is) that the Virgine requesting a thing against the Church, was duly resisted of our Sauiour Christ, whom wee must follow. It is untrue that *Augustine* affirmeth the *Virgin to bee without sinne:* hee saith, that hee will not haue the matter disputed; Howbeit hee seemeth rather to incline to that opinion that shee had sinne: For giuing reason why hee would not haue it disputed of, namely, for that it is a matter without the reach of our knowledge, and for the honour of the Lord, hee saith after this sort; *For how doe we know that more grace was bestowed vpon her to ouercome sin in euery sort, which deserued to conceiue and bring forth him, of whom it is out of doubt, that he had no sin.* It seemeth therefore that there were some superstitious heads in *Augustines* times, that affirmed, that the virgin was without sinne: and *Augustine* shunning that question, as somewhat enuious, did yet giue some inckling of his contrary iudgement that way, which iudgement in another place hee doth clearely and plainly set downe against the Iesuites, for thus he writeth; *What* (saith he) *is more pure then the wombe of that virgin, whose flesh although it came of the propagation and spread of sin, yet did it not so conceiue.* And a little after, *Wherefore* (saith he) *the body of Christ, although it were taken from the flesh of a woman, which was conceiued of the spread of sinfull flesh, yet because it is not so conceiued in her, as she was conceiued, it was no sinfull flesh, but the likenesse of sinfull flesh.*

Augustin. de Genes. ad literam l. 10. c. 18.

CHAP. IIII.

Verse 11 AND hee said to them, To you it is giuen to know the mystery of the Kingdom of God: but to † them that are without, all things are done in parables.

Esay 6.9. *Verse* 12 That * seeing they may see and not see: and hearing they may heare and not understand, ‖ lest at any time they should be conuerted, and their sinnes be forgiuen them.

ANNOTATIONS.

RHEM. 1. [11. *Them that,*] Such as be out of the Church, though they heare and read neuer so much they cannot vnderstand. *Bed. in 4. Marc.*

RHEM. [12. *Lest they should be conuerted.*] These speeches here and els where, we must not so vnderstand as though hee spake in parables of purpose and to this end, that the hearers might not vnderstand, lest they should bee conuerted: which were as much to say as that he would not haue them vnderstand, nor bee conuerted: but wee must learne the true sense of this very place in S. *Matthew* and in the Actes, where our Sauiour and S. *Paul* speake thus. *They haue heard heauily, and haue shut their eyes, lest perhaps they may see, and vnderstand, and be conuerted, and I heale them.* Whereby it is euident, that the speaking in parables was not the cause (for many beside the Apostles heard an vnderstood) but themselues would not heare, and vnderstand, and be conuerted: and so were the cause of their own wilfull and obstinate infidelitie. And therefore also hee spake in parables, because they were not worthy to vnderstand, as the other to whom he expounded them.

God is not the author of sin but mans own will. Math. 13. Act. 28.

CARTVV. 1. [11. & 12. *Lest they should be conuerted.*] It is no disparagement to the iustice of God, that he should purposely *speake in parables to this end, that some of the hearers should not vnderstand*: For as he had cast them away iustly before the world began; so iustly did he vse the meane whereby he might come to the execution of his counsell. Neither doth hee them any more wrong in hiding from them the knowledge of himselfe, notwithstanding hee speake vnto them; then vnto those to whom purposely and determinatly he neuer vouchsafeth once to open his mouth, whereof there are and haue been infinite numbers in all ages. And where they say that many beside the Apostles heard and vnderstood, it appeareth, that not so much as the Apostles which were lightned, vnderstood the Parables, vntill such time as they were laid open by a plaine exposition of them; & yet this hindereth not, but their own *hard heart* and *heauy eare* was the cause why the doctrine deliuered in parables to a good sufficiency of vnderstanding, if it had light upon men of vnderstanding, profited them nothing to the inlightning of them with the knowledge of the truth that was taught in them. Also that they say, that *he spake vnto them in parables, because they were not worthy to vnderstand, as the other to whom he expounded them,* is a filthy crap of Popery, which assigneth the cause of the knowledge of the mystery of the Gospell to consist in the merit of the hearer, directly contrary to that which our Sauiour saith immediatly before, *To you it is giuen to know the*

Mat. 13. 36 & 37.

Mark. 4. 34 Ver. 11.

the mystery of the kingdom of God; and contrary to the holy Apostle, which teacheth, that as our election is in the grace of God through Christ, so is also the wisedom whereby they come unto the mystery of the Gospell. *Eph.1.7.8.*

Verse 27 ‖ And sleepe, and rise vp night and day, and the seed spring and grow vp whiles he knoweth not.

RHEM.2.[27.*And sleepe.*] The Church, and Christs doctrine, (sleepe we, wake we) increaseth by the great prouidence of God, onely the preachers must sow, and plant, and water, and *God will giue the increase, nourishing the seede in mens hearts. And therefore we may not giue ouer, or be impatient and solicitous, if we haue not alwayes good successe: but doing our duetie, commit the rest to God. *1 Cor.3.*

CARTVV. 2. [27. S.

Verse 31 As a ‖ Mustardseed: which when it is sowen in the earth, is lesse then all the seeds that are in the earth:

RHEM.3. [31.*Mustard seede.*] If the Church and Truth had more & more decayed & been obscured after the Apostles time vnto ours, as the heretikes hold: then had it beene great in the beginning, and small afterward: where this parable saith contrary that it was a mustard seede first, and afterward a great tree. *Vide Chrysost. to.5.contra Gentiles in vita S Babyla Mart.* *The Church visibly increasing.*

CARTVV. 3. [31. *Mustard seed*] Our Sauiour Christ comparing the *Church and the Truth to Mustardseed*, for the smalnesse at the first, and greatnesse after, doth (as in other the parables) set forth the estate of the Church, not onely such as it was in Christ his time, but such as it is and shall be in other ages of the Gospell. Neither doth he set forth the estate thereof by comparison of the multitude that should be after his time with the fewnesse that was in his time, but compareth the small beginnings of the Gospell where and whensoeuer the same hath entrance, with the mightie growth thereof in the same place after some continuance in it. And hereof the Churches of the Gospell are cleare and euident proofes, which being not many yeares agoe in the view and iudgement of all men so few as a childe with small Arithmeticke were able to tell, now are as the sandes of the sea for multitude, notwithstanding all the endeuours of the Beast in craft and violence against them, Now whereas the Iesuites would by this parable gather, that the visible face of the Church from our Sauiour Christs time, is alwayes great, they be confuted both by the Apostle, which foretelleth a notable apostasie from the Church; and by our Sauiour Christ, who teacheth that faith will be very rare at his comming; and by their owne iudgement, who affirme, that when their imaginary Antichirst shall come three yeares and a halfe before the last day, the Church shall be maruellously wasted, and that Antichrist shall both *attempt and atchieue the desolation of the Church. Chrysost. Tom.2. contra Gentiles in vita S. Babylæ Martyr.* hath nothing that giueth any strength in this cause of the Iesuites. But where the Iesuites would haue, that vnder the Gospell there should be alwayes a great multitude of these which serue God visibly, and in the view of all, *Augustine* applieth the answer that was made to *Elias* of the secret multitude of those that bowed not their knee to *Baall*, euen to the godly that liue vnder the Gospell. *2 Thes.2. 1 Tim.4. Luk.18. Vpon 2 Thes. 2.6. Aug. Serm. de Temp.22*

Verse 32 And when it is sowen, it riseth vp, and becometh greater then all herbs, and maketh great boughes, so that the ‖ birdes of the aire may dwell vnder the shadow thereof.

RHEM.4.[32.*The birdes.*] Of all sectes or doctrine, Christs religion at the beginning was the smallest, and most contemptible but the successe thereof farre passed all mans doctrines in so much that afterward all the wisest and greatest of the world made their residence and the rest therein.

CARTVV.4. [32 *The Birds.*] Not all the wisest and greatest of the world make their residence and rest in the Church; but a few wise and great in the world. Whereof looke before. *Vpon Mat. 11.v.25.*

CHAP. V.

Verse 3 THat had his dwelling in the sepulchres, and neither with chaines could any man now binde him:

ANNOTATIONS.

RHEM.1.[3.*Could bind him.*] We see here that madmen which haue extraordinary strength are many times possessed of the diuell: as there is also a deafe and a dumbe diuell; and vncleane spirits, which worke these effects in men, possessing their bodies. All which things infidels and carnall men following onely nature and reason, attribute to naturall causes: and the lesse faith a man hath, the lesse he beleeueth that the diuell worketh such things. *Prophane and naturall men.*

CARTVV. 1. [3. S.]

Verse 28 For she said, That ‖ if *I* shall touch but his garment, I shall be safe.

RHEM.2.[28.*If I shall touch.*] So the good Catholike saith, if I might but touch one of his Apost. yea one of his Ap. napkins, yea but the shade of one of his Ss, I should be better for it. *Act.5. and 19. See. S. Chrysost. to.5. cont. Gent. in principio. in vit. Babyla.* Yea S *Basill* saith; He that toucheth the bone of a martyr, receiueth in some degree holinesse of the grace or vertue that is therein. *The touch of Relikes. Basil. in Psal. 115.*

CARTVV.2. [28. *If I touch.*] Can you tell vs whether a shadow be hot or cold, smooth or rough. But you that can taste accidence without substance, it is no maruell though you can *touch shadowes*: other men haue not their senses so fine, what your Catholicke will say to himselfe, you

know better, but a godly and well inſtructed Chriſtian hath no ſuch doting confidence, as to beleeue, that vpon the ouerſhadowing of a Saint, *he ſhall be the better for it*: conſidering that hee will enquire whether the Saint hath receiued any ſuch calling of God as had our Sauiour Chriſt and his Apoſtles, to do ſuch rare miracles as they did. And if this were not had from the dead bodies of Chriſt and his Apoſtles: he will much leſſe look for it from the dry and rotten bones of their Saints. *Chryſoſtom* is ſhamefully peruerted of you. For in ſtead that hee ſaith, *Their Kings at Conſtantinople eſteeme it a grace*, or an honour *to haue their bodies buried not onely neere the Apoſtles, but euen without their threſhold.* The Ieſuits alledge him, as if they ſhould receiue graces and gifts of the ſpirit from the Sepulchres of the Apoſtles. Whereas it is known, that there is no knowen Citty in the world ſo full of whoredoms and Sodomitrie, as is *Rome*, where (as they ſay) men do daily viſit the ſepulchre of *Peter* and *Paul*. Touching *Baſils* teſtimony, vnleſſe it be ſalued by an hyperbole, or exceſſiue ſpeech, it ſauoureth ſtrongly of the ſuperſtition of the Gentiles, wch he had been brought vp in, which he held alſo otherwiſe. For in the ſame Pſalme he exhorteth very earneſtly, that the death of the Martyrs and Saints ſhould not in any ſort be lamented, but that all men ioying thereat, they ſhould lament the day of thir birth, which is meere heatheniſh. Dead things are no fit veſſels to receiue the precious liquor of the holy ſpirit, and therefore they cannot communicate to others that which themſelues haue not. For the reſt, when the Saints die, they haue ſerued their ages. And it is the law of nature to ſuffer the dead bodies to be laied vp in peace. For the law of the twelue Tables commandeth, that no man ſhall gather a dead mans bones. Laſt of all, the vſe of the whole Church will eaſily ouerthrow *Baſil's* authoritie. *Sozomen* ſheweth how the Chriſtians in Armenia hauing gathered up the reliques of one *Acepſie*, they burned or buried them. So otherwhere it is ſaid, that they gathered the reliques and buried them, but of worſhipping them there is not a word.

Act. 23.

Cic. 2. de legib.

Lib. 2. cap. 23. lib. 3. 14

Verſe 30 And immediatly IESVS knowing in himſelfe the vertue that had proceeded from him, turning to the multitude, ſaid, who hath touched my garment?

RHEM. 3. [30. *Vertue.*] Vertue to heale this womans maladie, proceeded from Chriſt, though ſhe touched but his coate: ſo when the Saincts by their Relikes or garments do miracles, the grace and force thereof commeth from our Sauiour, they being but the meanes or inſtruments of the ſame.

CARTVV. 3. [30. *Vertue.*] This is contrary to the former note out of *Baſil*, that *he which toucheth a Saints bone, receiueth in ſome degree holines of the grace and vertue that is therein*: declaring that the holineſſe commeth from the dead bone. It is contrary alſo to that they haue ſaid before, that the vertue of our Sauiour Chriſt came from Chriſt into the hemme of his garment and from his garment vnto the diſeaſed woman.

Verſ. 36. But IESVS hauing heard the word that was ſpoken, ſaith to the Archſynagogue, Feare not: ‖ onely beleeue.

Scripture fondly applied to proue onely faith.

RHEM. 4. [36. *Onely beleeue.*] It is our common ſpeach, wherein we require one thing ſpecially, though other things alſo be as neceſſary, and more neceſſary. As the Phiſicion to his patient. *Onely haue a good hart*: when he muſt alſo keepe a diet, and take potions, things more requiſite. So Chriſt in this great infidelitie of the Iewes, required onely that they would beleeue he was able to doe ſuch a cure, ſuch a miracle, and then he did it: otherwiſe it followeth in the next Chapter, *He could not doe miracles becauſe of their incredulitie.* Again, for this faith he gaue them here and in all like places health of body, which they deſired, and therefore he ſaith not, They faith hath iuſtified thee: but hath made thee ſafe or whole. Againe, this was the fathers faith, which could not iuſtifie the daughter, whereby it is moſt euident, that this Scripture, and the like, are fooliſhly abuſed of the Heretickes to proue that onely faith iuſtifieth.

v. 5.

Plutarch. Thucid.

CARTVV. 36. [*Onely beleeue.*] *Thucidides* being asked whether hee or *Pericles* were better wreſtlers, anſwered that hee could not well tell: for when I giue *Pericles* the fall, hee with his cunning in perſwading, maketh the ſtanders by beleeue that hee had no fall: The Papiſts are by this ſentence caſt flat vpon the ground; but the Ieſuites riſe vp, and would with a gloſſe or two make men beleeue that they were not ouerthrown, by the arme and ſtrength of this ſaying of Chriſt, where to obtaine the things needfull for us, faith onely is required. But they be firſt euill *Periclesſes*, and then the ſtanders by are not ſo ſimple as to ſuffer thmſelues to bee carried away with euery deceitfull and colurable word, Therefore they muſt underſtand that they haue falſely placed the faith that is heere required, in a bare perſwaſion that Chriſt was able to heale the child: for our Sauiour Chriſt requireth alſo of him, that ſeeing hee had undertaken to heale him, hee ſhould beleeue that hee bare him the goodwill, that hee would doe it for him; ſo that hee requireth alſo a perſwaſion of his grace and fauour towards him. Now for the firſt reaſon fetched out of the unproper and vulgar ſpeech: Firſt, wee anſwer, hee ſhould bee as unskilfull a Phyſition of the body, as you are of the ſoule, if his patient, marring himſelfe by miſ-diet, hee ſhould ſay *onely* haue a good heart: and if ordering himſelfe well in his ſickeneſſe, hee faile onely in faint-heartedneſſe, what ſhould he elſe aſke for at his hand, but a good heart? And to this *Iairus* (as it came to paſſe) beleeuing, if our S. Chriſt had ſaid, there is yet ſomthing wanting vnto thee for the obtaining of thy daughters health: who ſeeth not but that this ſpeech had tended to the diſcredit of our Sauiour Chriſt, and had giuen an uncurable wound. And if ſo bee the holy Ghoſt ſhould ſpeake ſo once, yet ſpeaking of the ſame matter oftentimes, as in *Paules* Epiſtles. it is yet to bee eſteemed that in one of thoſe places, hee would ſpeake properly, eſpecially in ſo weighty a cauſe, for as often as the Scripture ſaith, that *wee are iuſtified by faith and not by workes*: ſo often it ſhall appeare that thoſe words are of the ſame weight with theſe, *beleeue onely.*

It is alſo not to bee paſſed ouer that the Ieſuites do heere ſay, that Chriſt could do no miracles without the faith of the petitioners, in the ſame ſignification of that they ſay: Chriſt required of Iairus that hee ſhould onely beleeue that hee was able to do that miracle, But heere they ſpeak abſolutely of his power: It followeth therefore that in this allegation and expoſition of faith and infidelity, they do likewiſe, and conſequently they ſhorten and ſhrinke up the arme of God, which confound his abſolute power, with that power that his diſpenſation of miniſtery would ſuffer him to ſhew forth, which is that the Euangeliſt meant in the place which they quote, *Mark. 6. 5.* At the leaſt theſe things ought not thus confuſedly to haue beene turned up: And yet in the ſecond ſignification of his power by diſpenſation. It is alſo falſe that he could do no miracles, without the faith of them that receiued benefit: For the Euangeliſt declareth that his pitty and compaſſion, getting the maiſtery of their infidelity, healed certaine that languiſhed, which being done in a word and in a moment, was aboue the courſe of nature, and therefore miraculous. Your ſecond reaſon, that *by this faith they obtained but health of the body*, and that therefore it is not the *iuſtifying faith*, is unſound: For if by healing the corporall diſeaſes, there is ſealed up unto us that our Sauiour Chriſt is the deliuerer of us from our ſinnes (as the Scripture teſtifieth) and as your next note affirmeth, then it followeth that in beleeuing the mercy of God towards the healing of our diſeaſes, wee forthwith conceiue that hee forgiueth us our ſinnes, which are the cauſes of our maladies. You might alſo haue remembred that *Abraham* was iuſtified for that hee beleeued, that (according to the promiſe of God, contrary to the voice of nature, both in reſpect of himſelfe and his wife) hee ſhould haue a ſeed, whereas yet hee could not haue beene iuſtified, unleſſe hee had, upon this promiſe, conceiued further kindneſſe and loue of God towards him, then to the making him a father of many people. The Writer to the *Hebrewes* ſheweth in diuers examples, that by iuſtifying faith ſome ſubdued kingdomes, otherſome ſtopt the mouthes of Lyons, certaine quenched the force of fire, others eſcaped the edge of the ſword, other through faith had their dead raiſed, &c. All which things, although they bee temporall, yet were they atchieued by the iuſtifying faith, which is the hand of the people of God to receiue their good by. And therefore it is unaduiſedly concluded, that the iuſtifying faith is not heare meant, becauſe *by it was giuen health of the body*. Your laſt reaſon that it was the fathers faith which was not able to ſaue the daughter, might well haue been ſpared: For wee affirme not that the fathers faith iuſtifieth the daughter, but iuſtifying himſelfe it obtaineth all things conuenient either for him or his. And it maketh againſt you: for if faith onely of the father obtaineth good things for his daughter, how much more ſhall hee obtaine thereby things neceſſary for himſelfe. This therefore, and ſuch like places, are not *fooliſhly abuſed of us to proue that onely faith iuſtifieth*, but they are childiſhly and babiſhly deluded by you.

Eſay 53. 4. Mat. 8. 17.

Gen. 15. 7.

Heb. 11. 13, 33. 34. 35.

RHEM. 5. [41. *Wench ariſe.*] Chriſts miracles, beſides that they be wonders, and wayes to ſhew his power, be alſo ſignificatiue: as theſe which be corporally raiſed from death, put vs in mind of his raiſing our ſoules from ſin. The Scripture maketh ſpeciall mention onely of three: raiſed by our Sauiour of which three, this wench is one, within the houſe: an other, the widdowes ſon in *Naim* now caried out toward the graue: the third, Lazarus hauing been in the graue foure dayes, and therefore ſtinking, which diuerſitie of dead bodies, ſignifie diuerſitie of dead ſoules, ſome more deſperate then other, ſome paſt of all mans hope, and yet by the grace of Chriſt to be reuiued and reclaimed.

Aug. de verb. Do. ſer. 24. By three dead are ſignified three kind of ſinners.

CHAP. VI.

Verſ. 17 FOR the ſaid Herod ſent and apprehended Iohn, and bound him in priſon for Herodias the wife of ‡Phillip his brother beeauſe hee had married her.

MARGINALL NOTE.

RHEM. 1. [17. *Philippe his brother*] He might and ſhould by Moyſes law haue married his brothers wife, if he had been dead without iſſue, but this Philip was yet aliue, and had alſo this daughter that daunced.

CARTVV. 1. This is after anſwered in the 12 of *Marke*, v. 19.

Verſ. 3. Is not this the Carpenter the ſonne of MARY, the brother of Iames and Ioſeph and Iude and Simon? why, are not alſo his ſiſters heere with us? and they were ſcandalized in him.

ANNOTATIONS.

RHEM. 3. [3. *The carpenter.*] As his countrie-folkes ſeeing him not onely to be a poore man, but alſo knowing (as they thought) his whole parentage to be but vulgar, not reaching to his Godhead and diuine generation, did take offence or ſcandale of him: ſo do the Hereticks take like offence at his perſon in the *B. Sacrament*, ſaying, why this is not God: for it is bread made of corne by ſuch a baker, of the ſame mould that ſuch a loſe is: not marking that it was not made Chriſt by baking, but by Conſecration, and the vertue of Chriſts words.

CARTVV. 1. [*The Carpenter.*] If your Knight of the box could giue us ſuch experiments either of his wiſedome, or of his power, as theſe prophane men are with their own mouthes conſtrained to confeſſe to haue been in our Sauiour Chriſt, then were your charge iuſt againſt us, otherwiſe they bee but words which periſh in the aire.

RHEM. 2. [3. *They were ſcandalized.*] This ſcandall roſe partly of enuie of his equalls by birth;

Chryſoſt. hom. 49. in Math. birth, who reputing themſelues as good as he, tooke ſcorne to be taught of him, whereupon Chriſt ſaith, *A Prophet is not without honour but in his own countrie:* ſignifying (as it is plain in *Luke*) the malice and enuie of the Iewes his countrie men in refuſing him (*Io.* 1.) and that the Gentiles would more eſteeme of him.

Luke 4. 15. CARTVV. 2. [3. *They were ſcandalized.*] Although it be true, *that the Gentiles did more eſteeme him then the Iewes*, yet *Luke* 4. 15, compareth not the Iewes with the Gentiles, nor Iury with other Countries, but compareth *Nazareth* and the confines thereof with other places of Iury, eſpecially with the reſt of Galilee, where hee was greatly followed, and from whence hee had gathered the moſt of his Church?

Verſ. 5. **And | hee could not doe any miracle there, but onely cured a few that were ſicke, impoſing his hands.**

RHEM. 3. [5 *He could not.*] It is ſaid that he could not worke miracles there, not meaning that he was not able, but that on their part there wanted apt diſpoſition to receiue them. And therfore he would not of congruitie worke there, where their incredulitie was ſo great, that it would not haue profited them. And for this cauſe he ſaith *els where to them that will ſee and enioy his miracles, *Only beleeue.*

Mar. 5. 36. *Math.* 10. CARTVV. 3. [5 *Hee could not.*] To ſpeake in your Babiloniſh language, do you thinke that for not beleeuing in the Sonne of God (which is to make God a lyer as much as men may) a man deſerueth the depriuation of Gods grace, onely *in congruity*? Looke once againe on your bookes, and you ſhall finde that hee receiueth that iudgement *condignely*. And yet if you eſteeme, that therefore hee that beleeueth receiueth grace *in congruity*, the matter turneth not ſo round as you ſuppoſe, conſidering that the infidelity is ours and perfectly impious; whereas beſide that faith is the gift of God, it is alſo maymed and unperfect.

1. *Ioh.* 5. 10

Verſ. 9. **But ſhod with ſandals, and that they ſhould not put on | two coates.**

RHEM. 4. [9. *Not two coates.*] He forbiddeth ſuperfluities, and too carefull prouiſion of bodily things, when they are about Gods ſeruice in gaining ſoules. And for the contrarie that ſeemeth here and in S. *Matthew*, vnderſtand that there he forbiddeth them to carrie rod or ſtaffe to defend themſelues, here he permitteth a walking rod or ſtaffe to leane and ſtay vpon: there he forbiddeth ſhooes to couer all the foote, ſuch as we weare: here he permitteth ſcandals, that is ſuch as had ſoles onely which the poore commonly ware in Iewry and now ſome religious men. See S. *Auguſt.* opinion. *li.* 2. *c.* 30. *de conſenſu Euang. to.* 4

ANSVV. 4. [9. Well might the Ieſuits if the god of this world had not blinded their eyes, haue paſſed ouer this in ſilence, who as all men ſee, ſwim in all *ſuperfluity of bodily things*, as is too euident in their Lordly proud Prelacy, mating in outward pompe and glory, the mighty Princes of the world. And in their *ſeruice of God* being attired like ſtage-players with veluets, ſilke, and ſatten, and cloth of gold, and fine linnen, as in their copes, veſtiments, myters, ſurplices, and other trinkets, not fitting indeed the ſeruice of God, but their Idolatrous Maſſe. And as theſe are contrary to the Apoſtles ſimplicity and humility: ſo the baſe bare-foot Friers are leſſe then Apes to the Apoſtles in this their ſpeciall commiſſion; *Auguſtine* fauouring them not a iot, they being wholly vnknown unto him, hauing crept out of the bottomleſſe pit almoſt a thouſand yeares after his death, but ſee the high baſeneſſe of Popery.

Bare-foot Friers.

Iam. 5. 14. *Verſe* 13 **And they caſt out many diuels, and * annoynted | with oyle ‡ many ſick, and healed them.**

RHEM. 5. [13. *Oile many ſicke.*] A preparatiue to the Sacrament of extreme vnction. *Iac.* 5.

RHEM. [13. *With oyle.*] In the wordes of the commiſſion oyle is not mentioned, and yet it is certain by this their vſing of oyle, that either Chriſt did then appoint them to vſe it, or they might take it vp of themſelues, by vertue of the generall commiſſion.

2. *Cor.* 11. CARTVV. 5. [13. *With oyle.*] It is true of all the Apoſtles, which *Paul* ſpeaketh of himſelfe, that that which they deliuered to the Churches, that they receiued of our Sauiour Chriſt. Seeing then, that the Apoſtles generally by practiſe, and *Iames* particularly by commandement, deliuered oyle unto the Churches; it is manifeſt that they had receiued the ſame in *Commiſſion* from Chriſt. And it is all one in the Apoſtolicke miniſtery, to ſay Chriſt commanded, and to ſay the Apoſtles did it: their doing in obedience neceſſarily inferring his authority and commiſſion. Wherefore *Marke* in the execution ſupplieth that which before he had omitted in the commiſſion, following therein his purpoſed and accuſtomed ſhortneſſe aboue all other the Euangeliſts; where you note in the margent, that this annoynting of the ſicke by the Apoſtles, *was a preparatiue to extreme vnction*, mentioned in S. *Iames*. How a *Preparatiue*, when it is the ſame thing that is commanded by Saint *Iames*, which was enioyned by the Apoſtles? And if you haue any ſuch oyle wherewith the ſicke doth certainly recouer health; poure it on hardly, hold it not backe. But our ſinnes and our vnthankfulneſſe haue withered the *Oline tree*, whereon this oyle grew many hundred yeares agoe, whereof although you pretend to haue a griffe, yet is your oyle no oyle of the ſanctuary, but prophane, and that whereinto the flies of your braine haue blowen, which marreth the whole boxe of oyntment. For when the Prieſt commeth with his Tar-boxe to anneale the ſick; as if he had an vnluckie hand, they very ſeldome ſcape that haue that plaiſter applied vnto them. And therefore it is none of S. *Iames* oyle, which hath the promiſe of healing the body. The effect therefore of healing being taken away; the cauſe, which is the annoynting, muſt needs ceaſe, vnleſſe you bee able to ſhew ſomr other effect out of *Iames*, which was cauſed by the oyle hee ſpeaketh of, which wee are ſure you cannot do out of the text, without your owne enterlining. We paſſe by that yours hath ſo many drugs to the confection of it, where the ſcripture maketh mention onely of oyle. Neither

Theophilact vpon this place.

will

will we ſtand vpon your euill husbandry in your owne cauſe; which by chooſing that the Apoſtles tooke their oyle at their diſcretion, rather then by commiſſion from Chriſt, haue loſt the benefit of his conſecration of oyle, which otherwiſe you might as well haue grounded here, as you do many other your phanſies otherwhere.

RHEM. 6. [13. *With oyle.*] By this it is cleere that not onely the Apoſtles or other may haue power to worke miracles, by their onely worde and inuocation of Chriſts name, but alſo by application of creatures: which creatures alſo haue a miraculous medicinall vertue to heale diſeaſes.

CARTVV. 6. [13. *With oyle.*] Your words ſeeme to ſeuer the things which God hath ioyned. For by inuocation of the name of Chriſt, and by the vſe of creatures ſometimes ioyntly, they did miracles that were called thereto, and neuer by the creatures onely. And although oyle haue an vſe in many medicines, yet there was no ſtrength in the creature to heale a man ſuddenly of what diſeaſe ſoeuer he had, no more then there was in the clay applied to the blinde mans eyes, liker in the iudgement of reaſon to make them blinder then to open them; but the vertue commeth immediatly from Chriſt, who vſeth theſe weake meanes, partly to exerciſe the faith of ſome, who in common iudgement would iudge it ridiculous to receiue health by ſo baſe meanes, partly to ſupport the weak faith of otherſome, which eſteeme that ſo great things cannot be done without ſome outward means, as appeareth in the example of *Naaman*, that thought he could not be healed without the putting on of the Prophets hand vpon the ſore. Alſo of the *Shunamite*, who thought it not poſſible for the Prophet to raiſe vp her dead ſonne, vnleſſe he were preſent with him. And belike for this *miraculous vertue*, which is (as they ſay) in this creature, they haue mounted it into the place of Chriſts bloud. For where the Scripture teacheth, that Gods mercy, through Chriſts bloud, doth away our ſins, they pray that through this oyle (which ſauing reuerence to the Reader, is euill enough to put vpon bootes) and through the tender mercies of God, there may be forgiuen whatſoeuer the ſicke hath ſinned by any of his ſenſes. 2. *King.* 5. *In their Maſſe booke.*

CHAP. VII.

Verſ. 2 AND when they had ſeene certaine of his diſciples eate bread with | common hands, that is, not waſhed, they blamed them.

ANNOTATIONS.

RHEM. 1. [2. *Common.*] Common and vncleane is all one. For the Iewes were commanded by the Lawe to eate certaine kindes of meates onely, and not all indifferently: and becauſe theſe were ſeparated from other meates, and as it were ſanctified to their vſe, they called the other common and prophane: and becauſe the Law calleth thoſe cleane and theſe vncleane, thereof it is, that vncleane and common is all one, as in this chapter often, and *Act.* 10.

CARTVV. 1. [2. *Common.* S.]

Verſe 7 *And in vaine do they worſhip me, teaching doctrines* | *precepts of men.*

RHEM. 2. [7. *Precepts of men.*] Mens ordinances which be repugnant to Gods commandement, be here cõdemned: as all obſeruations not edifying nor profitable to the fulfilling of Gods cõmandements, be vaine and ſuperfluous, as many obſeruations of the Phariſees were then, and the like traditions of Heretickes be now, for howſoeuer they bragge of Scriptures, all their maner of adminiſtration and miniſterie is their own tradition and inuention, without all Scripture and warrant of Gods word. But the traditions of the Apoſtles and Ancients, and all the precepts of holy Church we are commanded to keepe; as things not preſcribed by man, but by the holy Ghoſt. *Act.* 15. 28. 41. 2. *Theſſ.* 2. 15. *Commandements of men.* *Traditions.*

CARTVV. 2. [7. *Precepts of men.*] Looke before, vpon *Math.* 15. 9.

Verſe 11 But you ſay, If a man ſay to father or mother, *Corban* (which is a | gift) whatſoeuer proceedeth from me, ſhall profit thee:

RHEM. 3. [11. *Gift.*] To giue to the Church or Altar is not forbidden, but the forſaking of a mans parents in their neceſſitie, pretending or excuſing the matter vpon his giuing that which ſhould relieue them, to God or to the Altar, that is impious and vnnaturall. And theſe Phariſes teaching children ſo to neglect their dueties to their parents, did wickedly. *Duty to parents.*

CARTVV. 3. [11. *Gift.*] The new Teſtament acknowledgeth no Altar after the offering up of our Sauiour Chriſt vpon the croſſe, but it recommendeth vs a table agreeable vnto the Supper of the Lord: which table, though ancient writers ſometime call an Altar, yet is the purer language of the holy Ghoſt to bee preferred. 1. *Cor.* 10. 21.

Verſ. 15 | Nothing is without a man entring into him, that can defile him, But the things that proceed from a man, thoſe are they that make a man common.

RHEM. 4. [15. *Nothing entring into a man.*] As theſe wordes of our Sauiour do not import that the Iewes then might haue eaten of thoſe meates which Gods forbade them: no more do they now, that we Chriſtians may eate of meates which the Church forbiddeth vs. And yet both then and now all meates are cleane, and nothing entering into a man, defileth a man. For neither they *Abſtinence from certaine meates.*

then, nor we now abſtaine for that any meates are of their nature abominable, or defile the eater but they for ſignification, we for obedience and chaſticement of our bodies.

CARTVV. 4. *v.* 15. Look before, vpon *Math.* 15. 11.

Verſ. 33. And taking him from the multitude apart, hee put his fingers into his eares and ‡ ſpitting touched his tongue.

Chriſts ſpittle worketh miracles.

RHEM. 5. [33. *Spitting.*] Not onely by Chriſts word and will, but alſo by ceremonie and by application of externall creatures which be holy, miracles are wrought, as by Chriſts ſpittle, which was not part of his perſon, being a ſuperfluitie of his Body. But yet moſt holy. *Theophyl. in 7. Marci.*

CARTVV. 5. [33. *Spitting.*] Where *Theophilact* ſaith it healed the man, it can haue no other underſtanding, but that the power which came from our Sauiour Chriſt healed him, the ſpittle being a meane which it pleaſed the Lord to uſe at that time,

Verſ. 34. And looking up vnto heauen, hee groned, and ſaid to him, ‡ *Ephphetha*, which is, *bee thou opened.*

Exorciſmes and other ceremonies in Baptiſme.

RHEM. 6. [34. *Ephphetha.*] The Church doeth moſt godly imitate and vſe theſe very words and ceremonies of our Sauiour in the Exorciſmes before Baptiſme, to the healing of their ſoules that are to be baptized, as Chriſt healed the bodily infirmitie and the diſeaſe of the ſoule together *Ambroſ li. 1. de Sacram. c. 1.*

CARTVV. [34 *Ephphatha.*] Hee ſhould bee but a ſory ſeruant, that vnder a cloke of loning his maiſter, would do whatſoeuer hee ſeeth his maiſter do before him, to bee ſet at the Table and at the higher end of it as ſoone as hee, to eate and drinke of the beſt with him, to lie in bed untill eight of the cloke becauſe his Maiſter doth ſo, &c. and doth not rather attend what his Maiſter commandeth him to do. Such ſeruants are the Papiſts: for examples of our Sauiour Chriſts doings (whoſe imitation is not warranted unto us by any commandement out of the Scriptures) bee more their direction then his commandements. And therefore abſurdly that which our Sauiour Chriſt did to one man, they will do to all, yea to yong children, whom they hold not to bee of the Church before they be baptized: that hee did extraordinarily, they make ordinary, that hee did in healing the body, they will do in healing the ſoule; preferring their filthy ſpittle (which they make the meanes of curing the ſoule) unto our Sauiour Chriſts ſpittle, who applyed his onely to the cure of the body. So becauſe they loue whipping, they are worthy to bee double whipped, as well for that they follow unbidden, as that under pretence of following they go before our Sauiour Chriſt. Neither is there any cauſe why they may not by the ſame ground they bring in ſpittle into baptiſme, to put in the babes mouthes, bring in alſo to annoint his eyes, conſidering that that was alſo vſed of our Sauiour to reſtore the blind. Auant therfore with this prophane, and oftentimes euil ſauory ſpittle, as that which is fitter for the Spittle, then for the Church. *Ambroſe* onely affirmeth, that when the Church met for the adminiſtration of Baptiſme, they were all by the word *Ephphatha* admoniſhed to open their eares and their mindes to take heed to that which was asked them, and to that which they themſelues anſwered: which to what ſteed it ſerueth you, let all men iudge: eſpecially conſidering that in the ſame place *Ambroſe* teacheth the Church what that Syriacke word ſignifieth in their own language, unleſſe peraduenture it help you that the Church of *Millain* hauing but one ſtrange word had the ſame expounded unto them, whereas all being in a ſtrange tongue with you, there is not ſo much as a word interpreted unto the people.

Iohn 9.

CHAP. VIII.

Verſe 22 AND they come to Bethſaida: and they bring to him one blinde, and deſired him that he would ‡ touch him.

MARGINALL NOTES.

RHEM. 1. [22. *Touch him.*] Our Sauiour vſed to worke much by touching: that we may learne not to contemne the corporall and externall application of holy things, not to chalenge by the ſpirit and faith onely, as Heretickes do.

CARTVV. 1. [22 *Touch him.*] Such *outward* things as the Lord hath ordained (as the holy ſacraments) we moſt willingly embrace; the other outward things we are willingly without, becauſe we cannot be without our Sauiour, whom it appeareth that the multitude of ceremonies draue out of Iewry unto the borders and confines of the Gentiles.

Verſ. 6. And he commanded the multitude to ſit downe vpon the ground. And taking the ſeuen loaues, giuing thankes he brake, and ‡ gaue to his Diſciples for to be ſet before them, and they did ſet them before the multitude.

ANNOTATIONS.

RHEM. 2. [6. *Gaue to his Diſciples.*] He ſerueth the people not immediatly himſelfe, but by the Apoſtles miniſterie: to teach vs that we muſt receiue Chriſts Sacraments and doctrine, not not at our own hand, but of his Prieſts and our Paſtours.

In the preface Mat. 15. 36

CARTVV. 2. [6. *Gaue to his Diſciples.*] Looke the anſwer before, in the preface *Math.* 15. 36. For that which before they put in the Margent, here they haue in their Annotations.

Verſe

Verse 7 And they had a few little fishes: and he ‖ blessed them, and commanded them to be set before them.

RHEM. 3. [7. *Blessed them.*] So is it in some ancient Greeke copies, agreeable to our Latin and in S. *Luk.* expressly in the common Greeke text, that he blessed the fiue loaues and the two fishes: which must be alwaies marked against the heretickes, which deny this blessing to pertain to the creatures, but feine it alwayes to be referred to God for thankesgiuing. For if it were so, he would haue said grace but once for that whole refection: but he did seuerally blesse both the bread first, & afterward the fishes also, multiplying them (by his blessing (as he did mankind & other creatures in the beginning by blessing them) and so working effectually some change or alteration in the very creatures themselues.

Luc. 9. 16. εὐλόγησας αὐτά. *Blessing of creatures worketh an effect in them. Gē. 1, 22, 28*

CARTVV. 3. [7. Look the answer before vpon *Math. 26. 26.*

Vers. 35. For he that will saue his life, shall loose it: and hee that shall loose his life for me and the Gospell, shall saue it.

RHEM. 4. [35. *For me and the Gospell.*] By the Gospell is signified not onely the foure Euangelists, but all Scriptures, and whatsoeuer Christ said that is not in Scripture: for he saith in this very place, *He that shall be ashamed of my wordes, the Sonne of man will be ashamed of him, &c.* Neither his own words onely, but whatsoeuer the Apostles taught in word or writing: for our Sauiour saith, *He that despiseth you despiseth me.* For defence of any of all these, and of euery Article of the Catholike faith, we ought to die, and this is to loose our life for Christ and his Gospel.

What is to suffer for the Gospell.

Luk. 9.

CARTVV. 4. [35. *For me and the Gospell.*] If the Scripture keepe silence of the words of our Sauiour Christ, who shall dare to be so bold as to open his mouth of them? If the Lords Secretaries the Apostles and Euangelists thought good to keepe them secret, who shall bee so hardy to breake up their closets, to discouer them, and to vnseale that which they sealed? or who is hee that will receiue them for Christs, that are not vnderwritten by his publick notaries? Vnder the law, if any matter were to be decided or to be enquired into, the people of God were sent vnto the Law and the Prophets, as vnto competent Iudges. And our Sauiour Christ declareth that *Moses* (that is the direction of the Law) and the Prophets were able to keepe them from damnation; Now if the old Testament was of force to end all controuersies, and to keepe men from the wrath of God, we hauing a noble encrease of the new Testament, whereby the darker places of the old testament are cleered, either in that they are fulfilled, or in that they are oftentimes expounded; his case must needs be desperate that refuseth the Scripture for a competent and sufficient Iudge: And his saluation must of necessity be forlorne, that in searching the Scriptures esteemeth not to haue life euerlasting in them; and although our Sauiour Christ spake moe words then are written, according as he hauing occasion to speake of one thing diuers times, varied his words and form of speech, yet is there no thing necessary for vs, the effect whereof his faithfull registers haue not entred into the records of the Scripture. And if the Apostles and Euangelists which knew the words spoken by him most assuredly, should leaue any matter wherein the Church is interressed to their report that knew it not so well as they did: they should evill haue acquited themselues of that trust that was put in them: and this abridgement of the word (of set purpose) the Church vnder the law by the direction of the spirit of God, doth teach: where *Hosea*, *Esay* and *Ieremie* preaching diligently some for the space of forty yeares, and some for longer time, haue all their Sermons contracted and couched so summarily as they be red ouer in a few houres, yet were they neuer sent for decision of controuersies, but to that which was written. Last of all, the Gospell of God, and the word of God are heere taken for one and the same; but the Apostle describing the Gospell, bounderh it in the holy Scriptures. Wherefore by the word of Christ in this place cannot bee vnderstood any thing but that which is contained in the Scriptures.

Esay. 8.

Luk. 16.

Ioh. 5.

Rom. 1. 2.

Verse 36 For what shall it profit a man if he ‖ gaine the whole world and suffer dammage of his soule.

RHEM. 5. [36. *Gaine the whole world.*] Let such note this, that for feare or flattery of the world condescend to obey the vniust lawes of men touching religion, against their own consciences: and be content for the rest of a few dayes of this life, and for sauing their temporall goods, to lose their soule and the ioyes of heauen.

Doing against our own consciences.

CARTVV. 5. [36. *Gaine the whole world.* S.]

CHAP. IX.

Verse 4 And there appeared to them ‡ Elias with Moses: and they were talking with Iesus.

MARGINAL NOTES.

RHEM. 1. [4. *Elias with.*] The Law and the Prophets ioyne with Christ and his Gospell: the one signified by *Moyses*, the other by *Elias*. By whose apparitions here we also learne that sometime there may be personall entercourse betwixt the liuing and the dead, though not ordinarily.

Athanasius de variis quæst. q. 13. Cryſ. lib. de Lazar.

CARTVV. 1. [4. *Elias with.*] This is answered before, vpon *Mat. 17. 3.* Beside that it is directly contrary to the iudgement of *Athanasius*, who by diuers reasons proueth that it cannot bee. Likewise of *Chrysostom*.

Verse 41 For whosoeuer shall giue you to drinke a cup of water in my Name, because you are Christs: Amen I say to you, hee shall not loose his ‡ reward.

RHEM.

RHEM.2. [41. *Rewarde*] Rewarde for almes deeds, whereby it is euident they bee meritorious.

CARTVV.2. [Looke the answer before vpon the marginall note upon *Mat.*5. 12. & 6. 4,

ANNOTATIONS.

Elias. Moyses. RHEM.3. [4.*Elias with Moyses.*] *Moyses* representeth the persons of all the Saints that shall be departed this life when Christ commeth in his Maiesty to iudgement: And *Elias* [who was then liuing) figureth the holy men that shall then be found aliue when he commeth in glorie, who both shall then begin to reigne with Christ in gloty. *Beda in* 9. *Marc.*

CARTVV. 2. [41. *Elias with Moses.*] It is a groundlesse Allegorie, vnworthy the speaking to.

Verse 13 But I say to you, that Elias also is come (and they haue done to him whatsoeuer they would) as it is written of him.

Elias & Ioh. Baptist Eremites. RHEM.4.[13. *Elias also is come.* *Elias* was zealous for Gods Law, a great reprehender of sinne, and an Eremite, and shall be the Precursor of Christ in his second Aduent: So was *Iohn* before his first Aduent, a Zelatour, a Correctour, an Eremite, and his Precursor. *Theod in caten. Thoma super hunc locum.* See S.*Hierom* in the life of *Paul* the Eremite, that both *Elias* and *Iohn* Baptist were counted principall professours of that life.

CARTVV.4. V.13.] For the *Eremitship of Elias and Iohn Baptist*, And likewise of the *Precursship* of *Elias*, look before, vpon *Math.* 3.1. & 4.1. *Math.*17.11.

*Luk.*9. 49. *Vers.* 38.* Iohn answered him, saying, Maister we saw one casting out deuils! in thy Name, who followeth not vs, and we prohibited him.

The name of IESVS worketh miracles. RHEM.5.[38. *In thy name.*] Miracles are wrought sometime by the name of IESVS, whatsoeuer the men be, when it is for a proofe of a trueth or for the glory of God. In so much that *Iulian* the Apostate himselfe did driue away diuels with the signe of the Crosse, as S. *Gregorie Nazianzene* writeth, *orat* 1.*in Iulian. Theodoret. l.*3.*c.*3.*Hist.* And so also Heretickes may do miracles among the heathen, to proue any article of the Christian faith: but they neuer did nor euer shall worke any miracle to proue any of their erronious opinions, as, to proue that Christ is not really in the B. Sacrament.

*Mat.*17.19. CARTVV.5. [38. *In thy name.*] That *Heretickes* may *worke Miracles* for confirmation of their errors, hath been shewed, That they *can do miracles for the confirmation of the truth*, hath proofe first insufficient, in that it groundeth a generall rule upon one bare example, and that not taken from the Scripture; and then false in that it is vntrue, that *Iulian* was then an hereticke, when he is supposed to haue done this miracle. For *Theodoret* declareth that this was done by him, when he was not yet come to the Empire, where his falling from the Gospell was after he had gotten the Scepter. And sheweth further, that at that time he carried himselfe couertly, but that after hee laid himselfe open. And the very manner of the supposed miracle by a crosse wherewith he crossed himselfe, declaring that he then behaued himselfe as other Christians: might of it selfe haue admonished the Iesuites of their error. Beside that it could be no miracle done by him, when hee had no purpose to do any. For when the diuels ran away from him at the sight of the Crosse, he marualled at the thing, as that which was more then he looked for. Now that the diuels ran away at the sight of the crosse set onely in the forehead, which dare assault the best Christians, and CHRIST himselfe, which haue on the compleat harnesse of spirit, they did it craftily, thereby to establish the superstition of the crosse, as in warre one enemy will fly before another, and giue ground, to the end that afterward he may come vpon him with greater aduantage. And as for the vse of the Crosse in those times, how farre it was more tollerable then now, let the Reader looke before, vpon *Math.*24.30.

Ephes. 6.

CHAP. X.

Verse 9. That therefore which God hath ioyned together, ‡ let no man separate.

MARGINAL NOTE.

RHEM.1. [9.*Let no man separate.*] The obligation betwixt man and wife is so great, that during life it cannot be broken.

CARTVV.1. V.9. Except in case of fornication. *Math.*32.19.9.

Ex. 20. 13. *Verse.* 19. Thou knowest the ‡ commandements, *Commit not aduoutrie, Kill not, Steale not, Beare not false Witnesse, Do no fraud, Honour thy father and mother.*

RHEM.2. [19. *Commandements.*] Note that the keeping of Gods commandements procureth life euerlasting.

CARTVV.2. V.19. Looke the answer after, vpon *Luk.*10.18

Verse 21. And IESVS beholding him, loued him and said to him, One thing is wanting, vnto thee, ‡ goe, sell whatsoeuer thou hast, and giue to the poore. and thou shalt haue treasure in heauen: and come, follow me.

RHEM.3.[21. *Go, sell whatsoeuer.*] This is counsell of perfection (not a precept) which the religious professing and keeping voluntary pouerty, do follow.

CARTVV.3. V.21. Look the answer before, vpon *Mat.*19.20.

verse

v.4. Who ſaid,* Moyſes ‖permitted to write a bill of diuorce, and to dimiſſe her. *Deut. 24, 1.*

ANNOTATIONS.

RHEM. 4. [4. *Permitted.*] Some things are permitted, though not approued or allowed, to auoid greater inconueniences. No man may do euill for any cauſe, but he may permit other mens euils for diuers cauſes, as God himſelfe doth, who can do no euill. So doth the Prince & Common wealth permit leſſer euils to eſchew greater, and ſo may the Holy Church much more (as S. *Auguſtin* ſaith ſhe doth) being placed among much chaffe and much cockle, tolerate many things: and yet whatſoeuer is againſt faith and good life, ſhe neither approueth, nor diſſembleth with ſilence, nor committeth. *Toleration & permiſſion of euill. Aug. ep. 119 cap. 19.*

CART. VV. 4. [4. *Permitted. S.*]

Verſe 11. And he ſaith to them, whoſoeuer dimiſſeth his wife and ‖ marrieth another committeth aduoutrie vpon her.

RHEM. 5. [11. *And marrieth another.*] That which S. *Matthew* vttered more obſcurely, and is miſtaken of ſome, as though he meant that for fornication a man might put away his wife and marry another, is heere by this Euangeliſt (as alſo by S. *Luke*) put out of doubt, generally auouching, that whoſoeuer putteth away his wife and marrieth another, committeth aduoutry, *Aug. li. 1. de adult. coniug. c. 11. & ſequentibus.* *Marriage after diuorce vnlawfull. Luk. 16. 18*

CART VV. Look the anſwere before vpon *Math. 5. 33. & 19. 9.*

Verſe 18. And IESVS ſayd to him, Why calleſt thou me good? None is good but one God.

RHEM. 6. [18. *None is good.*] None is entirely, ſubſtantially, and of himſelfe good, but God: though by participation of Gods goodneſſe, men are truely alſo called good.

CART VV. 6. (18. *None is good. S.*)

Verſe 25. It is eaſier for a camell to paſſe thorow a needles eye, then for ‖ a rich man to enter into the kingdom of God.

RHEM. 7. [25. *A rich man.*] He here is called a rich man that hath his confidence (as here is expreſſed) in his treaſure, & had rather forſake his faith and duety to God, then loſe them, as all thy which liue in ſchiſme or hereſie to ſaue their goods.

Verſe 30. That ſhall not receiue ‖ an hundred times ſo much now in this time houſes, and brethren, and ſiſters, and mother, and children, and lands, with perſecutions: and in the world to come life euerlaſting.

RHEM. 8. [30. *And hundred times ſo much.*] Sometime God doth ſo bleſſe men alſo in worldly benefits that haue forſaken all for him, as S. *Gregorie* S. *Auguſtine* and S. *Paulinus*: but the principall meaning is, * that he will giue to ſuch men in this life abundance of grace and ſpirituall comfort and contentation and ioy of conſcience) as they feele which haue experience) the which ſpirituall gifts exceede the temporall commodities more then an hundred fold, in ſo much that he that hath fully forſaken but ſmall things for religion, would not forſake religion to haue all the world. *Their reward in this life that forſake ought for Gods ſake. Hieron. in 19. Mat.*

CART. 25. & 30. S.

CHAP. XI.

Verſe 8. AND ‡ many ſpread their garments in the way: and others did cut boughs from the trees, and ſtrawed them in the way.

MARGINALL NOTES.

RHEM. 1. [8 *Many ſpred.*] All theſe voluntary dueties were gratefull to our Sauiour, and ſo be the like done to him in the B. Sacrament.

CART VV. 1. Look the anſwer before, vpon *Math. 26. 8.*

Verſe 22. And IESVS anſwering ſaith to them, Haue ‡ faith of God.

RHEM. 2. [22 *Faith is of God.*] Faith of God to beleeue that hee is able, and that hee will do, if it bee expedient, and no impediment on our part.

CART VV. 2. [22 *Faith of God.* The faith of God is *to beleeue that both God* can and will giue us any thing neceſſary either to ſaluation, or to the furniſhing of us in the calling wherein hee ſetteth us, without exception: and that hee will likewiſe giue other commodities and eaſes of this life, if they bee expedient. In neither whereof any *impediment of our part*, can make voide the faith and truth of God, but that with the bucket of faith the beleeuer may draw what water ſoeuer is fit. Otherwiſe wee ſhould alway bee as dry and as barren as the wilderneſſe, if the dew of his grace ſhould not fall upon us, untill wee had remoued all impedements for which hee might in iuſtice with-hold it.

Verſe 26. ‡ If ſo be that you will not forgiue, neither will your father that is in heauen, forgiue you your ſinnes.

RHEM. 3. [26. *If ſo be that.*] God neuer forgiueth ſinnes to him that pardoneth not his enemies from his heart. Whereby it is euident that more is required then onely faith.

CART VV. 3. [26 *If ſo be that.*] The forgiuing of our enemies commeth from faith,

as the effect from the cause: And therefore when our Sauiour Christ had shewed that the brother
Luk. 17. 4. that hath offended us must bee forgiuen of us, seuen (that is infinite) times: the Apostles forthwith pray our Sauiour Christ that hee would increase their faith, noting that to bee the fountaine of forgiuenesse. Neither can it bee, but that if hee haue a full perswasion that God hath forgiuen him his 10000 talents, the loue of God must needs constraine him to forgiue his neighbour the hundreth pence which hee oweth him. It is therefore vnlearnedly concluded that the forgiuing of our enemies is necessary to iustification, becausе it cannot bee seuered from a man that
Math. 18. is iustified: where on the contrary part, it being the effect of a iust man, as comming after, can not bee any cause of his iustification.

Verse 16. And he suffered not that any man should carry a ‖ vessell thorow the temple.

Verse 17. And he taught, saying to them, Is it not written, *That my house shall be called the house of prayer to all nations? But you haue made it* ‖ *a den of theeues.*

ANNOTATIONS.

Prophaning of Gods Church. RHEM. 3. [16 *Vessel thorow the Temple.* He could not abide to see the Temple of God profaned, no nor suffered those things to be done in it, which otherwise were not vnlawfull but honest, if they had been done in due place. How much lesse can he abide the profaning of the Churches now with hereticall seruice and preaching of heresie and blasphemie.

RHEM. 4. [17. *Den of theeues.*] If the Temple was then a den of theeues, becausе of prophane and secular merchandise: how much more now, when the house appointed for the Holy Sacrifice and Sacrament of the Body of Christ, is made a den for the Ministers of Caluins breed.

CARTVV. 4. [16 & 17.] Note in a word (good Reader) the Iesuites grosse ignorance, which compare the holinesse of the places, where the Churches meet now with the holinesse of the
Ioh. 2. temple in *Ierusalem*, which had certaine markes of Gods continuall residence, and which was a
1. King. 8. figure and type of our Sauiour Christ, In which respect all were bound to turne their faces thither when they prayed, if they could not come to it conueniently. As for the stones which they hurle heere at the heretickes, wee well allow of as those which light upon the top of their own crownes.
Vpon Math. 26. 26. Touching the *sacrifice* of the Masse, it hath beene, and more shall (God willing) bee spoken: You haue beene told in all sorts, by word, by writing, and by the practise of our Churches, that wee are not *Caluins Ministers*, nor minister any thing of his, but are the Ministers of Christ and of his mysteries. And if these bee your disputings, so shamefully to say all euill you can of us, and proue nothing: the kennell is fitter for you to barke in, then the schooles to dispute. But the day is like to come upon you, when you will wish that you had receiued one crumme of that bread in such sort as Maister *Caluin* (out of the word) teacheth it to bee receiued.

CHAP. XII.

Verse 33. And that he be loued from the whole heart, and with the whole vnderstanding, and with the whole soule, and with the whole strength: and ‡ to loue his neighbour as himselfe is a greater thing then all holocaustes and sacrifices.

MARGINALL NOTES.

RHEM. 1. [33 *To loue his.*] This excellency of charity teacheth vs that faith onely is not sufficient.

CARTVV. 1 (33. *To loue his.*) *Great excellency of charity* (no doubt) to bee better then all legall sacrifices separated from faith and true repentance: for of such sacrifices must this place bee vnderstood, becausе if they were offered with faith in the sonne of God, and an earnest sorrow for sinne, they were offered also in loue, and therefore could not bee inferiour to loue. And the same may bee said of the least vertue in Christianity, that it is better then all legall sacrifices, euen then, when they were in vse. This place therefore was not so well chosen to commend the *excellency* of charity. But how excellent so euer charity is, it nothing derogateth from faith, but setteth it
Gal. 5. 6. 1. Tim. 1. 5. up so much the higher, for being the daughter of faith, her commendation returneth to the praise of her mother.

ANNOTATIONS.

Verse 17. And IESVS answering, sayd to them, Render therefore the things that are Cesars, to Cesar: and that are Gods, ‖ to God. And they marueiled at him.

God first to be serued, and then the Prince. RHEM. 2. [17 *To God.*] These men were very circumspect and wary to doe all duties to Cæsar, but of their duety to God they had no regard. So heretickes to flatter temporall Princes, and by them to vpholde their heresies, do not onely inculcate mens duetie to the Prince, dissembling that which is due to God: but also giue to the Prince more then due, and take from God his right and duety. But Christ allowing Cæsar his right, warneth them also of their duety toward God. And that is it which Catholiks inculcate, Obey God, do as he commandeth, Serue him first, and then the Prince.

CARTVV. 2. (17 *To God.*) If any flatter Princes and conceale their duties to God and to

to their ſubiects, hee ſhall beare the condemnation. This wee know well that the Goſpell which wee preach, profeſſeth no ſuch thing, but contrariwiſe that all eſtates, from the higheſt to the loweſt, are (without exception of perſons) to bee admoniſhed of their moſt humble ſeruice towards God, and of their mutuall duties one toward another. But you leade your Princes priſoners in the ſtring of a vaine and ſuperſtitious feare of the Popes ſtrengthleſſe curſe, that they dare do nothing vntill they know what your good pleaſure is, wee are not ſo dutileſſe to endeuour any ſuch thing, and our Princes bee wiſer then to ſtand in awe of ſuch fray-bugges.

Verſe 19. * Moyſes wrote vnto vs, that if any mans brother die, and leaue his wife, and leaue no children, his brother ſhall take his wife and raiſe vp ſeed to his brother. *Acts 25. 6. Deut. 24. 5.*

RHEM. 3. [19 *His brother ſhall take.*] Marke well here, that the Law which ſayth, Thou ſhalt not marry thy brothers wife, is not ſuch as admitteth no diſpenſation, as though this marriage were againſt nature. For here the ſame Law ſayth, that in ſome caſe, the brother not onely might but then was bound to marry his brothers wife. *Marrying the brothers wife.*

CARTVV. 3. [19 *His brother ſhall take.*] It muſt needs bee *a law of nature*, for the breach whereof the heathen men *Canaanites* and *Egyptians* are both accuſed and puniſhed of the Lord: For in that it is ſaid that the *Canaanites* were ſpued out of the Land for ſuch ſinnes, it is euident that the abſtinence & flight from theſe ſins remained vnblotted out of the conſciences of the corrupt race of *Adam* vntill ſuch time as they through a floud and cuſtome of ſinne had waſhed it away: For whoſoeuer ſinneth without the written Law ſhall bee iudged by the law ingrauen in his own conſcience. Seeing therefore the heathen that had no written law of God, were ſpued out of their naturall Country for *marrying* the *brothers wife*; it followeth that to marry her is againſt the *law of nature*. And the Ieſuites exception of *one brother raiſing vp ſeed vnto another by the commandement of the Law*, is very trifling. For they may as well ſay, that it is not *againſt the law of nature* for a man to marry his own ſiſter, becauſe that God in the beginning of the world permitted that they might inter-marry. But theſe Paraſites care not how many ſoules neckes they breake to procure the Pope the ſame priuiledge of diſpenſing with the Lawes of God, which the Lord himſelfe hath: whereunto commeth the iudgement of the Councell, and others, that decree that the woman which marrieth brethren ſhall bee excommunicate. *Lev. 18. 24. Rom. 2. 14, 15. Conc. Neocaſar. cap. 2. Toō. 1. in decret. Fabiani Pap. & grat. conſ. 35. Hem. 2. Tō. Synod. Tyrō. cap. 22. & 2 Tom. in decret. Gregor. primi. cap. 6. & 2. Tom. conc. Antiſiodorenſ. c. 29. & 3 Tom. conc. Rom. ſub Gregor. 2°. cap. 5.*

Verſe 24. And IESVS anſwering ſaid to them, Do ye not therefore erre, I not knowing the Scriptures, nor the power of God?

RHEM. 4. [24. *Not knowing the Scriptures.*] * Who would haue thought that by this place of Scripture alledged by Chriſt, the Reſurrection were prooued? and yet we ſee that Chriſt doth hereby deduce it, and chargeth theſe great Doctours and Maiſters (which arrogated to themſelues the knowledge of Scriptures) that it is their ignorance, that they knew not ſo to deduce it. No marueil then if the holy Doctors and Catholike Church make the like deductions ſometime, and proofs where the heretike doth not or will not ſee ſo much, therefore no doubt, becauſe he knoweth not the Scriptures whereof he boaſteth ſo much, nor the ſenſe of the Holy Ghoſt in them. For example when of that place, *It ſhall not be forgiuen in this world nor in the world to come*, ancient Fathers deduced that there are ſinnes remitted after this life in Purgatorie. *See S. Mat. 12. 32.* * *Many truths deduced out of Scripture, which heretikes ſee not.*

CARTVV. 4. [24 *Not knowing the Scriptures.*] Such blind Phariſees as you, would not *haue thought it*, vnleſſe our Sauiour Chriſt had ſo deliuered it, becauſe as they were, ſo are you ignorant of the Scriptures, which is a perfect remedy againſt all errours: So that no man (by our Sauiour Chriſts argument) can bee intangled with errour through ignorance of vnwritten Verities, of Decrees and Decretals, of Canons and Councels, prouided alwaies that hee follow the direction of the Scripture. For touching that of the *power of God*, which is added, it is no other then that which is contained and taught in the *Scripture*. Now that you ſee ſo farre, and wee ſo neere at hand, and that (as wee may ſay) you ſhould haue the Eagles eyes, and wee the Iayes eyes, wee can ſee nothing but your own conceit. When wee were in *England* together and yoked in diſputation with you in the Vniuerſities and otherwhere, you never diuided any ſpoiles after your conflicts, but you were ſo beaten, as it were, before your own dores, or (to keepe the prouerb with truth, as the times were then) vpon your own dunghill, that you durſt neuer but vpon preſſing conſtraint come into thoſe liſts. As for your Purgatory duduction, it hath anſwer before, upon Math. 12. 32.

RHEM. 5. [24 *The power of God.*] Euen ſo do heretickes erre two wayes: becauſe they know not the Scriptures, which thy interpret contrary to the ſenſe of the whole Church and of all the ancient Fathers: and becauſe thy know not the power of God, that as he is able to raiſe the ſelfe ſame bodies againe, ſo he can make his body preſent in many places: but being altogether faithleſſe and not beleeuing his power, they diſpute of all ſuch matters onely by reaſon and their own imaginations. *Heretikes ignorant and without faith*

CARTVV. 5. [24 *The power of God.*] If your ſelues had but one eye to ſee with, it might happily bee ſome diſgrace vnto us ſo often to bee called blinde of you: but ſeeing you are ſo beetle blind, eſpecially in the Scriptures, wee take the reproach of ignorance from you, as ſome teſtimony of our abilitie that way. And the world will beare vs witneſſe that in the matter of the Supper, wee interpret the Sacramentall ſpeeches, by ſpeeches in the ſame kinde. And as for all the *ancient Fathers* they beare vs company with ſo great conſent, and ſo full and ſtrong a voice, as if it were the voice of many waters, that vnleſſe you were deafe (as you are blinde) you could not but heare them ſpeake in the ſame language of the Supper that wee doe. And as for the power of God, it helpeth not the weakneſſe of your idoll, vnleſſe as (as our Sauiour doth) you ioyne his reuealed will in the Scriptures, with his power: for hee chargeth them not with the ignorance of all

manner of Gods power, but of that power which is reuealed. And the power of God which ſhall be ſhewed in the reſurrection, hath more coherence and and proportion with the power which wee teach in the Sacrament, then that which you forge. For as in the reſurrection of the bodies, there is the ſame matter of the corruptible and incorruptible body: ſo wee teach that there remaineth the ſame matter of bread after conſecration which was before. And as by the power of God in the reſurrection of the body, it taketh another quality of being heauenly that was earthly before; and of being ſpirituall which was naturall before: euen ſo by the omnipotent power of God, the bread which was before earthly, is now become heauenly, and that which (by nature) ſerueth onely for the nouriſhment of the body, is become by the ſame power an effectuall and powerfull inſtrument of nouriſhing the ſpirit of the faithfull.

CHAP. XIII.

Verſ. 20. AND vnleſſe the Lord had ſhortned the dayes, no fleſh ſhould be ſaued, but for the elect which he hath elected, he hath ‡ ſhortened the dayes.

MARGINALL NOTES.

RHEM. 1. [20. *Shortened the dayes.*] Antichriſts reigne ſhall be three yeeres and a halfe. *Dan.* 7. *Apoc.* 13.

CARTVV. This is anſwered before vpon Math. 24. 22.

Verſe 32. But of that day or houre no man knoweth, neither the Angels in heauen, nor the ‡ Sonne, but the Father.

RHEM. 2. [32. *Sonne.*] Not as though himſelfe knew not, as the Heretickes *Agonita* held, but becauſe he knew it not for to teach it others, as being not expedient. *Amb. de fide, lib.* 3. *cap.* 8.

Greg. lib. 2. *Epiſt.* CARTVV. 2. [32. *Sonne.*] Chriſt knoweth the latter day, but not according to his manhood, whereof your Pope Gregory might haue inſtructed you.

Verſe 4. Tell vs, when ſhall theſe things be? and what ſhall be the ſigne when all theſe things ſhall begin to be conſummate.

ANNOTATIONS.

RHEM. 3. [4. *When ſhall theſe things be.*] The miſeries which did fall before the deſtruction of the Temple and cittie of Ieruſalem, were a reſemblance of the extreme calamitie that ſhall befall before the latter day at the time of Antichriſt: whereupon Chriſt ſpeaketh indifferently of both.

CARTVV. 3. [4. *When ſhall theſe ſignes be?*] It hath been ſhewed (vpon *Math.* 24.) that Chriſt ſpake of the *deſtruction of the Temple*, and of the end of the world diſtinctly and apart.

Verſ. 6. For many ſhall come in my name ſaying that I am hee: and they ſhall ſeduce many.

Arch-heretikes be falſe Chriſts, and falſe Prophets. RHEM. 4. [6 *I am he.*] As before the deſtruction of Hieruſalem, diuers Seducers aroſe, and called themſelues Chriſts, promiſing the people deliuerance from the feares and dangers they were in of forraine ſouldiars: ſo ſhall there come many towards the ende of the world, and make themſelues Chriſts and Authors of Sectes, and ſhall gaine many Diſciples: as in plaine wordes followeth in this chapter v. 22. *There ſhall riſe falſe Chriſts and Falſe-Prophets, &c.*

CARTVV. 4. [6. *I am he. S.*]

Dan. 9. 27. 2. *Theſ.* 2. 4 *Verſ.* 14. And when you ſhall ſee *the abomination of deſolation*, ſtanding where it ought not (he that readeth, let him vnderſtand) then they that are in Iewrie, let them flee vnto the mountaines.

Caluiniſme tendeth to the abhomination of deſolation. RHEM. 5. [14 *The abomination of deſolation.*] No hereſie doth ſo properly and purpoſely tend to this abomination of deſolation *which by Antichriſt ſhall be atchieued, as this Caluiniſme: which taketh away with other Sacraments and externall worſhip of God, the very ſacrifice of Chriſts body and bloud, which being taken away (as S. *Cyprian* * ſaith) no religion can remain.

Hypolite, lib. de Antichriſto. Cypr. de cœna do. nu. 2. CARTVV. 5. [14. *The abhomination of deſolation*] This is anſwered before, vpon *Math.* 24. 15. whereunto *Cyprian* is here added, whom they haue falſified. For hee ſaith not that it ſhall ceaſe, but that certaine diſciples (expounding the words of our Sauiour as the Papiſts doe) groſſely feared, that if our Sauiour Chriſts fleſh being diuided and parted, would not ſuffice for the feeding of the world, his fleſh being conſumed, religion would fall. But ſaith *Cyprian*, this carnall vnderſtanding reacheth not to the meaning of Chriſt.

Verſe 22. For there ſhall riſe vp falſe-Chriſtes and falſe-Prophets, and they ſhall ſhew ſignes and wonders, to ſeduce (if it be poſſible) the elect alſo.

RHEM. 6. [22 *Signes and Wonders.*] Falſe-Chriſts and Falſe-Prophets be ſeducers, who in the latter day by the power of the diuell ſhall ſeeme to worke wonders, and yet men muſt not beleeue them. Much leſſe theſe, which for their falſe faith cannot ſhew ſo much as one falſe miracles.

CARTVV. 6. [22. *Signes and Wonders.*] Not *ſeeme to worke wonders*, as you ſay, but ſhall worke wonders, as our Sauiour Chriſt ſaith, whereby you may ſee how ſmall credit commeth to your profeſſion by working of miracles, if at any time you could ſo do, when you haue not the light of the word to be carried before them, and how ſmall credit falleth from vs which make no

ſuch

such profession to do miracles, but content our selues with the miracles of Christ and his Apostles, as those which are sufficient seales of the doctrine which we teach.

CHAP. XIIII.

Verse 7. FOR the poore you haue alwayes with you: and when you will you may do them good: but ‡me you haue not alwayes.

MARGINALL NOTES.

RHEM. 1. [7. *Me you haue*] We haue not Christ here needing our almes, as when he conuersed vpon earth. *See Mat. 26. 11.*

CARTVV. Looke the answer before, vpon *Math. 26. 11.*

Verse 23. And taking the chalice, giuing thankes he gaue to them, and they ‡all dranke of it.

RHEM. 2. [23 *All dranke of it.*] All dranke, to wit, all the twelue, for more were not present, Whereby is euident that the wordes in S. *Math.* (26, 27.) *Drinke ye all of this*, were spoken to all the Apostles onely, which here are said that they all did drinke. And so it is no generall commandement to all men.

CARTVV. This is answered in Section 6. of this chapter.

Verse 66. And when Peter was in the court beneath, there commeth one of the woman seruants of the high Priest.

RHEM. 3. [66 *Woman-seruants.*] He feareth not afterward Rome the Lady of the world, that in the house of Caiphas was afraid of the high Priests wench. *Leo in Natiu. P. 1. and Pas. ser. 1.*

CARTVV. 3. That Peter was at Rome is but your Apocryphall coniecture: And this his weaknesse at the wenches speeches did discouer what the strongest are in themselues, as his courage and constancy afterward, shewed what weake ones are in the strength of Christ.

Vers. 4. But there were certaine that had indignation within them-selues, and said, Whereto is this waste of the oynment made?

Cost religiously bestowed vpon Christ and his Church.

ANNOTATIONS.

RHEM. 4. [4 *This waste.*] Religious offices done to Christ for signification, deuotion, or honour sake, both then in his life, and now in the Holy Sacrament, be of some (vnder pretence of better bestowing such things vpon the poore) condemned vniustly.

CARTVV. 4. (4 *This waste.*) Looke the answer before vpon *Math. 26. 8.*

Verse 6. But IESVS said, Let her alone, why doe you molest her? shee hath wrought a good worke vpon me.

RHEM. 5. [6 *Let her alone*] Christ answereth for the deuout woman, and for defence of her fact, as we must answer against the ignorant and ill men, when they blame good men for giuing their goods to the Church.

CARTVV. 5. (6 *Let her alone.*) No meruaile although your tongues bee nimble in this case, as those which are set a worke by your bellies bottomlesse sackes, which were not then full when you had ingrossed more then a third of the wealth of the whole Land into your clawes, otherwise the liberality which is giuen to the Church for the honest maintenance of her Ministers, her Schooles and poore, euery one of them according to their estate, hath both a plentifull and an easie defence with all godly or reasonable men.

Vers 22. And *whiles they were eating, IESVS tooke bread: and blessing brake and gaue to them, and said, Take, This is my body.

The reall presence by Consecration. Amb. lib. de sacr. 4. c. 4. Ambr. in Luc. lib. 6.

RHEM. 6. [22 *Bread.*] *This is bread before the Sacramentall wordes, but the Consecration once done, of bread it made the flesh of Christ. Ambros. li. 4. c. 4. de Sacramentis.*

RHEM. [23 *Chalice.* Wine and water is put into the Chalice, but is made bloud by Consecration of the heauenly word: though to auoyd the lothsomnes which would be in the sight of bloud, thou receiuest that which hath the likenes and resemblance thereof. *Ambr. ibidem.*

Amb. de his qui initiantur mysl. 9. cap. Ambr. de sacr. lib. lib. 4. c. 4.

CARTVV. 6. [22. & 23.] The same answer that was made to *Ambrose*, *Math. 26. 26*, fitteth also this place. Although there is further answer out of *Ambroses* place heere wrested: for hee sheweth that there is like change in the Sacrament from that it was before; as there is change of us by regeneration of the spirit from that wee were before regeneration, Whereby it is euident that the alteration is not in the substance, but in the quality, which hee sheweth by diuers other similitudes to the same purpose. And therefore otherwhere hee saith, that hee is seene with faith and not touched with the body. And as hee had called the bread, *the figure or signe of his body*, and not the body it selfe; so hee saith that the cup is a *similitude of his bloud*, or that which hath a proportion with his bloud, and not the bloud it selfe, *because there should bee no horrour of the blood.* So that *Ambrose* setteth this downe as a reason why the Lord did ordaine the Bread and Wine in the Supper resemblances of his body and bloud, rather then his naturall body and bloud, because of the auoiding of the horrour. For if wee should carry this perswasion, that as often as wee receiue the Supper of the Lord, so often wee eate and drinke the naturall body and bloud of Christ, the incon-

penience of horrour ſhould not bee taken away from any that hath the eyes of his minde open, and his conſideration occupyed and bent attentiuely thereunto. For as the ſenſes moue the minde, ſo the apprehenſion of the minde guideth the ſenſes in the liking or abhorring of any thing which the minde abhorreth. And therefore although a man wanted the benefite of his ſight, yet if hee ſhould know there were offered mans fleſh and bloud to eate and drinke, his ſtomake would forthwith riſe againſt it. And therefore the Papiſts haue rather a light opinion of their groſſe and fleſhy feeding in the Sacrament, then any ſteddy perſwaſion, or elſe degenerating from all humanitie, they are brethren vnto the *Cannibals*, and deuourers of men. Howbeit in admitting the ſenſe that they would ſuck out of *Ambroſe*, how will they accord it with the Councell holden vnder Pope *Nicholas* the 2. which affirmeth that Chriſt is *in the Sacrament ſenſibly*, and that not onely accidents, but the *body of Chriſt is touched with the fingers and rent with the teeth*. And although you put in wine and water into the Chalice, yet you do it without warrant of the Word, ſeeing our Sauiour Chriſt vſed wine onely, as that which is the fruit of the vine onely.

Cap. de conſecrat. diſtinct. 4. Senſualiter nō ſolum ſacramento, ſed in veritate in manibus ſacerd. tractari, frangi & fidelium dentibus atteri.

Verſ. 24. And he ſaid to them, This is my blood of the new teſtament, that ſhall beeſhed for many.

RHEM. 8. [23.24. *My body, My bloud.*] *Whoſoeuer beleeueth it not to be true that is ſaid, he falleth from grace and ſalnation. Epiphan. in Ancorato. Let vs euer giue credit to God, and neuer reſiſt him; though the thing that he ſaith, ſeeme neuer ſo abſurd in our imagination, or farre paſſe all our ſenſe and vnderſtanding. For his wordes cannot beguile vs, but our ſenſe may eaſely be deceiued. Seeing therefore that he ſaid, This is my body, let vs neuer doubt of the matter. Chryſoſt. ho. 83. in Mat. ſub finem.*

Faith neceſſary in the B. Sacrament. Ephipha. in Anchora.

CARTVV. 8. [23.24. *My body, my bloud.*] God forbid but that wee follow theſe counſels of theſe good fathers in this. But neither of them thought of any carnall preſence, for *Epiphanius* in the booke declareth, that although hee affirmed the bread to bee himſelfe, *yet ſee wee* (ſaith hee) *that it is neither equall nor like* (as if hee ſhould ſay neither of the ſame quantity or quality] *neither for the incarnate image, nor yet for the inuiſible Deity, nor for the ſhape of his members*: For this is of a round forme like vnto a globe or roole, and ſenſeleſſe as concerning power. And his very purpoſe of ſhewing that it is ſo betweene vs and the image of God (which is by grace and a certaine reſemblance) as it is between Chriſt and the Sacrament doth euidently argue that as wee are Gods image onely in regard of ſome reſemblance, ſo is the Euchariſt in like manner. And touching *Chryſoſtom* hee affirmeth plainely that in the *ſanctified veſſels*, that is, thoſe wherein the Sacrament of the Supper is miniſtred, *there is not the true body of Chriſt, but the myſterie of it*. Beſide that, *Chryſoſtom* in the place alledged by them requireth the faith to bee reached forth as far for the Sacrament of Baptiſme as for the Lords Supper. By the ſame rule that yee would haue your Prieſt alone to drinke all and leaue nothing for the people, you may aſwell maintaine a ſole communication of them vnto the bread, it being alike commanded vnto the Apoſtles to eate as to drinke, which is ſo euident that not *Chryſoſtom* onely, but euen your own *Tapper* hath eſteemed that for the perfection of the Sacrament it is more conuenient that the communion were vnder both kindes. Beſide that, you cannot bee ignorant what *Gelaſius* the Biſhop of Rome ſaith heerein, that either they take all or none, either the cup and bread both, or not ſo much as the bread. And as the Councell of *Conſtance* condemneth them of hereſie that thinke the cup neceſſary for the people, ſo the Biſhop of *Rome* eſteemeth them ſacrilegious wᶜʰ ſeuer them in the adminiſtration. And therefore howſoeuer otherwhere you hold the Pope aboue the Councell, yet heere it will bee ſafer for you to acknowledge the Councell aboue the Pope.

Chriſoſt. hō. 27. in 2 Cor.

De conſecrat. diſtinct. 2 cōperimus.

Verſe 71. But he began to curſe and to ſweare, That I know not this man whom you ſpeake of.

RHEM. 9. [71 *He began to curſe.*] In this one Apoſtle, *Peter*, the firſt and cheeſe in the order of Apoſt. in whom the Church was figured, both ſorts were to be ſignified, to wit, the ſtrong and the weake, becauſe without both the Church is not. *Aug. ſer. 13. de verb. Do.* Againe, Our Sauiour would ſhew by the example of the cheeſe Apoſtle, that there is no man ought to preſume of himſelfe, when neither S. *Peter* could auoyd the danger of mutabilitie. *Aug. 66. in Euang. Io. Leo Ser. 6. de Paſſ. Do.*

Peter.

CARTVV. 9. [71 *He began to curſe.*] That *Peter* being firſt in order amongſt the Apoſtles maketh nothing to the vſurped ſupremacy, hath beene ſhewed, vpon *Math.* 16.

CHAP. XV.

Verſe 30. ‡ SAue thy ſelfe, comming down from the croſſe.

MARGINAL NOTES.

RHEM. 1. [30 *Saue thy ſelfe.*] So heretikes ſay of the B. Sacrament, If it be Chriſt, let him ſaue himſelfe from all iniuries.

CARTVV. Looke the anſwer before vpon *Math.* 27. 40.

Verſe. 34. And at the ninth houre IESVS cryed out with a mighty voice, ſaying, *Eloi, Eloi, lamma ſabacthani?* which being interpreted, *My God, My God, to* ‡ *by haſt thou forſaken me.*

Pſal. 21.

RHEM. 2. [34 *Forſaken me?*] See (*Mat. c.* 27. 46.) the blaſphemous expoſition of *Caluin* and his followers, and take heed thereof.

Slander.

CARTVV. Look the anſwer in the chapter and verſe quoted by the Ieſuits.

ANNOTA-

ANNOTATIONS.

Verſ. 11. But the chiefe Prieſts moued the people that he ſhould releaſe Barabbas rather to them.

The Prieſts of the old Teſtament.

RHEM 3. [11 *Chiefe Prieſts.*] Heretickes abuſe the ignorant people with theſe naughty Prieſts of the old Teſtament, to make that name odious, and to diſcredite the Prieſts of Chriſt in the new Teſtament. But for theſe Prieſts, thou mayeſt not marueil that they are ſo buſie againſt Chriſt, * partly becauſe they were ſuch as were intruded by the ſecular power of the Romane Emperour, and from yeere to yeere by briberie and friendſhip, not by ſucceſſion according to the law of Moſes: partly becauſe the time was now come when the old Prieſthood of *Aaron* ſhould ceaſe, and the new begin according to the order of *Melchiſedec*: and for theſe cauſes God ſuffred their former priuileges of wiſdome and iudgement and diſcretion to decay in theſe latter vſurpers, and that according to the Prophet ſaying, *The Law ſhall periſh from the Prieſts and counſell from the Ancients* But the Prieſtood of the new Teſtament is to continue vnto the end of the world, and hath (as being the principall part of the Church) the aſſiſtance of the Holy Ghoſt for euer promiſed, to teach it all trueth: and for *Peter* the chiefe prieſt thereof vnder Chriſt our Sauiour prayed. That his faith ſhould not faile: and to the reſt, he ſaid, *He that heareth you, heareth me.*

Euſeb. Ec. Hiſt. l. 1. c. 6 ex Ioſepho. Exod. 7. 26 Ioh. 16. 13. Luke 22. & 10.

The Prieſthood of the new Teſtament.

CARTVV. 3. [11. *Chiefe Prieſts*]. Your Prieſtly condition will not ſuffer theſe Prieſts to die as long as you liue, howbeit you are deceiued, if you eſteeme vs to hold you as wee hold theſe creepers and climers into the Church: for neither is your high Prieſts entrance commonly ſo honeſt as to enter by Simony alone, as hath beene ſhewed, neither is your calling to ſacrifice, to be compared with theirs, which was in the Church, where yours is without, and which was not yet determined, where yours is not yet begun. For as for the Prieſthood of *Melchiſedeck*, it is proper to Chriſt, and incommunicable with any creature in heauen or earth. And therefore it is your ſhameleſſe ſacriledge to cut and part his royall robe amongſt you, which after by Gods grace more euidently ſhall appeare.

Verſ. 15. And Pilate willing to ſatisfie the people, releaſed to them Barabbas, and deliuered IESVS, hauing whipped him, for to be crucified.

Executing lawes againſt innocents.

RHEM. 4. [15 *To ſatisfie the people.*] Pilate ſhould haue ſuffered death, rather then by other mens prouocation or commandement haue executed an innocent: as a Chriſtian iudge ſhould rather ſuffer all extremitie, then giue ſentence of death againſt a Catholike man for his faith.

CARTVV. 4. [15. S.

Verſ. 46. And Ioſeph buying ſindon, and taking him down, wrapped him in the ſindon, and laid him in a monument, that was hewed out of a rocke. And he rolled a ſtone to the doore of the monument.

Religious duty toward the bodies of Chriſt and his Saints.

RHEM. 5. [46 *Buying ſindon.*] This duetie done to Chriſts body after his departure, was exceeding meritorious, and is therefore by holy writ ſo often commended for an example to all faithfull men, to vſe all honour and deuotion towards the bodies of Saints and holy perſons.

CARTVV. 5 [46. *Buying Syndon*] It teacheth reuerently to bring the Saints bodies to the reſt of their graues, but to breake into their graues, or let their bones rot aboue the ground (as you doe) it teacheth not.

CHAP. XVI.

Verſe 7. BVT goe, tell his Diſciples and ‡ Peter that he goeth before you into Galilee: there you ſhall ſee him, * as he tolde you.

MARGINAL NOTE.

Ieron. Theophilact. Bede in hunc locum.

RHEM. 1. [7 *Peter is named.*] Peter is named in ſpeciall (as often els where) for prerogatiue.

CARTVV. 1. (7.) *Peter was ſpecially named*, becauſe he had of all other moſt need of comfort, through his horrible fall; yet is he ſet behinde all the diſciples, as inferiour vnto them; where you preferre the Pope to the whole Church, and make him Lord ouer it.

ANNOTATIONS.

Verſ. 1. And when the Sabboth was paſt, Marrie Magdelene and Marie of Iames, and Salome bought ſpices, that comming they might annoint IESVS.

The Womens deuotion toward Chriſts body now dead.

RHEM. 2. [1 *Bought ſpices.*] AS ſhe did beſtow and conſume a coſtly ointment vpon his body being yet aliue (c. 14. 3.) Chriſt himſelfe defending and highly commending the fact againſt *Iudas* and other who accounted it to be ſuperfluous and better to be beſtowed otherwiſe: So not without great deuotion and merit, ſhe and theſe other women ſeek to anoint his body dead (though Heretikes or other ſimple perſons may pretend ſuch things to be better beſtowed vpon the poore) and therefore, *ſhe firſt before all other, *and they next ſaw him after his Reſurrection.

Math. 16. 9 Math. 28. 9

CARTVV. 2. v. 21. Look the anſwer before, vpon *Math.* 7. 26. & 10. & 28. 2.

Verſ. 12. And *after this he appeared in an other ſhape to two of them walking as they were going into the countrey.

Chriſts body vnder diuers formes.

RHEM. 3. [12. *In another ſhape.*] Chriſt though he haue but one corporall ſhape, naturall to his perſon, yet by his omnipotencie he may be in whatſoeuer forme, and appeare in the likeneſſe of any

any other man or creature as he list. Therefore let no man thinke it strange, that he may be vnder the forme of bread in the B. Sament.

CARTVV. 3. [12. *In another shape.*] Christ had one shape onely, and not diuers, and therefore the Euangelist saith, that he appeared, or seemed so to the two disciples, not as the Iesuites, that *he had another shape from his naturall*: neither appeared he in another forme *by his omnipotencie*, but by the impotencie of the Disciples eyes, as *Luke* doth precisely and manifestly note. And therefore he noteth, that when their eyes were opened, they saw and discerned him, but whose eyes were euer so open, as to see and to discern him in your Masse? And this dimnesse of the bodily eyes rose, as may appeare, for want of inward sight of the minde, in that they had so small hope of his rising againe, according to that he had foretold them, that euen then they took no heed unto it, when it was witnessed vnto them by those that had seen him risen, it was no maruell therefore although he appeared unto them, not to haue the shape of Christ, seeing they had giuen sentence with themselues, that he still remained in death. For the bodily eye beholding a man neuer so stedfastly, yet if the minde haue a fore-iudgement that it cannot be he, it cannot be but he must needs seeme otherwise then he is, the perswasion of the minde being stronger manifoldly then the bare sight of the eye.

Luke.24. 16.31.

It is no *omnipotencie* of Christ *to appeare in the likenesse of any creature*, there being so vgly and unsightly creatures as are to be found, but it would be an impotencie to appeare in any forme unfitting and unseemely for such a Maiestie, which is not onely in respect of his Godhead coequall to the Father, but as touching his manhood, aduanced aboue all creatures in heauen and earth. For as it were an impotencie in God to be able to denie himselfe, and to say an untruth; so is it no power nor ability, but contrariwise weakenesse and infirmitie, that Christ should transforme himselfe and the glory of his Maiesty into the forme of so base and contemptible shapes as the Iesuites doe insinuate.

Verse 16. **He that beleeueth and is baptized, shall be saued: but he that beleeueth not, shalbe condemned.**

RHEM. 4. [16. *He that beleeueth.*] Note well, that whereas this Euangelist mentioneth only faith and baptisme, as though to beleeue and to be baptized were ynough, S. *Mathew* addeth the words also out of our Sauiour, *teaching them to obserue all things whatsoeuer I haue commanded you*, which conteineth all good workes and the whole iustice of a Christian man.

Not only faith

CARTVV. 4. 16. [*He that beleeueth.*] *Marke* noteth the cause of our saluation, which is Faith, whereof Baptisme is the seale: *Mathew* what ought to be the effects of a man that is already saued.

Verse 17. **And them that beleeue these signes shall follow: In my name shall they cast out deuils, they shall speake with new tongues,**

RHEM. 5. [17 *These signes shall follow.*] It is not meant, that all Christians or true beleeuers should do miracles: but that some for the proofe of the faith of all, should haue that gift. The which is the grace or gift of the whole Church, executed by certaine for the edification and profite of the whole.

The gifts of miracles.

CARTVV. 5. [17. *These signes shall follow.*] You are busie about the maintaining the profession of miracles, which so farre we willingly yeeld unto you as it falleth into the lot of Antichrist and his Ministers to haue some power that way. Otherwise children of ten yeares could easilyer see through the maske of your maruellous miracles,. And although you often lift at this stone, yet wanting the arme of the word, and incouragement of Antiquity, you are faine with shame to leaue it behinde you. And *Bede* telleth you, wee may retaine the Catholicke faith without such miracles, which (saith he) *were necessary in the beginning of the Church for the nourishing of faith. And therefore we may retaine the Catholicke faith without miracles.*

2 Thes.2. Rem.13. 12, 13. Beda vpon this place.

Here endeth the Gospell by S. Marke

THE

THE ARGVMENT OF S. LVKES GOSPELL.

SAint Lukes Gospel may be diuided into fiue parts.

The first part is of the Infancie both of the precursor, and of Christ himselfe chap. 1. and 2.

The second of the preparation that was made to the manifestation of Christ: cap. 3. and a piece of the 4.

The third, of Christs manifesting himselfe by preaching and miracles, specially in Galilee: the other peece of the fourth chapter to the middes of the 17.

The fourth, of his comming into Iewrie towards his passion: the other part of the 17 chap. vnto the middes of the 19.

The fift, of the Holy weeke of his passion in Hierusalem: the other part of the 19. chap. vnto the end of the booke.

S. Luke was *Sectator* (saith S. Hierom) *that is a Disciple of the Apost. Paul, and a companion of all his peregrination.* And the same we see in the Actes of the Apostles: Where from the 16. chapter S. Luke putteth himselfe in the traine of S. Paul, writing thus in the story. *Forthwith we sought to goe into Macedonia,* and in like maner, in the first person, commonly through the rest of that booke. Of him and his Gospell, S. Hierome vnderstandeth this saying of S. Paul: *We haue sent with him the brother, whose praise is in the Gospell through all Churches,* where also he addeth: *Some suppose so often as Paul in his Epistles saith,* According *to my Gosp.* that he meanes of *Lukes book.* And againe: *Luke learned the Gosp. not onely of the Ap. Paul, who had not been with our Lord in the flesh, but of the other Ap.rs himself also in the beginning of his book declares, saying. As they deliuered to vs who themselues from the beginning saw, & were ministers of the word.* It follows in S. Hier. *Therefore he wrote the Gospell, as he had heard, but the Actes of the Apostles he compiled as he had seen. S. Paul* writeth of him by the name to the Colossians: *Luke the Physicion saluteth you, and to Timother: Luke alone is with me.* Finally of his end doth S. Hierom write: *He liued fourescore and foure yeeres, hauing no wife.*

Hier. in Catalogo.

2. Cor. 8. 8. Luke. 1. 2. Col. 4. 21. 2. Tim. 4. 21

Hier. in Catalogo.

He is buried at Constantinople: to which citie his bones with the Reliques of Andrew the Apostle were translated out of Achaia the seuentieth yeere of Constantius. And of the same translation also in another place against Vigilantius the Hereitck: *It grieueth him that the reliques of the Martyrs are couered with precious couering, and that they are not either tied in clowtes or throwen to the dunghil. Why, are wee then* sacrilegious* when wee enter the Churches of the Apostles? was ‡ *Constantius* the Emperour sacrilegious, *who translated to Constantinople the holy Reliques of Andrew, Luke, and Timother: at which the deuils rore, and the inhabitants thereof confesse that they feele their presence;* His sacred bodie is now at Padua in Italy, whither it was againe translated from Constantinople.

Hier. cont. vigil. 2.

* The heretickes so counted the Catholickes for their honouring of Saints and Reliques.

CARTVV. 1. It might seeme very strange, that the most of the famousest Saints dying and being buried in Asia, their Golgotha or charnell house should bee in that part of Europe onely, where Popery hath gotten place. But if the Reader consider well of it, it shall not seeme so strange: For seeing on the one side they are so good wares, and so ready mony in Popery, and on the other side, they are so easily brought from their places where they died without labour, without cost, without danger, yea without the mouing of a foote, onely by a dash or two of a goose quill, forging a *Translation* to this and that place: it is no maruaile though Popery bee the mart of the dead bones of the Saints, considering that selling them so deere, they buy them for nought. Otherwise what likelyhood is there of S. *Lukes translation* from Constantinople to Padua; that is from a famouser Citie unto one which is lesse famous: from a people that gaue more honour to *Lukes* writings, to one that giueth lesse; from them which otherwise being sounder in the faith, yet in matter of Saints whichbee departed, dote as much as the Papists themselues.

THE ANSVVER TO THE RHEMIST *ANNOTATIONS VPON THE HOLY Gospell of Iesus Christ according to Luke.*

CHAP. 1.

Verse 10 AND * all the multitude of the people was ‡ praying without at the houre of the incense.

MARGINALL NOTES.

RHEM. 1. [10 *Praying without.*] We see here that the Priest did his duetie within, the people in the meane time praying without: and that the Priests function did profite them, though they neither heard nor saw his doings.

CARTVV. 1. [10 *Praying without.*] *That the Priests function profited them that neither sawe the Priest nor heard him,* will bee more then you will easily proue, for although they heard not, yet they might see the smoake of the perfume: Yea although they neither heard nor saw him, yet knowing the houre or time of the incense they knew what hee did, and what was represented in the offering of the perfume, namely the prayers of the faithfull. And therefore as an vnderstanding people, they applyed the truth to the ceremony, and prayed whilst hee was offering incense. And if it were so in the Law as they suppose, yet it follows not thereof that it should be so vnder the Gospell, vnder which most principally it is true, that fiue words vnderstood are better then 10000 otherwise: whereas your people (for the most part) know as much what your merry trickes, councell, gestures, and apparell, of the Masse meane, as hee that is alwaies brought vp in the profession of the Turkes. And if hee knew them all, as well as *Durand* himselfe, yet should hee get nothing but a burden of memory, without the aduantage of a graine of true Christian knowledge. Secondly, the Priest was therefore separate from the people, to represent our Sauiour Christs sundred and separate estate from all sinfull men, which is requisite in him that should bee our Aduocate towards God to perfume and make of good sauour our prayers before him, before whom (without Christs intercession) they stink and are abhominable. Now the Minister can haue no such respect, as one that representeth not our Sauiour Christ as a figure, but as his Embassador beareth his person. And therefore *Peter* when by prayer hee presented this sweete perfume, stood midst the whole Church and Congregation of the faithfull. And if it be further said that whilst *Zacharie* did his function, removed somewhat from the hearing of the people, there was some other Priest that red or conceiued the prayers, according to the necessity of the Church, as it is a iudgement agreeable with the number of the Priests, that at one time serued in the Temple, and standeth with the Analogy of other exercises of the Church, regarding the greatest edification of the Assembly: So wee thinke that it will bee very hard for you to bring any sound reason against it. Thus you see that the Mummery of your Masse, can haue no defence heere. Besides, note that that seruice and worship of God, was appointed for children, in respect of the people which liue vnder the Gospell.

Psal. 141. 2.

1 Cor. 14. 19.

2 Cor. 5. 10

Act. 1. 15. 24.

Neh. 8. 6. 4.

Gal. 4. 12.

Verse 15 For hee shall bee great before our Lord: ‡ and wine and sicer hee shall not drink: and hee shall bee repleniſhed with the holy Ghost euen from his mothers wombe.

RHEM. 2. [15 *And wine.*] This abstinence foretold and prescribed by the Angel, sheweth that it is a worthy thing and an act of religion in S. *Iohn* as it was in the Nazarites.

The Aue Mary.

CARTVV. 2. [15 *And wine.*] For the ceremonies of the Law were not abrogated before the vaile of the Temple was rent. But now to haue an order of Nazarites, were to call Christ to his Crosse againe, whereunto the law of such decrees was nayled.

RHEM. 3. [28. HAILE.] The beginning of the AVE MARIE. See the rest. V. 42.

CARTVV. 3. This is answered in the Annotations, vpon *ver.* 28. & 42.

RHEM. 4. [48 *All generations.*] Haue the Protestants had alwayes generations to fulfil this propheſie? or do they call her blessed, that derogate what they can from her graces, blessings, and all her honor?

CARTVV. 4. This is answered after, in the 17 Section.

Verse 80 And the child grew, and was strengthned in spirit, and was ‡ in the desarts vntill the day of his manifestation to Israel.

RHEM. 5. [80 *In the desarts.*] Marke that he was a voluntary Eremite; and chose to be solitary from a childe, till he was to preach to the people, in so much that antiquitie counted him the first Eremitie. *Hierom. in vit. Pauli.*

CARTVV. 5. [80 *In the Desarts.*] Looke the answer before, vpon *Math.* 3. 1. And know that the Priests houses were diuers of them in the desarts of Iudah, that is in the places that were not so well peopled, otherwise it followeth that *Iohn* was a *professed Eremite* in his childhood, before he knew what a profession meant, yea whilst hee was in his cradle: For all this while the Euangelist saith hee was in the Wildernesse.

Verse 3 It seemed good also unto me ‡ hauing diligently attained to all things from the beginning, to write to thee in order, * good Theophilus.

Acts 1. 1.

ANNOTATIONS.

RHEM. 6. [3 *Hauing diligently atteined.*] Hereby we see that though the holy Ghost ruled the pen of holy writers that they might not erre, yet did they vse humane meanes to search out and finde the trueth of the things they wrote of. Euen so do Councels, and the President of them, Gods vicar, discusse and examine all causes by humane meanes, the assistance of the holy Ghost concurring and directing them into all trueth, according to Christ promise, *Io.* 16. 13. as in the very first Councell of the Apostles themselues at Hierusalem is manifest, *Act.* 15. 7, and 28. Againe here we haue a familiar preface of the author as to his friend, or to euery godly Reader (signified by Theophilus) concerning the cause and purpose and manner of his writing, and yet the very same is confessed Scripture, with the whole booke following. Maruell not then if the author of the second booke of the Machabees

Sacred writers and holy Councels.

Machabees *vse the like humane speeches both at the beginning and in the latter end, neither doe thou therefore reiect the booke for no Scripture, as our heretickes do: or not thinke him a sacred writer. 2. *Machab.* 2.15.

CARTVV.6. [3. *Hauing diligently attained.*] As the Prophet saith in a like case, What hath wheat to doe with chaffe, *Lukes* writings with the Popes decrees, the Councels of the Apostles with Popish Councels, *Luke* with the *Machabees*? Not onely there is no comparison betweene this drosse and that gold, fined and refined seuen times; but also betweene the Apostles and Apostlicall mens writings, or Councels, compared with the godliest learned both Fathers and Councels, that euer came since their time, or shall come after. The odds is wonderfull great. For as in the former comparison there is as much difference as is betweene heauen and hell: so in the latter there is as great a distance as is between heauen & earth. And let them tell vs what it maketh to proue that a diuine Writer may pray pardon of that wherein he hath faulted, as doth the author of the *Machabees*: that *Luke* vsed all diligence in writing his story, as if endeuour to write well, argued a necessity that the author doubted of his well doing, where, of the other side S. *Luke* doth boldly professe an exact treatise of the matter he vndertooke: the booke of *Machabees* cleane contrarily doubting whether he fell on sleepe or euer he had finished his story. As for *Iohn* 16.13. it is a peculiar promise to the Apostles: who were by the Spirit of God (which is the *Vicar* of God vpon earth) therefore to be led into all truth, that by the perfect rule of the truth which they should leaue behinde them, the whole Christian posterity might haue wherewith to direct it selfe in all causes of religion. And that this is a peculiar promise not onely the experience of error in the most famous learned both men and Councels do declare, but the promise it selfe, which is that the Spirit should shew them of things to come. Now I trust you will not say that a Propheticall spirit is ordinary in the Church of God; in your Synagogue we are well assured that it is a rare bird. Notwithstanding we willingly yeeld that there is such a presence of the Spirit in the true Church, and that in good and gracious measure, that the elect neuer erre in the principall and fundamentall poynts of the truth.

Touching *Luke's* title giuen to *Theophilus*, modestly according to his Gentry, it maketh nothing to 2. *Machab.* 2.24. yow the glorious vaunt of a fabulous writer: much lesse to iustifie that the Holy Ghost had the leading of his hand, which knoweth not whether he had written well or no; and which consequently (if it be in the Canon as the Iesuites say) submitteth the worke of the holy Ghost to the censure of a mortall man; cleane contrary to S. *Luke*, which affirmeth that he wrote of things whereof he was certainly perswaded, and wrote them in good and perfect order. 2. *Machab.* 15.39.

Verse 6 And they were both | iust before God, walking in all the commandements | and iustifications of our Lord without blame.

RHEM.7. [6 *Iust before God.*] Against the heretikes of this time, here it is euident that holy men be iust, not onely by the estimation of men, but indeed and before God. *True iustification by obseruing the Commandements.*

CARTVV.7. [6 *Iust before God.*] *Dauid* desireth God not to enter with him into iudgement, for that no liuing man is iust before him, or in his sight, directly contrary to the Iesuites meaning: but yet it hath a sweete harmony with *Luke*, who by these words freeth not *Zachary* or his wife from sinne, and the condemnation that followeth sinne, by any righteousnesse of his own, but acquitteth them of hypocrisie in that the good which they did, they did it not so much for that men looked vpon the, as that they propounded God alwaies before the. And it is the same which the Lord commanded vnto *Abraham*, after that hee was reputed iust by faith, that hee should walk before him and be sound: so that this walking and righteousnesse before God could not iustifie him being perfectly iustified before. And if *Zachary* had had a righteousnesse able to stand in Gods iudgement: what made hee in the Temple offering sacrifice, not onely for the sinne of the people, but also for himselfe. And this title of being righteous before God, *Luke* giueth vnto him, notwithstanding his horrible sinne of distrusting the promise of God spoken vnto him by the Ministry of an Angell: yet will not you (vnlesse you turne your tongues) affirme that a man is iust before God in his own righteousnesse, which hath as you speake mortall sinne. Let the Reader also note that the Iesuites vse the same weapons against vs, which their fathers the Pelagians vsed against the ancienter Churches: against whom to aduance mans righteousnesse they vsed the same place, which the Iesuites do heere. *Psal.* 143.2. *Gen.* 17.1. *Heb.* 5.3. & 7.27. *August. de pecat. Merit. & Remiss. Hieron aduers. Pelag.*

RHEM.8. [6 *In all the commandements.*] Three things to be noted directly against the heretikes of our time, first that good men do keepe all Gods commandements, which (they say) are impossible to be kept. Againe, that men be iustified not by onely imputation of Christs iustice, nor by faith alone, but by walking in the commandements. Againe, that the keeping and doing of the commandements is properly our iustification.

RHEM.9. [6 *Iustifications*] This word is so vsuall in the Scriptures (namely in the *Psal.* 118. to signifie the commandements of God. because the keeping of them is iustification, and the Greeke is alwayes so fully correspondent to the same, that the Heretickes in this place (otherwise pretending to esteeme much of the Greeke) blush not to say, that they auoid this word of purpose against the iustification of the papists. And therefore one vseth Tullies word forsooth, in Latin *constituta*: and his scollers in their English Bibles say, *Ordinances*. *Corrupt translation of heretickes.* δικαιώματα. *Beza in Annot. Nou. Test.* 1556.

CARTVV.8.9. [6 *In all the commandements.*] *Three things* not worth three strawes; For that they walked in all the commandements, the meaning is, that although they might faile in many things, yet they seuered not the commandements in the practise of their life, as they do, which think they haue well acquitted themselues, if they bee not infamous by murder, theft, adultery, periury, and such like. For hee that endeuoreth not the keeping of all the commandements, endeuoreth the keeping of none; whereupon *Iames* doubteth not to say, that hee which transgresseth one commandement, transgresseth al: For if hee haue not a conscience of keeping that one commandement for Gods sake, and because hee commandeth it: the other which outwardly and in shew hee obserueth, *Iam.* 2.10.

hee doth not obserue for Gods sake, but for the auoyding of punishment, or infamy of the world, or some such by respect. So that if *Luke* had not giuen them this commendation of walking in all the commandements, hee had giuen them no good endeuour of true Christians. Beside that, who is so blind as not to see, that it is not all one to walk in all the commandements, and to walk out or to finish the way of the commandements. A man is said to walke in the way wherein his foote now and and then slideth, wherein hee stumbleth, yea catcheth a fall, from the which hee sometime steppeth aside. And that the way of the Law is longer then our pursey heart and short legges are able to come to the end and perfection of it, looke before vpon *Math.* 11. 30. To the noteleſſe and needleſſe notes, it is easily answered: that Christian walking iustifieth before men, and witnesseth of the imputed iustice whereby wee are righteous before God, but iustifieth no man in the sight of God, who seeth further into us then either other men, or our own hearts. Whereby also is answered the next Annotation: for wee shunne not the word *Iustification* for feare of you, against whom wee haue sufficient defence, but prouided thereby for the simple. where reprouing M^r. *Bezaes* and our translation, for translating the word δικαιώματα (*Ordinances*) you lay naked your great ignorance in the Hebrew tongue, where the word which the 70 interpreters translate δικαιώματα, signifieth properly that which is ingrauen in brasse, or stone, or some such thing: And therefore is aptly rendred by *ordinances* or *Decrees*, which were vsed (in token of stability) to bee so ingrauen. And is the *Greek* (I beseech you) so *fully correspondent* vnto this sense which you follow. What will you then answer to the Apostle, which saith, That *the Gentiles knew the iustifications of God*? did they know those things which would haue made them iust before God; And if they had done that which they know (that knew not the promises of God) had they beene righteous before God? If you say so, you haue your warre with the Apostle, which teacheth that they knew to make them inexcusable, but not to attaine to righteousnesse before God. You haue the whole body of the Scripture against you, that teacheth that there is no saluation, but in the knowledge of the promises, and of the Gospell of God. But if you deny it, you are so undone: For then it followeth, that this Greek word which you turne *Iustification* importeth no signification of *iustifying men before God*. The Apostle also to the Hebrewes doth expressely recken up certaine Iustifications of the which hee precisely affirmeth that they cannot make a man righteous. Leaue therefore bragging of your Greeke and Hebrew, wherein you seeme to bee strangers, which neuer trauailed those waies, but as heere and there you borrow a word from the Dictionaries, or get something by the heare-say of such as haue trauailed into those parts.

Rom. 2. 32.

Rom. 1. 20.

Heb. 9. 10.

Vers. 14. And thou shalt haue ioy and exultation, and many shall reioyce at his natiuity.

RHEM. 10. [14 *Ioy and exultation.*] This was fulfilled, not onely when he was borne, but now also through the whole Church for euer, in ioyfull celebrating of his Natiuitie.

CARTVV. 10 [14 *Ioy and exultation.*] Not in *celebrating of his Natiuity*, but in feeling of the fruite of his Ministery, not *one day in the yeare*, but all the daies of our life.

Vers. 23. And it came to passe, after the daies of his office were expired, that hee departed into his house.

RHEM. 11. [23 *He departed.*] In the old Law (saith S. *Hierome*) they that offered hostes for the people, were not onely not in their houses, but were purified for the time, being separated from their wiues, and they dranke neither wine nor any strong drinke, which are wont to prouoke concupiscence Much more the Priests of the new Law that must alwayes offer sacrifices, must alwayes be free from matrimonie. *Li. 1. c. 19. adu. Iouin.* and *ep. 50. c. 3.* See S. *Ambrose in 1. Tim. 3* And therefore if there were any religion in Caluins communion, they would at the least giue as much reuerence in this point as they in the old Law did to their sacrifices, and to the loaues of proposition. 1. *Reg.* 21.

The continency of Priests.

CARTVV. 11. [23. *He departed.*] That Ministers may in their Ministery lawfully haue their wiues, and that by all sorts of proofes, both of Scripture and antiquity, look before, vpon *Math.* 8. 14. Touching *Ierom* and *Ambrose* here cited, it came to passe to them, as it happeneth to some good men, which measure others by their own foot. They being therefore able, through a proper gift to runne the course of their Ministery without the helpe of a wife: esteemed that it should not bee so hard a matter for other to do the same; yet *Ierom* should haue been made wise in this behalfe, by the experience of his owne infirmity, which propounding unto himselfe the course of virginity, ran himselfe out of breath and fell, or euer he had gotten the goale. And in this place he ought not to haue been alledged by the Iesuites: for he maketh it not onely vnlawfull for a Minister to keepe company with his wife, but for any Christian, affirming in the same booke, that a man cannot fulfill the dutie of a husband, and of a continent man: as if it were directly against Christianity for the husband to giue due benevolence vnto his wife. And least he might thereby be thought onely (as hee pretendeth) to haue preferred virginity to marriage: he declareth there, that the vse of marriage forbiddeth to pray, and to receiue the Lords body. The Councell therefore is of more credit which decreeth that he shall be *accursed* which putteth difference between a married Minister and another unmarried, as if the married Minister might not minister the oblation because of his marriage. Yea *Ierom* himselfe (as hath beene shewed) is more fauourable to marriage in other places. But his reasons are to be weighed, wherein, upon the law which forbad the Priests the company of their wiues, during the time wherein they serued in the Temple: he concludeth that Ministers now, may neuer keep company with their wiues. But it is an uneuen comparison of a month in the yeere, with a mans whole life: of their extraordinary ministery, that came unto them but once a yeare, with our ordinary Ministery. Neither followeth it that they did this whilst they were in the seruice of the Temple, from whence they could not depart for that time, that therefore wee must do so in seruing the Church in places from whence (the Diuine Seruice being ended) wee may lawfully depart. It had beene a more equall comparison to haue compared their seruice which they did in their Synagogues in Preaching the Word, in pub-

Apolog. ad Pammach. prope finem et Epist. ad Chromat. Hieron. lib. 1 aduers. Iouinian. Apolog. ad Pammach. Concil. Gangr. Ierom. ad Dimet.

licke

ſik: prayer and thanke-giuing, with the ſeruice which wee do in our Churches; their ordinary Miniſtery, which they did the reſt of the eleuen monthes in the yeare, with our ordinary ſeruice of the Church which wee doe all the yeare long: ſo they ſhould haue found that it being lawfull for the Prieſts all that time to enioy the company of their wiues, that the ſame lawfulneſſe remaineth to the Miniſters in enioying theirs.

Finally, that it was a ceremony that is vaniſhed by the appearance of our Sauiour Chriſt, the fellow conſtitution of it in not drinking wine, doth ſufficiently declare. Whereupon the Apoſtle requireth not that a Biſhop in his function ſhould abſtaine from a wife, but that hee ſhould bee the huſband of one wife, nor hee requireth not that hee ſhould drink no wine, but that he ſhould not uſe exceſſe of wine. The later whereof when the Papiſts (by their continuall practiſe) do confeſſe to bee abrogated, they ought to bee aſhamed to vrge the obſeruation of the former. And as for the difference of their oblation and ours, that they offered in their courſe once a yeare, and our oblation (as they ſay) is quotidian and daily all the yeare: It is to bee vnderſtood that they had the ſame miniſtery all the yeare long, that wee haue: for they preached the word as continually as wee doe, they offered publicke prayers and thanke-giuing all the yeare long as we doe; they ſeeme alſo to haue miniſtred the Sacrament of Circumciſion all the yeare long, and the Paſſeouer which anſwereth to our Communion in the appointed times. And therefore they had the ſame cauſe of abſtinence from their wiues which wee haue. For as for the ſacrifices and oblations made to repreſent the death of our Sauiour Chriſt, they haue an end by the onely ſuffering of our Sauiour which himſelfe made vpon the Croſſe. Theſe ſacrifices therefore haning neither in the figure nor in the truth any ſucceſſion, it is euident that the Miniſters in reſpect of them are not at all to bee debarred the company of their wiues. And in that ſenſe wherein the ancient Fathers call the holy Communion the daily ſacrifice, it is euident, that they vnderſtood not that, that ſhould bee offered daily of neceſſity, conſidering that the practiſe of the Church was diuers in that behalfe, ſome miniſtring it once a weeke, ſome euery day, as the Church of Rome very incommodiouſly. Touching *Ambroſe* hee forbiddeth not marriage either to Biſhop or Deacon, of whoſe wiues hee there ſpeaketh, without any note of infamy, onely he wiſheth that they ſhould forbeare when they come to the miniſtery of the holy things, and the rather hee moueth that way (as it ſeemeth) becauſe there were ſmall numbers of Miniſters to doe the worke. Otherwiſe there is no great likelyhood that hee had forgotten that which hee ſpeaketh other-where: *That virginity may bee perſwaded but cannot bee commanded: And that in things aboue our reach, wee may rather deſire them, then command them*: Alſo that the Apoſtles were all coupled in marriage (*Iohn* and *Paul* excepted) not for pleaſures but for poſteritie ſake: which muſt needs bee vnderſtood in *Paul* (before his Apoſtleſhip a perſecutor) and in *Mathew* (a friend of Publicanes and ſinners before hee entred into that function) of the time of their Apoſtleſhip: wee do not onely come our ſelues with reuerence and preparation, to the Lords holy Table, but exhort thoſe of our charge to doe the ſame. But becauſe the Lord hath giuen no preciſe commandement of abſtinence from the company of the wife, in that caſe wee feare to lay any yoke vpon the Churches necke which the Lord himſelfe hath not laid.

1. Tim. 3.

Epiſt. Synod. concil. Alexand. Hiſtor. ad Pammach. & ad Lucinium, Ambroſ.

2. Cor. 11.

Act. 9. 1. *Tim.* 1. 12. 13. *Math.* 9. 19

Verſe 28. And the Angell being entred in, ſaid vnto her, I *Haile* I *full of grace, our Lord is with thee: bleſſed art thou among Women.*

RHEM. 12. [28 *Haile full of grace.*] Holy Church and all true Chriſtian men do much and often vſe theſe words brought from heauen by the Archangel, as well to the honour of Chriſt and our B. Lady, as alſo for that they were the words of the firſt glad tidings of Chriſts Incarnation and our Saluation by the ſame, and be the very abridgement and ſumme of the whole Goſpell. In ſo much that the Greeke Church vſed it daily in the Maſſe.

Often ſaying of the Aue Mary. Liturg. S. Iacobi & Chryſ.

CARTVV. 12. 28 *Haile full of grace.*] The doting *Church*, and thoſe which ſteale the name of *Chriſtians* do abuſe *theſe words* often, fooliſhly ſaluting her whom they cannot ſalute, as one remoued from them by infinite ſpace, & to whom they can ſend no ſalutations, neither by meſſenger nor letter, whom alſo their *Haile* cannot profit, being in the happy and holy hill, as the ſalutation of the Angell did, and might doe, whilſt ſhee was heere in the vale of miſery. Their Alcumy alſo is ridiculous, which is to make that a prayer vnto her, which was a prayer for her; to make it daily, that ſerued in that kiſide, for one onely time: to make it without calling which the Angell durſt not doe vnleſſe hee had beene ſent. And the grounds whereupon this *often ſaying* ſtands, are too childiſh: for it is euidently falſe, *that they are the Words of the firſt glad tidings of Chriſts incarnation*: For, beſide that his incarnation was fore-told cleerely by the Prophet *Eſay*, euen in this ſpeech of the Angell, *the glad tidings of the incarnation*, beginne not vnto the 31 verſe of this chapter.

Luk 1. 29.

Eſay 7. 14.

The other reaſon that it is an *abridgement of the Goſpel*, proueth that you are fitter to make bridges in the high waie then to make abridgements of the ſcripture. If we forget not, you haue before ſet *Moyſes* to ſchole in the abridgement of the Law: and now you will ſet alſo the Euangeliſts and our Sauiour Chriſt to ſchole who abridged the Goſpell in theſe words: *Repent and amend for the kingdom of heauen is at hand*: And ſurely it is a worthie *abridgement of the Goſpell* which importeth not neceſſarily ſo much as any appearance of our Sauiour Chriſt into this world for there are no words in this ſalutation which doe neceſſarily proue that the holie Virgine ſhould be the mother of Chriſt, or that our Sauiour ſhould come into the world. For it is ſaid of *Iael* that ſhe was bleſſed amongſt women: yea and that which you in your *Aue* adde commonly vnto the text, that the frute of her wombe is bleſſed, may be ſaid of the fruite of *Elizabeth*, who was bleſſed of the Lord. And whereas you alledge the dailie vſe of it in *Iames* and *Chryſoſtomes* Leiturgie, we are aſſured that *Iames* had no other Leiturgy then *Paul*, which recommendeth no ſuch thing in the adminiſtration of the holy communion. And as touching *Chryſoſtoms* Leiturgie, (as it is called) *Baſils* is as good as it, and hath the preferment of antiquitie before it. But *Iuſtin Martyr* that deſcribeth the Churches leiturgie at large, making no word of mention of it; doth declare that it ſemed not then to the churches ſo incident to the daily ſeruice.

Mat. 3. 22. *Mark.* 1. 4. *Luk.* 3. 3.

Iudg. 5. 24.

Iuſt. Martyr Apolog. 2.

Dionſius

Dionis. eccles. hierarch cap. 3. Dionysius also that noteth that it was the custome of the Church to rehearse the Lord prayer, sing the Psalmes and to read the scriptures in order: giueth to vnderstand that this also was read as the rest of the scriptures. If we knew what commission you haue for to dubbe Archangels which the scripture onely calleth angels: we would beleue that *Gabriel* is an archangell, But because we know none out of the word of God, the secret of the Lord we leaue to himselfe, and take to vs and our children the things that are reuealed.

Den. 29. 29

S. Athan. de S. Deip.

S. Ephrem. in orat. de laud. B. virg.

Ambr. in 1. Luk. l. 2.

Hier. ep. 140 in exp. ps. 44

RHEM. 12. [28 *Full of grace*] Note the excellent prerogatiues of our B. Lady, and abhorre those hereticks which make her no better then other vulgar women, and therefore to take from her fulnesse of grace, they say here, *Haile freely beloued*, contrarie to all signification of the Greeke word, which is at the least *endued with grace*, as S. *Paul* vseth it *Ephes. 1. by* S. *Chrysostoms* interpretation, or rather, *full of grace*, as both * Greeke and Latine fathers haue alwayes here vnderstood it, and the Latines also read it, namely S. *Ambrose* thus, *Well, is she onely called full of grace, who onely obteined the grace, which no other women deserued, to be repleniished with the author of grace.* And if they did as well know the nature of these kinde of Greeke words, as they would seeme very skilfull, they might easily obserue that they signifie fulnesse, as when themselues translate the like word (*Luc. 16. 20.*) full of sores, *Bza vlcerosus.*

Corrupt translation of heretickes.

* κεχαριτωμενη. ἐκπεπληρωμενη. πλουσιωτερον.

CARTVV. 28 *Full of grace.*] Let them hardly bee blamed that make so light account of the holy Virgine: For if *full of grace* bee taken for the grace which is in Christ; whereby hee in a fulnesse of goodwill, vouchsafeth to a person some singular honour or benefite, then wee will not deny but the Virgin may bee said to bee full of grace: and mislike of your translation onely for two causes; whereof the one is that it departed further from the Greke then need was: another that it is doubtfull, and may bee drawn into two senses; whereof the former hauing beene mentioned, the second is that which you follow, that shee is called full of grace because this fulnesse of grace (and that in the proper signification of fulnesse) was inherent in her, before the conception, and after her deliuerance. And in this sense further, wee hold your translation for false, as contrary to the truth in generall, which teacheth that the fulnesse of the gifts of the holy Ghost was onely in Christ: that his members haue it in measure, which also receiuing daily increase can neuer bee full in this life. Secondly, as contrary to the meaning of the Angell, which comforteth her not vpon any ground of her vertues, but upon the free grace of God, which put this difference betweene her, and all other women that shee should bee the mother of Christ, whereunto her selfe giueth also witnesse, in her thankfull song, confessing that the Lord herein, regarded her base estate. And expounding the Angels words, that shee was blessed amongst women, shee saith, *that all generations shall pronounce her blessed*, not because shee excelled all other women in vertue, but *because the Lord wrought mighty and wonderfull things in or by her*: in that shee conceiued by the holy Ghost without the knowledge of man, and that shee bare Christ in her womb, which shee did not for any merites sake of hers, but for his *names sake*, as shee her selfe affirmeth. Thirdly, as contrary to the signification of the Greeke word, as their own Dictionaries and Doctors do declare, which expound this *gratified*, or *whom Gods singular and vndeserued fauour hath made acceptable*: For the termination which is a note of a verbe Transitiue, they either ignorantly or malitiously haue turned into a verb Neuter, whose action passeth not into another, but dieth in it selfe. And the word from whence it is deriued, is known to sauour nothing, but the vndeserued grace of God. Beside, that the Angell himselfe doth interprete the word, when repeating the comfort he gaue her; for hauing said *gratified*, or *vndeseruedly accepted*, before, hee after saith, that shee *had found grace in the sight of God*: And this translation of *gratifying*, the Iesuites are compelled to flee vnto afterward: For if they should translate it there as they doe heere: they should make all elect women full of the grace of God as they do the Virgine, and so should robbe her of her priuiledge, aboue other godly women, which they falsly surmise of vs.

Iob. 1. 16. 3. 34. Col. 2. 19. Ephes. 4. 16. Col. 2. 19.

Luk 1. 48. 49.

Luke 1. 49.

Cornelius Iansecrius Episcop. Gandauens. in hunc locum.

Ephes. 1. 6.

Ephes. 1. 6.

The authorities alledged are partly against you. *Chrysostom* setteth forth the power of this word, both by the forgiuenesse of our sinnes, and making vs all exceeding beautifull and amiable vnto himselfe: and he sheweth how, namely, as if a man taking one that is full of scabs, and deformed, should both rid him from his scabs, and set him in a most comely and sightly fashion. In *Athanasius* we finde nothing written of this matter: *Ambrose* restraineth the fulnesse of her grace, not unto the virgines inherent vertues, but to the fulnesse of grace which was in our Sauiour Christ whom shee bare, in which respect wee are of accord, that *she was full and most full of grace.* And the same iudgement is of Ieroms place. But *Ambrose* addeth, that confessing her selfe his *hand-maid, shee claimed it not as any priuiledge or prerogatiue that was due vnto her.* As for *Ephrem* the Eremite, which hath pearked her into a corner of the wildernesse of his own braine, forsaking the company of the worthy Fathers before remembred, we meane not to meddle with him in this case, as one that taketh the Crown and Scepter with almost all the roialties of our Sauiour, to put it upon his mothers head. The poore shelter which he seekes in our translation of ἐλκώμενος, full of sores, argueth that they are neere driuen, considering that it is like the translators had regard not onely to the word, but to the circumstance also of the story, which declaring that he was not able to come to the gate, but as hee was carried thither, and further, that he had so many sores as occupied the rich mans dogges in licking, inforced somewhat the signification of the word, which otherwise peraduenture they would haue turned, stricken, made boylie, or some such thing. And if it were as easie for a sinfull creature to be full of the grace of God, as it is for a beggar which hath neither food nor rayment to be full of sores, we could not much haue sticked with you, if you had translated κεχαριτωμενη full of grace.

Verse 34 And MARY said to the Angel, ‡ How shall this be done because I know not man.

Our B. Lady vowed virginity.

RHEM. 14. [34 *I know not man.*] These wordes declare (saith S. *Augustine*) that she had now vowed virginitie to God. For otherwise neither would she say, *How shall this be done*: nor haue added, *because I know not man.* Yea if she had said onely the first wordes, *How shall this be done*; it is euident, that

that ſhe would not haue asked ſuch a queſtion, how a woman did beare a ſonne promiſed her, if ſhe had married meaning to haue carnall copulation. *c.4. de virgin.* As if he ſhould ſay, If ſhe might haue knowen a man and ſo haue had a child, ſhe would neuer haue asked, How ſhall this be done? but becauſe that ordinarie way was excluded by her vow of virginitie, therefore ſhe asketh, How? And in asking, How, ſhe plainely declareth that ſhe might not haue a childe by knowing man, becauſe of her vow. See *S. Gregor. Nyſſene de ſancta Chriſti Natiuitate.*

CARTVV. 14 [*34. I know no man.*] This gathering is eaſily ſcattered by the plaine words of of the Euangeliſts. For when S. *Mathew* ſaith that the Virgine was with childe before *Ioſeph* and ſhee came together, he argueth plainly that they had a full purpoſe before this conception, to haue according to the ordinance of God in marriage, mutuall company one with another, if their purpoſe had not been thus preuented. And in that it is ſaid to *Ioſeph*, that hee ſhould not feare to take her to his wife, it is manifeſt that his purpoſe of marriage with the virgine, remained vntill that feare entred his head. But it were to mocke, and not to make a marriage, if after they had in their handfaſting, ſolemnly profeſſed before God, and other the friends of both ſides, that they would liue in the holy eſtate of matrimony, forthwith forgetting the couenant of God betweene them, of their owne heads, without any ſuch miraculous euent, as the Lord ſent to binde themſelues by the vow of virginity, that they could not performe it. To ſpeake nothing of the lightneſſe and fickleneſſe which theſe holy perſons are by this meanes vnworthily charged with. And for the reaſon to the contrary, that *the virgin aſked how that might be done, and that ſhe knew not man.* It is altogether inſufficient to proue the vow of virginity. For if the virgin had vowed, yet imagining (as the Ieſuites make her) that ſhe ſaw not how it could be performed, but by carnall copulation in marriage; ſhe might well haue knowne that this meſſage of God had freed and releaſed her from her vow. And where ſhe ſaith, I *know no man.* Firſt they muſt be conſtrained maugre their hearts forſaking their owne tranſlation, to take M. *Bezas*, which is, I *am not to know, or I may not know*, as alſo in the next verſe, the preſent time is put for the future, that *which is borne*, for, *that which ſhall be borne*, for that were a cold ſaying if ſhe knew not at that inſtant any man, vnleſſe ſhe further meant that ſhe ſhould or might not know any man. Being therefore agreed of the ſignification of the Euangeliſts words, for the ſence of them, it is euident that the virgin ſpake not thus in reſpect of any virginly vow that ſhe had made, but grounded this anſwer upon the words of the Angell, *That his name ſhould be called Ieſus, that he ſhould reigne for euermore Iſrael, and that of his kingdom ſhould be no end.* But moſt eſpecially of thoſe words, *That he ſhould be called the ſon of the moſt higheſt.* For thereupon ſhe wiſely concluded, that the ſonne of God could not be borne of the ſeede of a mortall and ſinfull man. Therefore let hardly this iudgement leane vpon both the crutches you ſtay it with: yet ſhall it not be able to ſtand before ſo manifeſt a truth, ſo far as that the queſtion, *how ſhall this be done* is able to vphold it. *Ambroſes* iudgement therefore is here of more weight then either *Gregories* or *Auguſtines*, who affirmeth ſhe knew that which the Prophet foretold, that ſhe ought to bee a virgin that ſhould conceiue the Meſſias of the world, and that ſhe here asked by what meanes a virgin ſhould conceiue, as appeareth alſo by the anſwer that ſheweth the meanes of the conception to be by the holy Ghoſt.

Verſe 36 And behold | Elizabeth thy coſin, ſhe alſo hath conceiued a ſonne in her old age: and this moneth is the ſixt to her that is called barren.

RHEM. 15. [*36 Elizabeth thy Coſin.*] By this that *Elizabeth* and our Lady were coſins, the one of the tribe of *Leui*, the other of *Iuda*, is gathered that Chriſt came of both tribes, *Iuda* and *Leui*, of the Kings and the prieſts: himſelfe both a king and a prieſt; and the annoynted (to wit) by grace ſpiritually, as they were with oile materially and corporally, *Auguſt. 2. de conſenſ. Euang. cap. 1.* *Chriſt came of both Tribes Iuda and Leui.*

CARTVV. 15. [*36. Elizabeth thy Couſin.*] Here againe the Ieſuites ſhielded with a ſentence out of *Auguſtine* (in the ſecond chapter not in the firſt) dare encounter with the writer to the Hebrewes, which ſaith that none of Chriſts Tribe had acceſſe to the Altar which ſhould be vntrue, if he were of the Prieſts ſtock, as here is ſaid, contrary alſo to the ſame writer, that he was no Prieſt after the order of *Aaron*, but after the order of *Melchiſedek*. Whereas being fit for the miniſtery, he muſt needs haue been after the order of *Aaron*, if he had come of the Prieſts ſtock. Now touching the reaſon wherof this ſhould be grounded, that *Elizabeth was Couſin to the holy virgin*, it hath no force: for the prieſts married out of all tribes indifferently. And therefore there is no doubt but *Elizabeth* was borne of the tribe of *Iuda* as well as *Mary* her couſin. *Heb. 7. 13.* *Heb. 7, 11.*

Verſe 42 And ſhee cried with a loud voyce, and ſaid, | Bleſſed art thou among women, and bleſſed is the fruit of thy wombe.

RHEM. 16. [*42 Bleſſed art thou.*] At the very hearing of our Ladies voice, the infant and ſhe were repleniſhed with the holy Ghoſt, and ſhe ſang prayſes not onely to Chriſt, but for his ſake to our B. Lady, calling her bleſſed, and her fruit bleſſed, as the Church doth alſo by her words and example in the AVE MARIE. *The bleſſed Virgin Mary.*

CARTVV. 16. [*Bleſſed art thou.*] She as a Propheteſſe of the Lord confirmed the holy virgins faith in the promiſe which ſhe had receiued. That ſhe ſung praiſe vnto the virgin is vntrue, for that ſhe was bleſſed, that is to ſay, receiued a ſingular grace of God in reſpect that ſhe conceiued our Sauiour, it tendeth to the praiſe of our Sauiour Chriſt, whoſe conception ſet her vp into a prehemineence aboue all other women. For that ſhe was not perfectly bleſſed, and deliuered from the wrath to come, by the naked bearing of our Sauiour Chriſt, it is euident by Chriſts controulement of the woman that pronounced the wombe and the breaſts bleſſed, which bare him, and gaue him ſucke. And *Elizabeth* carrieth the true bleſſednes vnto another cauſe then the conception, namely to *faith that ſhe beleiued the promiſe.* Beſide that in this *ſinging of praiſe* to her liuing upon earth, you are not at one with your ſelues, that reſerue that to their canonization after they are gathered from the earth. And although at the very hearing of the voyce of the virgine, *Elizabeth* was repleniſhed, yet the virgines voyce was not the cauſe. For although the cauſe goeth with the thing whereof it is the cauſe, yet *Luk. 11. 27 28.* *Luk. 1. 45.*

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it followeth not that whatſoeuer iumpeth ſo euen with a thing, is by and by the cauſe thereof, which notwithſtanding the Ieſuites would make the ignorant reader beleeue. Touching repleniſhing of the childe at that inſtant, it is ſaid without all warrant. But if theſe may bee truly ſaid to bee repleniſhed with the holy Ghoſt, which notwithſtanding remained ſtill ſinners, and receiued daily encreaſes of Gods ſpirit: why ſhould words of the ſame effect ſet the virgin in ſuch a top of vertue, as the Ieſuites place her, where no ſin can approch her, and whither no increaſe of grace can (as it ſeemeth) come nigh her.

Luk. 1.80.

Verſe 43. And whence is this to mee, that the | mother of my Lord doth come to mee?

Her excellency.

RHEM. 17. [43 *Mother of my Lord.*] *Elizabeth* being an exceeding iuſt and bleſſed woman, yet the worthineſſe of Gods mother doth ſo far excell her and all other women, as the great light the little ſtarres. Hi. vom. *Præf. in Sophon.*

CARTVV. 17. [43 *Mother of my Lord.*] So farre as the Scripture ſpeaketh that ſhee excelled other women, wee willingly confeſſe, but how farre and in how many degrees wee find no ſtar in the Scripture to direct vs by. *Ieromes* Preface alſo vpon *Sophonias*, as of the reſt of the ſmaller Prophets *Eraſmus* ſuſpecteth as none of his, which is one cauſe why hee left them out. You might haue learned heere to haue mended your ſpeech of *Lady*, at the mouth of the holy Ghoſt, who ſpeaking in the moſt reuerendeſt ſort of the virgin calleth her not *Elizabeths* Lady, but the *mother of our Lord*, chooſing contrary to his cuſtome a longer ſpeech, whereby this is auoided.

Eraſ. in præfat. Hieron. in 12. prophet. tom. 3. Epiſt.

Verſe 48. *Becauſe he hath regarded the humility of his handmaid: for behold from henceforth* ‡ *all generations* | *ſhall call mee bleſſed.*

Her honour in all the world.

RHEM. 18. [48 *Shall call me bleſſed.*] This Prophecie is fulfilled, when the Church keepeth her Feſtiuall dayes, and when the faithfull in all generations ſay the *Ane Marie*, and other holy Antems of our Lady. And therefore the Caluiniſts are not among thoſe generations which call our Lady bleſſed.

CARTVV. 18. [48 *Shall call mee bleſſed.*] Wee acknowledge that ſhee is bleſſed, and ſhee is in our *Generations* honoured as a moſt holy woman, but not as in your *Degenerations* ſet vp for a Goddeſſe. And we are taught in the Scripture, The way whereby the Lord will haue the praiſe of his Saints preſerued, is by the Preaching of the Goſpell, wherein their faith and other vertues are ſet out for vs to follow. As for *feſtiuall daies and Antems*, it is your own dreame without warrant of the Word.

Verſe 63 And demanding a writing Table, hee wrote, ſaying, | * Iohn is his name. And they all meruailed.

Myſterie and ſignification in names.

RHEM. 19. [63 *Iohn in his name.*] We ſee that names are of ſignification and importance, God himſelfe changing or giuing names in both Teſtaments: as *Abraham*, *Iſrael*, *Peter*, and the principall of all others, *Ieſus*: and here *Iohn*, which ſignifieth, Gods grace or mercie, or, God will haue mercie. For he was the Precurſor and Prophet of the mercie and grace that enſued by *Chriſt Ieſus*. Note alſo that as then in Circumciſion, ſo now in Baptiſme (which anſwereth thereunto) names are giuen. And as we ſee here and in all the old Teſtament, great reſpect was had of names: ſo we muſt beware of ſtrange, profane, and ſecular names (now a dayes too common) and rather according to the * Cathechiſme of the holy Councell of Trent, take names of Saints and holy men that may put vs in minde of their vertues.

cap. de Bapt. in fine.

What names to bee giuen in Baptiſme.

CARTVV. 19. [63 *Iohn is his name.*] But that your commendation hath no grace, we might call for at your hand our deſerued praiſe in this point, which haue put to flight many of the prophane names that you had peſtered the world with.

Verſe 75. *In holineſſe and* | *iuſtice before him all our daies.*

True iuſtice, not imputatiue.

RHEM. 20. [75 *Iuſtice before him.*] Here alſo we ſee that we may haue true iuſtice, not onely in the ſight of men, or by the imputation of God, but indeede before him and in his ſight, and that the comming of Chriſt was to giue men ſuch iuſtice.

CARTVV. 21. [75 *Iuſtice before him.*] Heere are Colewortes not onely twiſe ſodden, but twiſe in one chapter as it were at one Table ſet before the Reader. Look anſwer before v. 6.

Verſe 78 *Through the bowels of the mercy of our God, in which* | *the* * *Orient, from an high, hath viſited vs.*

The heretickes controule both Greek and Latine Text.

RHEM. 21. [78 *The orient.*] Maruell not if heretikes controule the old authenticall tranſlation as though it differed frō the greek; whereas here they make much a do to controul not onely the greek interpreters of the old teſtament, but alſo S. *Luke* himſelf, for the word ἀνατολὴ, as in differing from the Hebrew.

CARTVV. 21. [78 *The Orient.*] Vnleſſe your Reader carry ſuch a ſeruile and baſe minde, towards your writings, as you towards the father of your profeſſion, which carieth your faith priſoner to beleeue what euer hee ſaith; hee can hardly bee moued with ſuch notes, which reproue without proofe, and reiecting the iudgements of learned men paſſe ouer their reaſons, whereupon the cauſe ſtandeth. And if either you had known the nature of the Hebrew word, or the phraſe of that tongue, the ſteppes whereof are eaſt-ſoones, and in this place to bee ſeene in the Greek (as when the Subſtantiue is for an increaſe of ſignification put for the Adiectiue or Participle) you could not without check of your own conſcience haue thus cauilled. Although what cauſe haue you heere to complaine, when neither the tranſlation which you follow is reiected, and when the tranſlation which you charge is ſo temperate as it may ſerue as well for the ſenſe which you follow as for that which wee better like of.

CHAP.

CHAP. II.

Verse 35 AND ‡ thine own ſoule ſhall a ſword pierce, that out of many hearts cogitations may bee reuealed.

MARGINALL NOTES.

RHEM. 1. [35 *Thine own ſoule.*] *Simeon* propheciednot onely of Chriſt but of our B. Lady, of all her ſorrowes: wherein ſhe was alwayes partaker with our Sauiour, from his flight into Egypt euen to his death.

CARTVV. 1. [35 *Thine own ſoule.*] That the virgine *Mary* did taſte of great ſorrowes with our Sauiour Chriſt, is not onely naturall for ſo tender a mother to ſo deare a ſonne, but alſo and eſpecially that ſhee might bee conformable to the ſufferings of Chriſt, as the members muſt be to the head: his ſuffering differings from hers, in that his were meritorious and ſanctified hers.

ANNOTATIONS.

Verse 14 **Glorie in the higheſt to God: and in earth peace to men of good will.* *Free will.*

RHEM. 2. [14 *Men of good will.*] The birth of Chriſt giueth not peace of minde or ſaluation but to ſuch as be of good will, becauſe he worketh not our good againſt our wils, but our wills concurring. *Auguſt queſt. ad Simplic. li. 1. q. 2. to 4.*

CARTVV. 2. [14 *Men of good Will.*] Are in the Hebrew phraſe, men well accepted of, And the verſe immediatly going before declareth manifeſtly that the place muſt neceſſarily bee vnderſtood of Gods good will towards men, and not of mens good will towards God and godlineſſe: For *Luke* there declareth that the Angels ſong is of the praiſe of God, where it ſhould bee of mans praiſe, if heere his free will were ſet forth. Howbeit true it is that *Auguſtine* ſaith, that wee beleeue not but willingly, as it is moſt falſe and directly contrary to *Auguſtines* drift, which the Ieſuites haue ſet down of freewill: for hee ſheweth that the naturall power to chooſe or to refuſe things (hauing no power to chooſe that which is good) is made by the gift of God able to chooſe good: for hee ſaith: that *if Iacob had beleeued becauſe him ſelfe would, or of his own will God had not giuen him faith, but hee him ſelfe by his will ſhould haue gotten it, and ſo hee ſhould haue had which hee receiued not.* And after calling the queſtion from *Iacob* to all men, hee ſheweth: *That no man beleeueth, but hee that willeth, no man willeth but hee that is called, neither is any man able to bring to paſſe that hee may bee called.* Finally, that *God doth by calling giue faith which no man beleeueth againſt his will.* *Look Bellar. vpon the defence of the vulgar tranſlatio, where he preferreth our expoſition vnto the Ieſuits*

Verse 19 But MARIE kept all theſe words, conferring them in her heart.

RHEM. 3. [19 *Kept all.*] Our Lady though little be ſpoken of her concerning ſuch matters in the Scriptures, becauſe ſhe was a woman, and not admitted to teach or diſpute in publike of high myſteries: yet ſhe knew all theſe myſteries, and wiſely noted and contemplated of all thoſe things that were done and ſaid about Chriſt, from the firſt houre of his conception till the end of his life and his Aſcenſion. *Our B. Lady full of deepe contemplations.*

CARTVV. 3. [19 *Kept all.*] There was therefore notwithſtanding the fulneſſe you vaunt of, ſome place to receiue more.

Verse 34 And Simeon bleſſed them, and ſaid to MARIE his mother, Behold this is ſet vnto the ruin, and vnto the reſurrection of many in Iſrael, and for a ſigne which ſhall be contradicted.

RHEM. 4. [34 *To the ruine.*] Therefore to the ruine of ſome, becauſe they would not beleeue in him, and ſo were the cauſe of their owne ruine, as he is elſewhere called. *A ſtumbling ſtone* becauſe many would ſtumble at him, and ſo fall by their own fault, other ſome he raiſed by his grace from ſinne to iuſtice, and ſo he was the reſurrection of many. The Apoſtle vſeth the like ſpeech, ſaying: *We are to ſome the odor of life, vnto life: to others the odour of death vnto death.* Not that their preaching was to cauſe death, but becauſe they that would not beleeue their preaching, wilfully incurred deadly ſinne and damnation. *1. Pet 2. 2 Mens ruine and damnation is of themſelues. 2 Cor. 2. 16.*

CARTVV. 4. [34 *To the ruine*] It is true which is here ſaid, but not all the truth, for iuſt *Simeon* doth ſay, that hee is ſet for ruin to many, and of whom hee is ſo ſet the Prophet expreſſeth, when ſpeaking in the perſon of God hee ſaith, *Behold I ſet, &c.* In which doing how nothing falleth from the iuſtice or holineſſe of the Lord, look before, vpon *Mat. 6. 13.* *Eſay. 8. 14. Rom. 9. 33.*

Verse 37. And ſhe was a widow vntill eightie and foure yeeres: who departed not from the temple, by faſtings and prayers ‡ ſeruing night and day. *λατρευουσα.*

RHEM. 5. [37 *A widow.*] Marke that widdowhood is here mentioned to the commendation thereof euen in the old Teſtament alſo, and the fruite and as it were the profeſſion thereof is here commended, to wit, faſting, praying, being continually in the Temple, euen as S. *Paul* more at large for the eſtate of the new Teſtament ſpeaketh of widowhood and virginitie, as being profeſſions more apt and commodious for the ſeruice of God. *Holy widowhood. 1 Cor. 7.*

CARTVV. 5. [37 *A widdow.*] If you draw this widowhead ſo hard to the imitation of all, you will alſo bring in women to teach in the Church publickly as this widow did. Howbeit wee confeſſe the ſtate of widowhood taken hold of where and as it ought to bee, to bee more apt for the ſeruice of God then the married eſtate of thoſe perſons ſhould haue beene.

RHEM. 6. [37 *By faſting and prayers ſeruing.*] Seruing, in the Greek is *λατρευουσα*, that is, doing diuine worſhip vnto God, as by prayer, ſo alſo by faſting, ſo that faſting is *λατρεια*, that is an act of religion. *Faſting an act of religion.*

of religion whereby we do worſhip God, as we do by prayer, and not vſed onely to ſubdue our fleſh, much leſſe (as Heretikes would haue it) as a matter of policie.

CARTVV. 6. [37 *By faſting and prayers.*] Faſting wee confeſſe frankly to bee a religious exerciſe not of it ſelfe, but ſo farre as it giueth a ſpeedier wing vnto prayer, and tendeth to our *reaſonable ſeruice of God*. Therefore it is an impudent vntruth not to bee ſhewed in the bookes of any learned of our ſide, that ſuch *faſting is a matter of policy*.

Verſe 51. And he went down with them, and came to Nazareth: and was ſubiect to them. And his mother kept all theſe wordes in her heart.

Dutifull obedience to parents.

RHEM. 7. [51 *Subiect to them.*] All children may learne hereby, that great ought to be their ſubiection and obedience to their Parents, when Chriſt himſelfe, being God, would be ſubiect to his parents being but his creatures.

CARTVV. 7. [51 *Subiect vnto them.*] S.

CHAP. III.

Verſe 3 AND* he came into all the Countrey of Iordan, preaching the baptiſme of ‡ penance vnto remiſsion of ſins, as it is written in the booke of the ſayings of Eſay the Prophet.

Verſe 8 Yeeld therefore ‡ fruits worthy of penance, and doe yee not begin to ſay: We haue Abraham to our father. For I tell you, that God is able of theſe ſtones to raiſe up children to Abraham.

MARGINALL NOTES.

RHEM. 1. [3 *Penance vnto remeſsion.*] Penance prepareth the way to Chriſt.

RHEM. [8 *Fruites worthy of penance.*] Fruites of penance be workes ſatisfactorie.

CARTVV. Theſe two Sections are anſwered before vpon *Math.* 3.

Verſe 11 And he anſwering, ſaid vnto them, ‡ He that hath two coates, let him giue to him that hath not: and he that hath meat let him do likewiſe.

RHEM. 2. [11 *He that hath two coates.*] Almes counſeled or enioyned for ſinnes, and to auoide damnation.

CARTVV. 2. [11. *He that hath two coates.*] By what Logicke doe you conclude, *Workes ſatisfactory of the fruits worthy of Repentance*? or how can they deliuer their ſoules *from damnation* by doing of that which being a duty, for that inſtant wherein the almes is done, cannot be any ſatisfaction for former tranſgreſſion. As if you could white two of theſe kinde of walles with one whiting boxe: the one whereof will take up more parget then will be made of your lime. Or as if an old coate and a little broken meat were able to ſtop that gap wherat the fire of Gods moſt fierce indignation wil break. No, no; both the coate and the meate themſelues with the giuer, ſhall be meate and match for the fire vnleſſe the free mercy and grace of God do pull them out. They are counſelled here to try their repentance whether it be vnfained or no; for their ſatisfaction was before ſent away by the free remiſſion of ſins that was offered them.

Verſe 15. And ‡ the people imagining, and all men thinking in their hearts of Iohn, leſt perhaps he were Chriſt.

RHEM. 3. [15 *The people imagining.*] Iohn was ſo holy that many might by errour eaſily thinke he was Chriſt.

CARTVV. 3. [15. S.

Verſ. 16 Iohn anſwered, ſaying vnto all, *I indeed baptiſe you with water: ‡ but † there ſhall come a mightier then I, whoſe latchet of his ſhooes I am not worthy to unlooſe, he ſhall baptiſe you in the holy Ghoſt and fire.

RHEM. 4. [16 *But there ſhall come.*] How ſay then the Heretikes that the Baptiſme of Chriſt is of no greater vertue then Iohns?

CARTVV. This is anſwered before vpon *Math.* 3.

Verſ. 36 ‡ Who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech.

RHEM. 5. [36 *Who was of Cainan.*] BEZA boldly wipeth out of this Goſpell, theſe wordes, *who was of Cainan*: though all the Greeke copies both of the old Teſtament and of the new, haue the wordes with full conſent, whereby we learne the intolerable ſaucines of the Caluiniſts, and their contempt of holy Scripture, that dare ſo deale with the very Goſpell it ſelfe.

Geneſ. 11. 1. *Chron.* 1.

CARTVV. 5. [36. *Who was of Cainan.*] The holy Ghoſt neither in the pedigree in *Geneſis* nor in the Chronicles, maketh any mention of *Cainan*, but paſſeth immediatly from Sale to *Arphaxad*, which led M. BEZA to leaue it out. The text of the old Teſtament and of the new, are alike authenticke, and the Goſpell is drawn from both: he can therefore hardly be ſaid to haue wiped out any part of the Goſpell, whoſe tranſlation accordeth with the truth of the old Teſtament: the new and the old being both of ſo ſweet and full conſent, and embracing one another ſo friendly, that he that taketh the one by the hand, giueth the welcome unto the other alſo. And if you had been as well prepared with arguments to haue bitten your aduerſaries, as you are by reviling words to barke againſt them,

you

you would or euer you had ſo deeply condemned M. *Beza*, firſt haue anſwered this difficulty, why it is not liker that S. *Luke* followed the truth of the Hebrew, then the tranſlation of the ſeuenty. Beſides that, he had a moſt ancient Greeke copie that he followed, and if they had read *Beda* in this poynt, who vpon the difference in the Hebrew and Greeke, ſaith which of theſe are true, or if they bee both true, God knoweth, either they would at the leaſt haue diſſented with more modeſty from M. *Beza* in ſo difficult a thing, or elſe haue bewraied in how ſmall veneration they haue *Venerable Beda*, when he ſerueth not for their turne. But as for vs, we *marry* not this cauſe, but leaue it unto M. *Beza* owne defence. Onely let the reader conſider whether is more reaſonable M. *Beza*, which forſooke that Greek reading, moued with the authority of the old teſtament, or the Ieſuites which falſified the Pedigree of S. *Luke*, moued by the authority of *Euſebius* upon the verſe 23.

Verſe 20] He added this alſo aboue all, and ſhut up Iohn into Priſon.

ANNOTATIONS.

RHEM. 6. [20 *He addeth this aboue all.*] The fault of Princes and other great men, that cannot onely not abide to heare their faults, but alſo puniſh by death or impriſonment ſuch as reprehend them for the ſame (ſpecially if they warne them, as Prophets and Prieſts do, from God) is exceeding great.

CARTVV. 6. [20. S.

Verſ. 23. And IESVS himſelfe was beginning to be about thirtie yeeres olde: as it was thought, the ſonne of Ioſeph, who was [of Heli.

RHEM. 7. [23 *Of Heli.*] Whereas in Saint *Matthew*, *Iacob* is father to *Ioſeph*, and here *Heli*, the caſe was thus. *Mathan* (named in Saint *Matthew*) of his wife called *Eſcha* begate *Iacob*: and after his death, *Melchi* (named here in S. *Luke*) of the ſame woman begate *Heli*: ſo that *Iacob* and *Heli* were brethren of one mother. Thus *Heli* therefore marrying and dying without iſſue: *Iacob* his brother, according to the Law married his wife, and begate *Ioſeph*. and ſo raiſed vp ſeede to his brother *Heli*, whereby it came to paſſe, that *Iacob* was the naturall father of *Ioſeph*, which (as S. *Matthew* ſaith) begate him: and *Heli* was his legall father according to the Law, as S. *Luke* ſignifieth. *Euſeb li.* 1. *Ec. Hiſt. c.* 7. *Hieron. c.* 1. *in Mat. Auguſt. li.* 2. *c.* 2. 3. *de conſ. Euang.* *The reconciliation of Matthew & Luke in our Sauiours pedigree.*

CARTVV 7. [23. *Of Heli*] *Euſebius* deceiueth you in that he maketh *Melchi the father of Heli* conſidering that S. *Luke* placeth both *Matthath* and *Leui* between, making *Leui Melchies* ſonne, and not *Heli*.

CHAP. IIII.

Verſe 2. FOurtie dayes, and was tempted of the deuill. And he did eate nothing in thoſe dayes: and when they were ended, he was an hungred.

MARGINALL NOTES.

RHEM. 1. [2 *Fourtie dayes.*] The Churches faſt of 40. dayes (called Lent) commeth of this, and is an Apoſtolicall tradition. *Clem. Conſtit. Apoſt. li.* 5. *c.* 13. *Hier. ep. ad Marcel. adu. erro. Montani. Leo. ſer.* 6. *& 9. de Quadrageſ.*

Verſe 8. And IESVS anſwering ſaid to him, It is written *Thou ſhalt adore the Lord thy God, and him onely ſhalt thou ſerue.*

RHEM. [8 *Thou ſhalt adore.*] If the deuill himſelfe alleage Scripture againſt Chriſt, no maruell that Heretikes doe ſo againſt Chriſts Church.

CARTVV. Theſe two Sections are anſwered before vpon *Math.* 4.

Verſ. 13. And all the tentation being ended, the deuill [departed from him vntill a time.

ANNOTATIONS.

RHEM. 2. [13 *Departed vntill a time.*] No maruell if the deuill be often or alwayes buſie with Chriſtian men, ſeeing after he was plainly ouercome by Chriſt, yet did he not giue him ouer altogether, but for a time. *The Deuills tentations.*

CARTVV. 2. [13. S.]

Verſe 23. And he ſaith to them, Certes you will ſay to me this ſimilitude: *Phyſicion cure thy ſelfe:* as great things as we haue heard [done in Capharnaum, doe alſo here in thy country.

RHEM. 3. [23 *Done in Capharnaum.*] God maketh choiſe of perſons and places where he worketh miracles or doth benefits, though he might do the ſame elſewhere if it liked his wiſdom. So doth he in doing miracles by Saints, not in all places, nor towards all perſons, but as it pleaſeth him. *Aug. ep.* 137. *Miracles at one place and not at another.*

CARTVV 3. [23. S.]

Verſe 30. But he paſſing through the middes of them, went his way.

RHEM. 4. [30 *Paſſing through the middes of them.*] Either by making himſelfe inviſible, or alſo more wonderfully, penetrating the multitude and paſſing through them, as he did through the doore, his body either being without ſpace of place, or with other bodies in one place. By all which the like his doings mentioned in the Goſpell, it is euident that he can alter and order his bodie as he liſt, aboue the naturall conditions of a body. *Chriſts body conteined in place aboue nature.*

CARTVV.4. [30. *Passing through the midst of them.*] Your fable of Transubstantiation driueth you vnto an endeuour of transubstantiating the Scriptures: and where learned you to diuide *Passing* after this sort: you lay open your selues to the scorne of yong children; as if our Sauiour could not passe from one place to another, but either he must do it inuisibly, or else by changing the essentiall properties of his body, so that two bodies should be in one place at one time: when it is more agreeable vnto the words of the text, which note a naturall action, naturall instruments, and more answerable to the edifying of the Church in the faith of his Godhead, that passing with his leggs which are the naturall instruments of going, hee did by his diuine hand, make himselfe, as it were, a lane through the thickest of them. As *Dauid* doubteth not but that in Gods power he himselfe alone was able to breake through a troope of horsemen.

Psa. 18.30. Psa. 27. 23.

Verse 38. And IESVS rising vp out of the synagogue, entred into Simons house. * And Simons wiues mother was holden with a great feuer: and they besought him for her.

Mat. 8. 14. Mar. 1.30.

RHEM. 5. [38 *Simons wiues mother.*] It is euident that *Peter* had a wife, but after his calling to be an Apost, he left her, as S. *Hierome* writeth in many places. *ep.34.c.2. ad Iulian. Li.1.adu. Iouin.* See the *Annot. Matth.* 89.20.

The Apostles left their wiues.

CARTVV. 5. [38. *Simons wiues mother.*] If Ierom say that *Peter* left his wife, and *Paul* say, that he led his wife about with him: who shall here vaile the bonet? A Christian man would thinke, that *Ierom* should rise before the gray haires and graue head of *Paul*. But this point hath been further answered vpon *Matth.* 8.14.

1 Cor. 9.5.

CHAP. V.

Verse 3. AND he going vp into one ship that was Simons, desired him to bring it back a little from the land. And sitting, hee taught the multitudes out of the ship.

ANNOTATIONS.

Peters ship.

RHEM. 1. [3 *One ship Simons.*] It is purposely expressed there were two ships, and that one of them was *Peters* and that Christ went in that one, and sate down in it, and that sitting he taught out of that ship: no doubt to signifie the Church resembled by *Peters* ship, and that in it is the chaire of Christ and onely true preaching.

CARTVV. 1 [3. *One ship Simons.*] Looke the answer before vpon *Math* 8, 26.

Vers. 6. And when they had done this, they inclosed a very great multitude of fishes, and their nette was broken.

Peters fishing

RHEM. 2. [6 *A great multitude of fishes.*] Likewise by this figuratiue miracle wrought about *Peters* fishing, is euidently foreshewed what wonderfull successe *Peter* should haue in conuerting men to Christ, both Iewes and Gentiles, as when at one draught, that is to say, * at one Sermon he drew into his ship, which is Christs Church, a great number of men, as he did now fishes: and so continually by himselfe and his successors vnto the worlds end.

Acts 2. 41. 4.4.

CARTVV. 2. [6. *A great multitude of fishes.*] Successors in teaching the same doctrine, are the godly and learned ministers of the Gospell. But to the office of his Apostleship no man succeedeth, neither left the Apostles any brother behind them that could raise them a seed whom they might name by their names: much lesse is a Bishop *Peters successors*, least of all the Bishop of Rome, which hath remoued himselfe as farre from the doctrine and conuersation of *Peter*, as any other Bishop which couereth himselfe with the name of a Christian.

Verse 7. And they beckened to their fellowes that were in the other ship, that they should come and helpe them. And they came and filled both ships, so that they did sinke.

Peters coadiutors.

RHEM. 3. [7 *Beckened to their fellowes.*] Peter had so much worke that he called for help, and ioyned vnto him the other ship, representing to vs his Copartiners in the preaching of the Gospell and the coniunction of the Synagogue and the people of Gentilitie vnto Peters ship, that is, to the Church of Christ. *Ambro. li.4 in Luc.c.vlt.*

CARTVV. 3. [7. *He beckned to their fellowes*] If this allegoricall ship of the Gentiles bee staunch, and will hold out water; then *Peters* ship sinketh very low, in which the Synagogue of the Iewes was contained: so that the successe of the spirituall fishing in his ship, hath been but poore and pittifull. And because it liketh you thus to wander in your allegories, take home with you by your own measure, that they which came to helpe, came as fellowes, as copartners in the fish, as owners of their ship, as *Peter* was of his. He beckned indeed for them rather then praied them for to come, because silence was fit for fishing, but he beckned as to his equals, not as the Pope doth to other Bishops, as to his vnderlings and seruants, that haue their eares nailed to his chamber doore. And beside that you haue put that magistrally which *Ambrose* maketh a *perhaps* of, and for a doubtlesse doctrine, which he maketh a doubtfull opinion: you haue tied to another allegory of your own touching the Gentiles, which *Ambrose* speaketh not of.

Vers. 10. In like manner also Iames and Iohn the sons of Zebedee, who were Simons fellowes. And IESVS said to Simon, Feare not: from this time now, thou shalt be taking men.

RHEM. 4. [10 *Thou shalt be taking men.*] That all this aforesaid did properly meane *Peters* trauailes

trauailes to come, in the conuerſion of the world to Chriſt, and his prerogatiue before all men therein, t is euident by Chriſts ſpecial promiſe made to him ſeuerally and apart in this place, that he ſhould be made the taker of men, though to other he giueth alſo, as to *Peters* cooperators and coadiutors, the like office. Mat. 4. 19. *Peters precminance in fiſhing for mens ſoules.*

CARTVV. 4. [10. *Thou ſhalt be taking men.*] Here is no prerogatiue unto *Peter*, but that was giuen to *Andrew*, and by proportion of calling belongeth unto all the Apoſtles. And the cauſe why it was here particularly vttered vnto *Peter*, is not that which the Ieſuites dogmatically teach without hauing a ſyllable of the text to fauour them: but the aſtoniſhment and feare whereunto the conſcience of *Peters* ſinne, by occaſion of the maieſtie of Chriſt ſhining ſo cleerely in this miracle, ſtroke him more then his fellowes. Hereupon came this particular application of a common grace: as the circumſtance of the text doth euidently conuince. Mat. 4. 19.

Verſ. 19. And not finding on which ſide they might bring him in for the multitude they | went vp vpon the roofe, and through the tiles let him down with the bed into the middes before IESVS.

RHEM. 5. [18 *Went vp vpon the roofe.*] A ſtrange diligence in procuring corporall health of and by Chriſt: and an example for vs of the like or greater, to obteine ſaluation of him either for our ſelues or our friends, and to ſeeke to his Church, and Sacraments with what extraordinary paine ſo euer. *Zeale of ſoules.*

CARTVV. 5. [10. *Went upon.* S.]

Verſ. 20. (Whoſe faith when he ſaw, he ſaide, Man thy ſinnes are forgiuen thee.

RHEM. 6. [20 *Whoſe faith*] Great is God (ſaith S. *Ambroſe*) and pardoneth one ſort through the merits of others, therefore if thou doubt to obtaine forgiuenes of thy great offences, ioyne vnto thy ſelfe interceſſors, vſe the Churches helpe, which may pray for thee and obtaine for thee that which our Lord might deny to thy ſelfe. *Amb. lib. 5. in Luc.* *The interceſſion of others.*

CARTVV. 6. (20. *Whoſe faith.*) This is anſwered before, upon *Math.* 9. 2. Neither doe wee deny but that God forgiueth ſinnes at the prayers of other, in that by their prayers they obtaine faith unto the party, for whom they lift vp their hands: but as for the faithfull, they haue the ſelfe ſame promiſe in particular, which the Church hath in common, and therefore for his place is heard as well as the Church for hers.

Verſe 24. But that you may know that | the ſonne of man hath power in earth to forgiue ſinnes, (he ſaid to the ſick of the palſey) I ſay to thee, Ariſe, take up thy bed, and goe to thine houſe.

RHEM. 7. [24 *The ſonne of man in earth.*] By which acte (* ſaith Cyril) it is cleere that the Son of man hath power, to remit ſins: which he ſaid both for himſelf and vs. For he, as God in earth, being made man and Lord of the Law, forgiueth ſinnes. And we alſo haue obtained by him that wonderfull grace: for it is ſaid to his Diſciples, *Whoſe ſinnes you ſhall remit, they are remitted to them.* And how ſhould not he be able to remit ſinnes, who gaue other power to do the ſame. *Prieſts doe remit ſinnes.* *In catena S. Thomæ.* *Ioh. 20. 23.*

CARTVV. 7. [24. *The Sonne.*] This is anſwered before, vpon *Math.* 9. 2. 6. and *Math.* 16. 19.

Verſe 28 And | leauing all things, he roſe and followed him.

RHEM. 9. [28 *Leauing all followed him.*] The * profane *Iulian* charged *Matthew* of too much lightnes, to leaue all and follow a ſtranger, at one word, but in deed hereby is ſeene the maruelous efficacie of Chriſts word and internal working, that in a moment can alter the heart of man, and cauſe him nothing to eſteeme the things moſt deere vnto him, which he did not onely then in preſence, but alſo dayly doth in the Church. For ſo S. *Antony*, S. *Francis*, and others, by hearing onely the word of our Sauiour read in the Church, forſooke all and followed him. *Hieron. in Mat. 9.* *Athan in vit. S. Antonij.* *Auguſt. conf. lib. 8. cap. 12* *Bonau. in vit. S. Franciſci.*

CARTVV. 9. [*Leauing all followed him.*] S. *Mathewes* plaſter againſt *Iulians* bit, is larger and ſtronger then is here alledged. For there is no doubt but he had heard of the name and miracles of Chriſt before. Beſides, notes of a diuine grauity and wiſedom ſhining in the face of our Sauiour Chriſt, which were able to helpe forward *Mathewes* perſwaſion of following Chriſt, which alſo is to be vnderſtood of *Antonie*, who not at that onely reading, was brought to forſake all; for *Athanaſius* noteth, that he was from his youth brought vp godlily. And in what ſence the forſaking of all is to be vnderſtood, hath been ſhewed out of *Auguſtine* to ſmall profit of the Ieſuites. *Vpon Math. 19, 17.*

What entertainment *Bonauenture* giueth S. *Francis* in his ſtory we eſteeme not: a worthy couer (no doubt) for ſuch a cup.

CHAP. VI.

Verſe 1 AND it came to paſſe on the ‡ Sabboth ſecond-firſt, when hee paſſed through the corne, the Diſciples did pluck the eares, and did eate rubbing them with their hands.

MARGINALL NOTES.

RHEM. 1. [1 *Sabboth ſecond firſt.*] S. *Hierom* (ep. 2. ad *Nepotian.* writeth of himſelf, that being at *Conſtantinople*, he asked his maſter *Gregory* Nazianzene, the famous Doctor, then Biſhop there, what Sabboth this was, who by his anſwer declared that it was very hard to tell, neither is it yet knowen to the beſt learned. Yet the Proteſtants are wont to ſay, All is very eaſie.

CARTVV. 1. [1 *Sabboth ſecond-firſt.*] Ieſuites promiſe of your ſelues. For many of our

young Schollers know what this *Sabboth* meaneth: Yet wee ſuppoſe yee are neuer able to ſhew that the Proteſtants ſay that all is eaſie in the Scripture: Wee affirme that to the humble Reader there is alway food to kill hunger and ſlacke thirſt, that there bee no riddles or Delphicall anſweres, but ſuch as are written in the language and ſtile of a man: that is, which a man by ſeeking may come vnto at the leaſt in ſome good meaſure of a ſubſtantiall knowledge of the place.

Verſe 48. Hee is like to a man ‡ building a houſe, that digged deepe, and laid the foundation vpon a rocke. And when an inundation roſe, the riuer bette againſt that houſe, and it could not moue it, for it was founded vpon a rock.

RHEM. 2. [48. *Building a houſe.*] He buildeth right and ſurely, that hath both faith and good workes: he buildeth on ſand, that truſteth to his faith or knowledge of the Scripture, and doth not worke or liue accordingly.

CARTVV. 2. This is anſwered, vpon *Math.* 7. 1.

ANNOTATIONS.

Verſe 3. And IESVS anſwering them, ſaid, ! neither this haue yee read which Dauid did when himſelfe was an hungred and they that were with him.

Heretickes vnderſtand not the Scriptures.

RHEM. 3. [3 *Neither this haue you read.*] The Scribes and Phariſees boaſted moſt of their knowledge of the Scriptures: but our Sauiour often ſheweth their great ignorance. Euen ſo the Heretikes that now a dayes vant moſt of the Scriptures and of their vnderſtanding of them, may ſoone be proued to vnderſtand little or nothing.

CARTVV. 3. [3 *Neither this haue you read.*] Hereupon that you are ſo learned in the Scriptures and wee ſo ignorant (belike) it commeth that wee call to the triall of the Scriptures, and you flee from their triall, as from a ſerpent that ſtingeth your cauſe to death. Heereupon alſo it is that wee call for the written Verities, and you for thoſe that are not written, and whereof a man cannot ſay as our Sauiour Chriſt in deciſion of a controverſie; *How reade you?*

Verſe 9 And IEVS ſaid to them, I aske you, if it bee lawfull on the Sabboth to do well or ill: to ! ſaue a ſoule or to deſtroy?

RHEM. 4. [9 *Saue a ſoule.*] Hereby it ſeemeth that Chriſt (as at other times lightly alwayes) did not onely heale this man in body, but of ſome correſpondent diſeaſe in his ſoule.

CARTVV. 4. [9 *Saue a ſoule.*] It is euident by the circumſtance that hee meaneth the life of a man and not his *ſoule*: For there was no queſtion among the Iewes whether the ſoule might bee healed vpon the Sabboth. And by the Ieſuites tranſlation and expoſition our Sauiour Chriſt is out of his liſts. The word alſo heere vſed doth divers times ſignifie the preſent life, which is common with him and other creatures that haue ſence.

Math. 6. 25 & 16. 39.

Verſe 12 And it came to paſſe in thoſe daies, hee went forth into the Mountain to pray, and hee paſſed the whole night in the prayer of God.

The Churches prayers at the time of giuing holy Orders.

RHEM. 5. [12 *The whole night.*] Our Sauiour inſtantly prayed, alone in the mount without doore, all night long, as a preparation to the deſignement of his Apoſtles the day after: to giue example to the Church of praying inſtantly when prieſtes are to be ordered, and a leſſon to vs all what wee ſhould do for our neceſſities when Chriſt did ſo for other mens.

CARTVV. 5. (12 *The whole night.* S.)

Verſe 13 * And when the day was come, hee called his Diſciples: and hee choſe twelue of them (! whom alſo hee named *Apoſtles.*)

RHEM. 6. [13 *Whom he named Apoſtles.* Here it is to be noted againſt our aduerſaries that deceitfully meaſure to the ſimple the whole nature and qualitie of certaine ſacred functions, by the primitiue ſignification and compaſſe of the names or wordes whereby they be called, with whom as a prieſt is but an elder, and a biſhop, a watchman, or Superintendent, ſo an Apoſtle is nothing but a Legate or Meſſenger, and therefore (as they argue) *can make no lawes nor preſcribe or teach any thing not expreſſed in his *mandatum.* Know therefore againſt ſuch deceiuers, that ſuch things are not to be ruled by the vulgar ſignification of the word or calling, but by vſe and application by the holy writers, and in this point by Chriſtes own expreſſe impoſition. And ſo this word Apoſtle, is a calling of Office, gouernment, authoritie, and moſt high dignity giuen by our Maſter, ſpecially to the College of the Twelue: whom hee endued aboue that which the vulgar etymologie of their name requireth, with power to binde and looſe, to puniſh and pardon, to teach and rule his Church. Out of which roome and dignity, which is called in the Pſalme and in the Acts, a biſhoprike, when *Iudas* fell, *Mathias* was choſen to ſupply it, and was numbered among the reſt, who were as founders or foundations of our religion, as the Apoſtle termeth them. Therefore to that college this name agreeth by ſpeciall impoſition and prerogatiue, though afterward it was by vſe of the Scriptures, extended to S. *Paul* and *Barnabas*, and ſometimes to the Apoſtles ſucceſſors, as alſo (by the like vſe of Scriptures) to the firſt conuerters of countries, to the faith, or their coadiutors in that function. In which ſenſe S. *Paul* chalengeth to be the *Corinthians* Apoſtle, and named *Epaphroditus* the *Philippians* Apoſtle: as we call S. *Gregory* and his diſciple S. *Auguſtine*, our Apoſtle of *England.* In all which taking, it euer ſignifieth, dignitie, regiment, Paternitie, Principalitie and Primacie in the Church of God, according to S. *Paul* 1. *Cor.* 12. *He hath placed in his Church, firſt indeed Apoſtles &c.* Whereby wee may ſee that S. *Peters* dignity was a wonderfull eminent Prerogatiue and Soueraintie, when he was the head not onely of other Chriſtian men, but the head of all Apoſtles, yea euen of the College of the Twelue. And if our Aduerſaries liſt to haue learned any profitable leſſon by the word Apoſtle, more profitably and truely

Calu. Inſt. li. 4. cap. 8. The name & dignity of Apoſtles.

Pſ. 108. 8. *Acts.* 1. 20. *Eph.* 2. 20. *Acts.* 14. 1. *Cor.* 12. *Eph.* 4. 11. 2 *Cor.* 9. 2. *Phil.* 2. 25.

truly they might haue gathered, that Christ called these his principall officers *Apostles*, or *Sent* (himselfe also specially aboue all other being *Missus*, that is, *Sent*. and called also Apostle in the Scriptures) to warne vs by the nature of the word, that none are true Apostles, Pastors, or Preachers, that are not specially sent and called, or that can not shew by whom they be sent, and that all Heretickes therefore be rather Apostates then Apostles, for that they be not sent, nor duely called nor chosen to preach. *Luc.4. 18. Heb.3.1.*

CARTVV.6. [13 *Whom hee named Apostles.*] The shaft of your impudent lying tongue must in the end needs returne upon your selues, seeing you shoote not priuily, but so impudently as you must needs bee discoured: for Master *Caluin* in the same place adorneth the Apostles with diuers priuiledges which are proper unto that calling, part whereof your selues alledge. Onely hee affirmeth that they were not to teach at pleasure, but as they receiued in commission, which he plainly proueth by the testimony of our Sauiour Christ, who commanded them to teach that which hee had enioyned unto them: Which reason with others, the Iesuites do not once touch, but bring forth that which is to no purpose: for although in respect of their doctrine they are the foundations of the Church, yet doth that doctrine no further beare the name of a foundation, then it selfe is grounded vpon the doctrine, that Christ commanded his Apostles to teach: whereupon the Apostle when any doubt entreth into the Church of his doctrine, alledgeth the authoritie and commandement of Christ, as if there were nothing that could cease the doubting thereof, but onely the knowledge that it was deliuered by him. And heere the example of the choise of *Mathias* is directly against you: for the Apostles durst not go about the appointment of another Apostle, which should stand in the watch tower that *Iudas* was in, but that they had the warrant thereof out of the Psalm. It is also the Iesuites vnskilfulnes that they make *Epaphroditus* the Phillipians Apostle, because he was a coadiutor in grounding their faith by teaching the Gospell, when the Apostle himselfe teacheth, that therefore hee was called their Apostle, because hee came with releise from them unto him, as other otherwhere are called the Churches Apostles, for the like respect of being sent with releise from the Churches. Yet is it greater ignorance and blindnesse that *Paul* is made an Apostle in the larger signification of an Apostle, and as *Epaphroditus* was to the Philipians, directly contrary to the Scipture, which matcheth his Apostleship with the best of the Apostles. As for your language of *Gregory* and *Augustine* the Monkes Apostleship, it is barbarous in the Church of God. If you had spoken of Apostates, you should haue beene better understood. Touching the authority of *Peter* ouer the rest of the Apostles, so often nakedly and barely affirmed it hath beene spoken of before, vpon *Math.* 16 *&* 17. *1.Cor. 11. 23. & 14. 37. & 15.3 Act.1.16. 24. Phil. 2. 25. & 4.18. 2.Cor. 8. 23. Gal.2.5. 6. 7.8. Gal.1.1. 1.Cor.9.1. 2.3.4.5.6. Act.26.16.*

Verse 14 | Simon whom hee furnamed Peter, and Andrew his brother, Iames and Iohn, Philip and Bartholomew.

RHEM.7. [14 *Simon.*] *Peter* in the numbring of the Apostles, alwayes first named and preferred before *Andrew* his elder brother and senior by calling. *See Annot. Mat,* 10.2. *Peters prehominence.*

CAR TVV.7. See the answer in the same place.

Verse 23 | Bee glad in that day and reioyce: for behold your reward is much in heauen. For according to these things did their fathers to the Prophets.

RHEM.8. [23 *Be glad.*] The common miseries that fall to the true preachers and other Catholike men for Christes sake, as pouertie, famine, mourning, and persecutions, be indeed the greatest blessings that can be, and are meritorious of the reward of heauen. Contrarywise, all thy felicities of this world without Christ, are indeed nothing but woe, and the entrance to euerlasting miserie. *All persecution for Christ is a blessing.*

CAR TVV.8. Answered before, vpon *Math.*5.12.

Verse 26 Woe, when all men shall | blesse you. For according to these things did their fathers to the false Prophets.

RHEM.9. [26 *Shall blesse you.*] This wo pertaineth to the Heretickes of our dayes, that delight to haue the peoples prayses, blessings and shoutes, preaching pleasant things of purpose to their itching eares: as did the False-Prophets, when they were magnified and commended therefore of the carnall Iewes. *The vanity of Heretical preachers.*

CAR TVV.9. (26 *Shall blesse you.*) You can hardly seeke praise of well doing, that doe but the things which are euill: Whether wee seek praise or not, wee leaue it to the iudgement of others.

Verse 35 But loue yee your enemies: do good and lend, hoping for nothing thereby, and your reward shall be much, and you shall be the sonnes of the Highest, because himselfe is beneficiall upon the unkinde and the euill.

RHEM.10. [35 *Lend, hoping nothing.*] In that we may here seeme to be mooued to lend to those whom we thinke not able nor like euer to repay againe, it must be holden for a counsell rather then a commandement, except the case of necessitie, but it may be taken rather for a precept wherein vsury, that is to say, the expectation not of the lent, but of vantage for lone, is forbidden: as by other places of Scripture it is condemned, and is a thing against the Law of nature and nations. And great shame and pittie it is, that it should be so much vsed or suffered among Christians, or so couered and cloaked vnder the habite of other contracts, as it is. *Against vsury*

CAR TVV.10. Besides that the words are commanding, it hath been shewed vpon *Math.*19.12. that all *Counsels* of God to his people are commandements; and so necessary a commandement it is, that unlesse they do it they may not bee the seruants of God, as is declared in the same verse. As for the cause of *Vsury*, considering that it is no proper quarrell betweene us and you, wee passe it ouer; Admonishing the Reader, that this place which willeth a man to lend to him that hath need, although his enemy, and although it appeare a desperate debt, and hee should leese the principall: maketh nothing to this question.

CHAP.

CHAP. VII.

Verſ. 25. But what went you forth to ſee? a man clothed in ‡ ſoft garments? behold, they that are in coſtly apparrell and delicates, are in the houſe of Kings.

MARGINALL NOTES.

RHEM. 1. [25 *Soft garments?*] Marke this well concerning Iohns apparrell and diet. See the Annotations vpon S. *Mat.* 3. 4.

CARTVV. This is anſwered in the places quoted by the Ieſuites.

Verſe 30 But the Phariſees and the Lawyers ‡ deſpiſed the counſell of God againſt themſelues, being not baptiſed of him.

RHEM. 2. [30 *Deſpiſed the counſell.*] As they condemned Iohns baptiſme, deſpiſed Gods counſell and wiſedome: ſo much more they that make no account of the Sacraments of the Church, deſpiſe Gods counſell and ordinance touching their ſaluation, to their own damnation.

CARTVV. 2. [30. *Diſpiſed the counſell.* S.]

Verſ. 38. And ſtanding behinde beſide his feet, ſhee began to ‡ water his feet with teares, and wiped them with the haires of her head, and kiſſed his feet, and annointed them with the ointment.

RHEM. 3. [38 *Water his feete.*] A perfect patterne of true penance in this woman, who ſought of Chriſt with open teares and other ſtrange works of ſatisfaction and deuotion, remiſſion of her ſinnes.

CARTVV. 3. [38] *Satisfaction* From us to God, and remiſſion from God to vs, can no more ſtand together, then marchandable paiment with bankerupt. For further anſwer, looke before, vpon *Math.* 3. 8.

Verſe 47 For the which I ſay to thee, Many ſinnes are forgiuen her, becauſe ſhee hath ‡ loued much. But to whom leſſe is forgiuen, he loueth leſſe.

RHEM. 4. [47 *Loued much.*] Not onely faith (as you may perceiue) but loue or charity obteineth remiſſion of ſinnes.

CARTVV. 4. (47. *Loued much.*) In the parable of the two debters, a greater and ſmaller, forgiuen, becauſe they had nothing to pay, there is firſt ſignified, that what or how little ſoeuer a man oweth vnto God, he is yet alwayes vnable to make payment. Secondly, our Sauiour Chriſt noteth, that the forgiueneſſe of the lebt of ſinne is a iuſt cauſe of loue, according to the meaſure and rate of the ſinnes forgiuen. As it is euident in ſuch debters from whom this ſimilitude is taken: which beare no ſpeciall loue to their creditors, vntill they know how they ſhall be dealt with by them in their debt which they are vnable to pay. Now if it ſhould be as the Ieſuites would haue it, that loue and the fruits thereof ſhould be a cauſe of remiſſion of ſins, our Sau. Chriſts application of the parable, ſhould be directly contrary to his parable; for here they make the greater ſinner to haue ſomewhat to ſatisfie, where the parable betokeneth, that not ſo much as the leſſer can do it. And that which in the parable he had made the cauſe of the loue of the forgiuen perſon, here he ſhould make it the effect of his loue, where the application alſo it ſelfe ſheweth the contrary, when it is ſaid to whom little is forgiuen, he loueth little. Let therefore the reader here learne to abhorre ſuch impudent wreſting of the word not onely to a diuers, but to a cleane contrary ſence of that the ſcripture meaneth. As touching theſe words, *for becauſe, &c.* that they are not onely notes of arguments of the cauſe to the effect, but alſo of the effect to the cauſe, and otherwiſe, ſee before, vpon *Math.* 25. 34. 35. How alſo agreeth it with your doctrine of ſatisfaction, that ſo grieuous a ſinner as was this woman, ſhould and that ſo ſuddenly, by loue deſerue the forgiueneſſe of her mortall ſinne.

Verſe 49 And they that ſate together at the table, began to ſay within themſelues, ‡ Who is this that alſo forgiueth ſins?

RHEM. 5. [49 *Who is this that.*] As the Phariſees did alwayes carpe Chriſt for remiſſion of ſinnes in earth, ſo the heretikes reprehend his Church that remitteth ſinnes by his authority.

CARTVV. 5. (49. This is anſwered before, vpon *Math.* 9. 3.

Verſe 5 For he loueth our nation: and he hath built a Synagogue for us.

ANNOTATIONS.

Building of Churches, Monaſteries, &c.

RHEM. 6. [5 *Built a Synagogue.*] As at that time to found a Synagogue, was acceptable to God, and procured the prayers of the faithfull people for whoſe vſe it was made: ſo now much more in the New Teſtament, to build a Church, Monaſtery, College, or any like worke for the honour and ſeruice of God, is gratefull to him, and procureth the prayers of the good people for whoſe vſe ſuch things be founded.

CARTVV. 6. (5. *Build a Synagogue. S.*] Onely we except that kinde of Monaſtery wherein the Popiſh Monkes may neſtle and breed yong.

Verſe 44 And turning to the woman, hee ſaid vnto Simon, Doeſt thou ſee this woman? I entred into thy houſe, water to my feet thou didſt not giue: but ſhee with teares hath watred my feet, and with her haires hath wiped them.

RHEM. 7. [44 *Into thy houſe.*] An exceeding approbation of the extraordinary workes and

ſignes

signes of externall deuotion, which ſeeme to carnall men (though otherwiſe faithfull) to be often ſuperfluous or not acceptable. This *Simon* was perhaps of a good will, and therefore (as diuers other did elſewhere) inuited Chriſt to his houſe, not of curioſity or captiouſneſſe, as ſome other did: but of affection, as it may ſeeme by Chriſts familiar talke with him. Notwithſtanding his duties towards him were but ordinary: but the annointing, waſhing, kiſſing, wiping of his feet in ſuch ſort as the woman did, were further ſignes of more then vulgar loue: ſuch as is in deuout men or women that go on pilgrimage, and kiſſe deuouly the holy memories of Chriſt and his Saints. Which is no more but an exteriour expreſſing of their affection, and that they loue much, as euery vulgar Chriſtian man doth not. *Exterior ſignes of more then common deuotion.*

CARTVV. 5. (44. *Into thy houſe.*) All the tooles you haue cannot make your Popiſh *Pilgrimes* euen and leuell with the noble duty of this godly woman, vnleſſe you can make home-keepers, gadders abrode: and the memories of Chriſt and his Saints equall and alike, to be honoured with the perſon of our Sauiour Chriſt himſelfe, to whom this woman did diuine honour. And therefore theſe pilgrimages are as the high and greene hills of the Iſraelites, where men went a whooring after their own hearts, worſhipping the creatures, paſſing by the Creator, which is bleſſed for euer. *Amen.*

Verſe 50 And he ſaid to the woman, Thy faith hath made thee ſafe, Goe in peace.

RHEM. 8. [50 *Thy faith.*] The remiſſion of her ſinnes being attributed before to charity, is now alſo ſayd to come of her faith. Whereby you may know that it commonly proceedeth of both, and of hope alſo, though but one named. Becauſe when there be diuers cauſes concurring to one effect, the Scriptures commonly name but one, and that eſpecially which is moſt proper to the purpoſe and time, not excluding the other. And therefore his working miracles vpon any perſon, is attributed to the faith of them on whom or at whoſe deſire they be done. Becauſe he wrought his miracles to induce all men to beleeue in him, and therefore ſpecially required faith at their hands, and namely before other things, whether they did beleeue that he was able to doe that which they asked at his hands: without which it had been rather a mockery and tentation of him, then a true deſire of benefit at his hands. *Iuſtification attributed not to faith onely.*

CARTVV. 6. (50. *Thy faith.*) *Loue* and *Hope* concurre in ſaluation, but not as *cauſes*, but as *effects* and fruits of the man that is ſaued by faith. And ſhew vs if you can, that either our Sauiour Chriſt or his Apoſtles euer ſaid, *Thy workes or thy loue hath ſaued thee*, or *thou haſt peace by thy workes*, or by thy *loue*, as of faith it is often ſpoken. It is indeed ſaid of *Hope*, that we are ſaued *by*, or rather *in it*; but in farre other ſence then when it is ſayd, *that we are ſaued by faith*. For the meaning is nothing elſe but that our ſaluation is a thing that is not apparantly ſeene, but that which lieth in hope, or is hoped for, making hope no cauſe of our ſaluation, but onely a thing neceſſarily annexed thereunto, as the whole circumſtance of the place doth conuince. *Iam. 2. 24.*

CHAP. VIII.

Verſe 10 TO whom he ſaid, To you it is giuen to know the myſterie of the kingdom of God, but to the reſt in parables, ‡ that * ſeeing they may not ſee, and hearing may not underſtand. *Eſay 6. 9.*

MARGINAL NOTES.

RHEM. 1. (10. *That ſeeing*) See the Annotations vpon S. *Mathew*, chap. 13.

CARTVV. 1. (10.) Alwayes where the reader is referred to the former Annotation, there and in the ſame quotation let him looke the anſwer, if an anſwer be needfull.

Verſe 13 For they vpon the rocke: ſuch as when they heare, with ioy receiue the word: and theſe haue no rootes, becauſe ‡ for a time they beleeue, and in time of tentation they reuolt.

RHEM. 1. [13 *For a time.*] Againſt the heretikes that ſay, faith once had can not be loſt, and that he which now hath not faith, neuer had,

CARTVV. 1. (13. *For a time.*) The true and iuſtifying *faith* certainly apprehending the mercy of God in Chriſt, once had, can neuer be loſt, becauſe he that beleeueth hath already euerlaſting life, and ſhall neuer die, which could not be if he ſhould at any time leeſe faith, without which there is no life. Secondly, becauſe that the nature of this faith is to proceed from faith to faith, and from leſſe to more, whereupon it is ſaid, that whoſoeuer drinketh of this water, ſhall neuer thirſt, for that it is a well or fountaine of liuing water in him welling or ſpringing to eternall life. Therefore thoſe which fall away were neuer of the Church, and therefore had neuer true faith. Thirdly, becauſe the gifts and calling of God are without repentance. It were alſo abſurd, that Chriſt praying to his father, that the faith of his elect faile not, ſhould be refuſed of him, or his petition denied. But as for the faith which is a naked perſwaſion of the truth of the Goſpell, without any ſpeciall application of it to themſelues in their harts, it is no maruell if the tempeſt of tentation do carry it away, as that which grew rather vpon the tongues end, then tooke root in the mould of the heart, *Ioh. 3. 15. 6. 40. & 11. 26. Rom. 1. 17. Ioh. 4. 13. 14. 1. Ioh. 2. 19 Rom. 11. 2. 20. Luk. 22. 32*

Verſe 45 And Ieſus ſaid, Who is it that touched me? And all denying, ‡ Peter ſaid, and they that were with him, Maiſter, multitudes throng and preſſe thee, and doeſt thou ſay, Who touched me?

RHEM. 2. [45 *Peter ſaid.*] It is an euident ſigne of prerogatiue, that *Peter* onely is named ſo often as chiefe of the company. *Mar. 1. 36. Act. 5. 29. Luc. 9. 32. Mar. 16. 7. 1. Cor. 15. 5.*

CARTVV. 2. [45 *Peter ſaid.*] What will not ſerue to proue *Peters* prerogatiue, if this forwardneſſe

wardneſſe before his fellowes in raſh and unaduiſed ſpeeches and deeds will ſerue? For this building, as appeareth in this place, and diuers others quoted in the Margent: All which being wartes and ſcarres in *Peters* face, if they ſerue for prerogatiues, I will not deny but that hee which boaſteth of *Peters* ſucceſſion, is the moſt priuiledged and prerogatiued man that is in the world. As hee that from the top of the crown, vnto the ſole of his foote, is full, not of wartes or ſcarres, but of boyles and botches; ſo that hee is nothing elſe but a Church byle, all feſtered and mattery: yet if all theſe ſpeeches of *Peter* had beene aduiſed and commendable they could proue no prerogatiue of power but of order onely.

Math. 16. 22. & 17. 4. & 26. 33.34.35. Ioh.13.6.7 8. 9. & 18. 10. & 21. 21.

Verſe 50 And IESVS hearing this word, anſwered the father of the maide, Feare not: ‡ beleeue onely, and ſhee ſhall bee ſafe.

RHEM.3.[50 *Beleeue onely.*] See the Annotations vpon S. *Marke* c.5.36.

CART VV. Look in the anſwer vpon *Mark.* 5. 36.

Verſe 3. And Ioane the wife of Chuſa Herods procurator, and Suſan, and many others that I did miniſter vnto him of their ſubſtance.

ANNOTATIONS.

Holy women that followed Chriſt.

RHEM.4[3.*That did miniſter*] It was the cuſtom of the Iewes that women of their ſubſtance did miniſter meate and drinke and cloth to their teachers, going about with them, which becauſe it might haue been ſcandalous among the Gentiles, S. *Paul* maketh mention that he vſed it not And thy miniſtred to our Lord of their ſubſtance for this cauſe, that he whoſe ſpirituall benefits they reaped, might reape their carnall things.

CART VV.4.[3.*That did miniſter*] It cannot bee ſhewed that either this miniſtring by women was *a cuſtome among the Iewes*, or *ſcandalous* amongſt the Gentiles. But the contrary rather appeareth, for that this liberality of women roſe of an extraordinary feeling of Gods mercy in Chriſt. And as for the place to the Corinthes, it is vnderſtood of the Apoſtles wiues, as ſhall bee ſhewed in the proper place. And that *Paul* therefore abſtained from this (becauſe it was ſcandalous among the Gentiles) it is not onely vngroundedly but malepartly, and very ignorantly ſpoken: malapertly, becauſe omitting both the cauſes why *Paul* would not bee chargeable to certaine Churches expreſſed in the Scripture, they haue put in a cauſe of their own head without any warrant of the word: Ignorantly, for that the Iewes vnto whom the Apoſtles Preached when they carried about their wiues (as the Ieſuites ſay certaine Matrones) were ſcattered amongſt the Gentiles, and dwelt in the face and daily ſight of them. So that if the ſcandale of the Gentiles had beene the cauſe why *Paul* had forborne that which the other Apoſtles did in this behalfe, there was the ſame cauſe for them to haue forborne this *Cuſtome* as well as hee. Beſide that, to what Nation is it not ſcandalous for a man to lead a woman that is none of his wife about the Countrey with him whereſoeuer hee goeth? eſpecially if ſhee bee the wife of another man. As for our Sauiour Chriſt, his holineſſe did ſhine forth ſo cleere as the heavens, beſides hee was accompanied with twelue Diſciples, and the women that in that iourney miniſtred to him were *Many*, and a great multitude of people ſtill followed after him to heare his words, and to bee healed by him

2. Cor 11.7 8.9.10. 11 12. 2. Theſſ.3. 7.8.

*Verſ.*20 And it was told him, Thy mother and ‡ thy brethren ſtand without deſirous to ſee thee.

The brethren of Chriſt. Hieron. cont. Heluid. c.9. Ibidem. c.8.

RHEM.5.(20*They brethren.*) Theſe brethren of our Lord, were not the ſonnes of the B. Virgin *Mary* the mother of God, as *Heluidius* wickedly taught: neither are they to be thought (as ſome other ſay) the ſonnes of *Ioſeph* by another wife: for (as S. *Hierome* writeth) not onely our Lady was a virgin but by reaſon of her, Ioſeph alſo: that our Sauiour might be borne of a virginal matrimonie. But they are called his brethren (according to the vſuall ſpeech of the Scriptures) becauſe they were his couſins either the ſons of *Ioſeps* brother, or (as the more receiued opinion is) the ſonnes of our Ladies ſiſter called *Mary* of *Iames*, which *Iames* therefore is alſo called the brother of our Lord.

CART VV.5. [20 *Thy brethren.* S.]

*Verſ.*55 And ‡ her ſpirit returned, and ſhe roſe incontinent. And hee bade them giue her to eate.

A third place after this life

RHEM.6.(55 *Her ſpirit returned.*) This returning of the ſoules againe into the bodies of them whom *Chriſt* and his Apoſtles raiſed from death (ſpecially Lazarus, who had been dead foure dayes) doth euidently proue a third place againſt our aduerſaries, that ſay, euery one goeth ſtraight to Heauen or to Hell, for it cannot be thought that they were called from the one or the other, and therefore from ſome third place.

CART VV.6. [55 *Her ſpirit returned.*] If indeed your doctrine were true of heauen merited: wee would not deny but that their might bee ſome iniuſtice to call him, from the ioyes of heaven for a certaine time. But ſeeing it is the free grace of God, and that God is debtor to none for his glories ſake, and for the edifying of the Church (which was notably performed in this miracle) hee may doe with his own as to his Fatherly wiſedome ſeemeth good, to abbridge them for a time of their taſted felicity. That I ſpeake nothing of the further felicity which was by this meanes of longer life faithfully led, added vnto the reuiued after their finall death, eſpecially to *Lazarus* who being a ſingular inſtrument of ſetting forth Gods glory, was out of all doubt glorified of the Lord accordingly. But yet this wee cannot let eſcape, that *Lazarus* who did not onely beleeue in Chriſt, but had a ſeuerall kinde of intereſt in our Sauiour Chriſts familiarity and friendſhip, is lodged of the Ioſuites in Purgatory. A man would thinke that our Sauiour Chriſts friends ſhould bee better accommodated. But the Pope, enemy to Chriſt, bearing the keyes of Heauen, Hell, Purgatory and all, it is no maruaile, although our Sauiour Chriſts friends are euill beſtomed and thruſt into his ſcalding houſe.

Ioh.3.5. 11 35. 36.

house. And withall thus haue they ouerthrown their vnsauory destinction which allotteth onely the middle sort which are neither very good nor very bad to take vp their baite in Purgatory or euer they can come into heauen. But you forget your selues further, for although a third place were granted, you could not thereupon conclude Purgatory: for you make a *Lymbus* or skirt of hell, the common Inne for all the faithfull that died, before Christ harrowed hell according as you use to speake. And there, but that you are fallen out with your selues, and turnesick with the maze of your own inuentions, you would haue bestowed *Lazarus*.

CHAP. IX.

Verse 1. AND calling together the twelue Apostles, hee gaue them ‡ vertue and power ouer all deuils, and to cure all maladies.

MARGINAL NOTES.

RHEM. 1. (1 *Vertue and power.*) To command deuils and diseases either of body or soule, is by nature proper to God onely: but by Gods gift, men also may haue the same, euen so to forgiue sinnes.

CARTVV. 1. [1 *Vertue and power.*] But as the Apostles could not worke miracles vpon all men that stood in need of them (the spirit forbidding them to offer grace to some) but vpon those to whom they were directed, euen so could they not giue remission of sinnes but to those which beleeued. Truth it is that they would not remit any but such; but it is also true, that they could not if they would. *Act. 16. 6. 7*

Verse 41. And IESVS answering said, ‡ O faithlesse and peruerse generation, how long shall I be with you and suffer you? bring hither thy sonne.

RHEM. 2. (41 *O faithlesse.*) Incredulity hindreth the effect of exorcismes, and other miraculous power giuen to the Church.

CARTVV. 2. This is answered before vpon *Matth. 17. 19.*

Verse 27. And I say to you assuredly, There bee some standing heere that shall not taste death, till they see the kingdom of God.

ANNOTATIONS.

RHEM. 3. (27 *Till they see.*) To the Apostles, that had to preach the kingdom of God, and to suffer so much misery for the same in this world, he will shew his glory, and giue them a taste of his owne ioyfull state and of his Saints in heauen, calling thither *Moyses* and *Elias*, that the Law and Prophets might be witnesses of the same. *See the Annot. vpon Mat. c. 17. 1.* *The Transfiguration.*

Verse 53. And they receiued him not, because his ‡ face was to go to Hierusalem.

RHEM. 4. (53 *Face to goe to Hierusalem.*) The Samaritans were Schismatickes from the Iewes, and had a Schismaticall temple in mount Garizim, of purpose to draw men thither from Gods temple in Hierusalem, where onely was the true and as it were the Catholike seruice and sacrifice vnto God. Therefore they did not gladly receiue our Sauiour, because they did perceiue hee was going to Hierusalem. *Schismaticks, Ioh. 4. 9. 3. Reg. 12. 27. Tob. 1.*

Verse 55. And turning, ‡ hee rebuked them, saying, You know not of what spirit you are.

RHEM. 5. (55 *He rebuked them.*) Not iustice nor all rigorous punishment of sinners is here forbidden, nor *Elias* fact reprehended, nor the Church or Christian Princes blamed for putting Heretickes to death: but that none of these should be done for desire of our particular reuenge, or without discretion, and regard of their amendment, and example to others. Therefore S. *Peter* vsed his power vpon *Ananias* and *Saphira*, when he strooke them both down to death for defrauding the Church. *Desire of reuenge. The Churches seuerity. Act. 5.*

Verse 62. IESVS said to him, ‡ No man putting his hand to the plough, and looking back, is apt for the Kingdome of God.

RHEM. 1. (26 *No man looking backe.*) It is a dangerous temptation for a man that hath lost his goods for Christ, to looke much backe at them, and to remember with delight the pleasures and ease of this world, for it breedeth in him discontentment of the troubles and crosses that are incident to the state of such as fully follow Christ. In which case a man should euer looke forward towards heauen, and neuer backward to the world. *Looking backe.*

CARTVV. To these foure Annotations, S.

CHAP. X.

Verse 13. VVOe to thee Corazin, woe to thee Bethsaida: for if in Tire and Sidon had beene wrought the miracles that haue been wrought in you, they had done penance sitting ‡ in sack-cloth and ashes long agoe.

MARGINALL NOTES.

RHEM. 1. (13. *In sackloth and ashes*) True penance is not onely to lead a new life, but to punish the body by such things as here be recorded, for the ill life past.

CARTVV. This is answered before, vpon *Math.* 3. 2.

Verse 16 ‡He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

RHEM. 2. (16 *He that heareth.*) It is all one to despise Christ, and to despise his Priests and Ministers in the Catholike Church: to refuse his doctrine, and theirs.

CARTVV. 2. (16) This is true if you meane of Christs true Ministers, and not of your Popish and Antichristian Priests and Prelats.

Supererogatio, ἐπερογὴ ἁμαρτιῶν.

Verse 35 And the next day he tooke forth two pence, and gaue to the host, and said, Haue care of him: and whatsoeuer thou shalt ‡supererogate, I at my return will repay thee.

RHEM. 3 (35. *Supererogate.*) S. *Augustine* saith that the Apostle (1. *Cor.* 9.) according to this place did so supererogate, that is, did more then he needed or was bound to doe, when he might haue required all dueties for preaching the Gospell, but would not. *li. de op. Monach. c. 5.* whereof it commeth, that the workes which we doe more then precept, be called workes of Supererogation: and whereby it is also euident against the Protestants, that there be such workes. *See Optatus li. 6. cont. Parmen.* how aptly he applieth this parable to S. *Paules* counsell of virginitie 1. *Cor.* 7.) as to a worke of supererogation.

CARTVV. 3. (35. *Supererogate.*) If the Scripture do allow of the works of *Supererogation*, yet were it as unseasonable here to speak of them, as a tempest in the midst of haruest. For it is euident, that our Sauiour by this parable goeth about to breake their pride, which esteemed that they can bee iustified by the obseruation of the Law. And therefore where to procure the easier keeping of the law, the Scribes by the word *Neighbour* understood their friends onely; our Sauiour sheweth by this parable, that the enemy also was understood in the compasse of that word: where it is to be obserued, that the Pharisee, as sightlesse as he was in the law, and as senseleesse in the knowledge of his owne vnability, yet notwithstanding saw thus farre, that no man was able to loue his enemy as himselfe. Now if our Sauiour Christ should by the same parable teach, that a man cannot onely fulfill the commandements, but also adde a surcrease and ouer-plus of good workes: hee should haue sowen this peece of ground in the Scripture, not with diuers, but with contrary seeds, and should haue placed the cabbadge neere vnto the vine, neere whereunto it cannot prosper. Further, it is contrary vnto the answer which our Sauiour Christ gaue to the like question; where being demanded of the rule of good workes, our Sauiour Christ defineth it by the law of commandements: so that if there be any good worke, it is contained there, as also the good workes are described by obedience, which in matter of good workes presupposeth a commandement: beside that it is expressly forbidden in the law, that any should adde thereunto. And doe the Iesuits thinke that the Samaritan hauing brought the wounded Iew into the Inne, had discharged a good duty of neighbourhood, if after he had left him there vnprouided of such things as the Inne wanting, the Samaritan abounded in. And if they thinke so, they little consider what force the law hath, that commandeth to ease euen the Asse of the enemy, if in falling vnder the load, the poore beast should haue been in perill of his life. As touching *Augustine*, he speaketh indeed of *Paul supererogating*, but his meaning is plaine, that he supererogated more then the Churches could require of him, but not more then the Lord did require of him: which is manifest in the same chapter, in that he saith, that otherwayes he should haue hindered the Gospell, and abused his authority. Now doe the Iesuites thinke, that it is at the free choyce of the Minister, whether he will abuse his authority, or use it well, lay a block in the Gospels way, or remoue it. And in another place he calling this duty to the fifth commandement, as to a head, affirmed that it belonged vnto him as a spirituall Father so to doe. And that he had no such meaning of *Supererogation*, it appeareth, in that hee saith, *Thou dost altogether gine for nought, sauest for nought, for thou findest nothing in vs whereof to saue, and thou findest much whereof to condemne.* *Optatus* also so expoundeth himselfe, that he serueth nothing to the Iesuites desire. For expounding the two pence to be the two Testaments, he sheweth that the other is no commandement fully laid out. For wee our selues hold, that it is folded in diuers circumstances of the persons, and of the gifts, and is not generally and simply commanded as the constant duties of married persons: giuing thereby to vnderstand, that it is so a counsell, that it is also a commandement, although not so expressed and said out as the two pence giuen to the host, but reserued in the decke untill circumstances draw it forth.

Pron. 29. 30

Math. 5. 43

Math. 19. 18. 19.

Deut. 4. 2.

1. *Cor.* 9.

2. *Cor.* 12. 14.

August. de verb. Apost. serm. 15. *Paulo post initium.*

Verse 21 In that very houre he reioyced in spirit, and said, I confesse to thee, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast reuealed them | to little ones: Yea father, for so it hath well pleased thee.

ANNOTATIONS.

The humble vnlearned Catholicke knoweth Christ better the the proud learned Hereticke.

RHEIM. 4. (21 *To little ones.*) By this vulgar place euery artificer may not presume that God hath reuealed all trueth to him, and therefore refuse to be taught of the learned, for Christ did not afterward endew fishers and vulgar men nor any other with the gifts of wisdome and tongues, without their industry, study, and teaching, though at the beginning, of great prouidence he did it, that it might be cleere to the world, that all Nations were conuerted to him, not by perswasion of cunning Orators or subtill Disputers, but by the plaine force of his grace and trueth, which S. *Augustine* counteth greater then all other miracles. Further we are taught by this place, that the poore humble obedient children

dren of the Church know by their faith the high mysteries of Christs Diuinitie, and his presence in the B. *Sacrament*, and such like: rather then *Arius*, *Caluin*, and other like proud Scribes and Pharisees.

CARTVV.4. This is answered before vpon *Math.*11.25.

Verse 28 And he said to him, Thou hast answered right, | this doe, and thou shalt liue.

RHEM.5.(28 *This doe.*) Not by faith onely, but by keeping Gods commandements we obtaine life euerlasting: not onely by beleeuing but by doing. The hereticks say that it is impossible to keep this commandement of louing God with all our heart. But the Scriptures giue vs example of diuers that haue kept and fulfilled it, as farre as is requisite in this life. 3.*Reg.*14.8. 2.*Par.*15,15. *Ps.*118.10 *Eccles* 47.9,10.4.*Reg.*20.3,5.*Luc.*1.5. And if it were impossible to keepe it, and yet by Christ proposed for the meane to obtaine life euerlasting, he had mocked this Lawyer and others, and not taught them. *The cõmandements possible to be kept.*

CARTVV.5. [28. *This doe.*] *Not by faith onely* conclude you. No not by faith in part say we, if it be true that you would here gather, that we are saued by doing and that perfect Iustice standeth by doing and working so as the law prescribeth: which if you be ashamed of, then it followeth, that although here be a way prescribed to heauen, yet that it is a way which was neuer, nor can be beaten with the foot of any man, our Sauiour Christ onely excepted. And therefore that our Sauiour Christs answer to the Scribe, was made according to the words of the question, *by what doing* one might be saued? wherein that our Sauiour Christ left the Scribe in his mire, and opinion of his owne righteousnesse, without further instruction of the truth, it came upon this; that he came to entrap and to tempt our Sauiour Christ, as the Euangelist noteth. Comming therefore to mocke him, himselfe was worthily mocked: whereas our Sauiour Christ towards the young man and Prince asking the same question with some affection to know the truth, beareth himselfe farre otherwise: for by bidding him sell that which he had, and follow him, he would haue taught him in one of the smaller commandements, how farre he was ouershot in his opinion of fulfilling of the law. For seeing hee tooke our Sauiour Christ to be a teacher sent of God, he faulted against the first and eighth commandement, in that being commanded of God, by the ministery of our Sauiour Christ to distribute unto the poore, he obeyed not. And seeing the law requireth obedience unto God euen to the losse of life, it must needs follow, that the obedience which is to the losse of goods; is much more commanded by it: And that herein hee brake the law of God, it is yet more euident, when as our Sauiour Christ vpon this refusall of his, affirmed that it was hard, yea impossible for rich men to enter into the kingdom of heauen, which notwithstanding lieth wide open for those that fulfil the law. Now our Sauiour Christ hauing conuinced him in his conscience of the breach of the law, would no doubt (if the yong man had harkened unto him) further haue instructed him in the way of saluation: especially considering that he meant to haue called him to the ministery of the word, and to be a daily and continuall follower of his. But this question of the way to saluation is notably decided by *Paul* and *Silas*, which being asked of the Iaylor, so farre void of the opinion of his owne iustice, that in the conscience of his own wickednesse, hee was euen at the very doore of desparation, in what doing he might be saued: answer plainly, that *in beleeuing in the Lord Iesus he should be saued*. Both these poynts, that neither the Law is able to saue, and that onely faith doth saue, as they haue certaine and cleare testimonies of the word, so so haue they the approbation of antiquity. *Irenæus* affirmeth, *That the Law doth onely discouer sinne, but taketh it not away*. *Augustine* saith, *That all the commandements of God are then esteemed to bee done, when it is forgiuen whatsoeuer is not done: That woe is to the life if it be neuer so comendably led, when it receiueth iudgement without mercy*. And where they say that they keepe the Law so farre as it is requisite, giving thereby to vnderstand, that an unperfect keeping of the Law will satisfie the iustice of God: they are manifestly ouerthrown by the words of the Law, which pronounceth for *cursed him that doth not abide in all that is written to do it*. Touching the examples of righteous men which they haue heere raked together, they are all answered before, vpon *Luke* 1.6. in the example of *Zachary* and *Elizabeth*, considering that such as was their righteousnesse, such is the righteousnesse of the rest. Touching the other point, that *by faith alone wee are iustified*, *Ierome* affirmeth, *That by faith alone God doth iustifie*. *Basil* also, *That that is truely to glory when a man is not extolled for his own iustice, but doth acknowledge himselfe destitute of true righteousnesse, and yet by onely faith in Christ to bee iustified*. Augustine, *That a man is not iustified by the precepts of good life, but by faith in Christ; not by the law of workes, but by the Law of faith; not by the letter but by the Spirit, not by the merit of deeds, but by a free willing grace*. Wherefore it is apparant that in the Marginall note vpon the 19 of *Mathew*, *Augustine* is shamefully wrasted from his meaning: for hee maketh the doing of good workes necessarily annexed to him that shall bee saued, and that the faith from the which they are remoued cannot saue, as that which is no true faith: Where the Iesuites would haue the workes copartners with faith in the cause of our saluation. And this *Augustine* doth euidently declare, when hee speaketh not of the true but of a *dead faith*, For otherwise it is euident by *Augustine*, *That hee placeth the righteousnesse of a man not in that hee hath done any good, but in that his sinnes are forgiuen him*, which remission of sinnes is obtained by faith. *Luk.*18.18 *Mat.*19.18 *Act.*16.30. 31. *Lib.*3.cap. 20. *Lib.*1. extract. c.19. *In confess.lib* 9.*cap.* 13. *Deu.*27.26 *Gal.*3.10. *Hieron in Rom.*10. *in initio*. *De humilit.* *Aug. de spirit. & litera. cap.* 13. *Calce.* *Aug.in Psal.* 31 *in initio*. *Act.* 10.43

Verse 30 And IESVS taking it, said, a certaine man went down from Hierusalem into Iericho, and fell among theeues, who also spoiled him, and giuing him wounds went away leauing him | halfe-dead.

RHEM.6.[30 *Halfe dead.*] Here is signified man wounded very sore in his vnderstanding and free-will, and all other powers of soule and body, by the sinne of Adam: but yet that neither vnderstanding nor free-will, nor the rest, were extinguished in man or taken away. The Priest and *Leuite* signifie the Law of *Moyses*: this Samaritan, is Christ the Priest of the new Testament: the oyle and wine, his Sacraments: the host, the priests his ministers. Whereby is signified, that the Law could not recouer the spirituall life of mankind from the death of sin that is, iustifie man: but Christ onely, who *Concil. Aran* 2.c.25.to.1 *Conc. Trid. Sess.*6.c. 1. *The parable of the wounded man explicated.*

who by his passion and the grace and vertue thereof ministred in and by his Sacraments, iustifieth, and increaseth the iustice of man, healing and abling free will to doe all good workes.

CARTVV.6. [30 *Halfe dead.*] Your fond Allegory is not able once to looke the plaine and simple word in the face, which teacheth not that wee are halfe dead, but that wee are wholy dead. *Esay 2. 1. Ioh.3. 3.7. Rom. 6. 5. Ioh.11. 26. 27.* In which respect it is said that wee must bee borne againe to enter into the kingdom of heauen: Heereupon our reformation in the Gospell is called *Resurrection*, which is a rising euen from the dead, and not the turning of a sicke bed into a whole, as the Papists make it. And therefore the Euangelist noting the particular doctrine which the raysing up of *Lazarus* doth yeeld, teacheth it to bee that our Sauiour Christ is the resurrection, not onely of those that haue finished this life, but of those which beleeuing do liue still. The ancient Councell (for of the conspiracy of *Trent* wee make no account) is directly against you, not onely in the seuenth Chapter where it affirmeth him to bee deceiued by an hereticall spirit, which esteemeth that by strength of nature hee is able to think so much as a good thought: and divers other chapters, but also in the same chapter which is heere alledged, where the Councell esteeming that a naturall man may do good workes in shew; addeth, *that hee cannot do it as hee ought*; not for that hee is not able to do it perfectly and exactly as the law requireth, but, as the Councell it selfe saith, because *hee doth it not for Gods sake*, which must necessarily be at the beginning of euery good work. But to make this Allegory true in some sort, that in no sort is Theologicall, That small portion of life that remaineth in a man after his fall must bee vnderstood of his hability to reason, discourse, for-see dangers to come, and in a word to prouide for the things of this life: for in the matters pertaining to the life to come, hee is so bound with the bands of death, that hee is not able to set one foot before another.

Verse 42 But one thing is necessary. | Mary hath chosen the best part which shall not bee taken away from her.

The Contemplatiue or Religious life, better then the Actiue and Secular. RHEM.7.[42 *Marie the best part.*] Two notable examples, one of the life Actiue, in *Martha* the other of the life Contemplatiue, in *Mary*: representing vnto vs, that in holy Church there should be alwayes some to serue God in both these seuerall sorts. The life Contemplatiue is here preferred before the actiue, the Religious of both sexes are of that more excellent state, and therefore our Protestantes haue wholy abandoned them out of their common wealth, which the true Church neuer wanted. But to say truth, they haue neither *Martha* nor *Mary*, our Lord giue them grace to see their misery. If ours were not answerable to their profession, or were degenerated, why haue thy no new ones? If our Churches votaries vowed vnlawfull things, Chastitie, Pouertie, Obedience, Pilgrimage: what other Votaries or lawfull vowes haue they? For to offer voluntarily by vow (besides the keeping of Gods commandements, whereunto we are bound by precept & promise in our Baptisme) our soules, bodies, goods, or any other acceptable thing to God, is an act of soueraine worship belonging to God onely; and there was neuer true religion without such vowes and Votaries. If there be none in their whole Church that professe contemplation, or that vow any thing at all to God voluntarily, neither in their bodies nor in their goods: God and the world know they haue no Church, nor religion at all.

Vowes and votaries.

CARTVV.7. [42 *Mary the best part.*] *Contemplation* (as wee esteeme it) is a deep muse and meditation of the mind, which could not bee performed by *Mary* when shee had set her eares with all diligence to heare the doctrine of our Sauiour Christ. The discourse and contemplation of the minde ought rather to follow the doctrine then to accompany it, whereby the minde being distracted by discourse, should bee vnable to vnderstand that which is taught. And if this bee a contemplatiue life to heare the Word spoken, when by those that haue calling thereunto, it is brought euen into their houses or Churches, then it is cleere that all the whole Church ought to leade a *contemplatiue life*: And if *Marthaes* bee an actiue life, it is as euident that there may bee no *actiue life* in the Church: for our Sauiour Christ blameth *Martha* for embracing more then shee was able (with her duety towards God) to ouercome, and checketh her for that shee did not as her sister *Mary* did. Whereby all men may see how pittifull and miserable you bee in your proofes for your votaries; And, but that wee haue conscience to wrest the Word to an other sense then it is written, wee could shew you *Augustine* that all ought first to bee *Marthaes* and then *Maries*: likening *Maries* estate to the state of the godly after this life, and *Marthaes* to our Christian conuersation upon earth. And where you say, that *the Church of God hath neuer beene without your votaries of both sexes*, you first forget that in the Church vnder the Law the single life was not esteemed, whereupon it commeth, *Iepthes* daughter bewailed this, that shee should die a Virgine. Heereupon also it came that the profession of the Nazarites, which was the most solemne vow in that Church, was not restrained, not so much as the small time of their vow, from marrying. Afterward you forget the exhortation of the Apostle, which will haue yonger widowes although poore, and such as depend upon the Churches releife, to mary, to bring forth children, and to keep house, leauing the solitary life, especially for women aboue three-score yeares. Last of all you forget your selues, which making it a necessary estate in the Church, hold notwithstanding that it is not commanded, but at the free choise of euery one, whether they will put their neckes vnder that yoke or no: whereas if it had beene so necessary an estate in the Church of God, there is no doubt but the Lord would haue made surer worke then to haue left it at mens courtesies: Not to speak of your false Translation of *best part* for *good part*, thereby to inforce your argument the more.

Aug. de verb. dom. ser. 27.

1. Tim. 5. 14.

CHAP. XI.

Verse 32. THe men of Niniuee shall rise in the iudgement with this generation, and shall

shall condemne it,* because they ‡ did penance at the Preaching of Ionas, and behold more then Ionas heere. * *Ionn 3.5.*

MARGINALL NOTES.

RHEM. 1. [32 *Did penance.*] μετενόησαν. Mark that the great penance of the Niniuites (*Ionas 3.* is here expressed by this Greeke word. *See Annot. Mat. 3. 2.*

CARTVV. This is answered before upon *Mat. 3. 2.*

Vers. 47. Woe to you that ‡ build the monuments of the Prophets: and your fathers did kill them.

RHEM. 2. [47 *Build the monuments.*] Not the building of the Prophets monuments is condemned, but their imitation of their fathers that slew the Prophets. *Ambros.*

ANNOTATIONS.

Verse 27. And it came to passe: when hee said these things, a certaine woman lifting vp her voice out of the multitude said to him, ‡ blessed is the wombe that bare thee, and the pappes that thou didst sucke.

RHEM. 3. [27 *Blessed is the wombe.*] Let us also (saith *Venerable Bede*) lift vp our voice with the Catholike Church, of which this woman was a figure: let vs lift vp our hearts among the people and say to our Sauiour. Blessed be the wombe that bare thee, and the pappes which thou didst sucke, for blessed indeede is the mother which bare the King that ruleth heauen and earth for euer. *Our B. Lady Beda upon this place.*

CARTVV. 3. [27 *Blessed,*] S.

Verse 29. And the multitudes running together, hee beganne to say, * This generation, is a wicked generation: it asketh a signe, and a signe shall not bee giuen it but ‡ the signe of Ionas the Prophet.

RHEM. 4. [29 *The signe of Ionas.*] Of all miracles, his Resurrection, after he had been according to his body, in the graue, according to his soule, in Hell three dayes, was the greatest, and most conuinceth the incredulous Iewes: and therefore a greater or more euident then that, he saith he will not giue them. *The signe of Ionas.*

CARTVV 4. [29 *The signe of Ionas.*] Because the discent of Christs soule into hell, is heere spoken of without any occasion or sufficiency of Argument, the treaty thereof shall bee referred unto a more fit place. « *Quod superest.* τὰ ἐνόντα.

Verse 41. But yet « that that remaineth, ‡ giue almes, and behold all things are cleane vnto you.

RHEM. 5. [41 *Giue almes.*] The great force of almes is here and in diuers places of holy write signified. In one place, they extinguish sinne: in another, they deliuer from death: in another, to them giuen or omitted, our iudgement to heauen or hell is attributed, and here they make cleane and satisfie for the Iewes former offences for (as *Augustine* saith c. 70, Enchiridij) almes deeds profit not a man that hath a will to continue his sins, but thy are to be done for a propitiation to God of former offences. Now how well the Protestants like this doctrine so euidently set forth in Scripture, let the indifferent iudge, and how well it agreeth with their onely faith. *The force of almes. Eccles. 3. 33. Dan. 4. 24. Tob. 4. 12. 11. 9. Mat 25. 35 42.*

CARTVV. 5. [41 *Giue Almes.*] Verse 39. declareth, that hee recommendeth Almes not for any great Princedome it hath among other Christian vertues, but onely that hee might oppose it to the ravine and pillage whereof the Pharises were full. Neither is it said that Almes doth make them cleane, or doth saue them, but that they are cleane which giue Almes, which hee might haue spoken of the most inferiour duty that can be: considering that none of them is found, but in such which are through faith cleansed. Now seeing that neither they, nor any of them, is able to be done but of a cleansed, and iustified man: it followeth that as effects or seales of our cleansing they shew forth our deliuerance from our spirituall leprosie and uncleannesse. Neither is the almes any more the cause of cleannesse, then the markes of purgation, which came after restitution of health, are causes of the restored health: which one answer serueth to all these allegations, that carry any authority with them; sauing onely, that that out of *Daniel* may be understood of a redemption from the plagues that were to fall upon the Babylonian oppressors in this life; which by an outward restitution onely, or giuing where they could not restore; might happily haue been turned away: considering that the Lord doth sometime reward an obedience in shew, with temporall benefites, as in *Achab* and *Iehu*. And to this sence the estate both of the King and of *Daniel*, may be understood. For in that *Daniel* was the Kings Counsellor for the preseruation both of him and his Common wealth, hee discharged the trust of his office by forewarning their ruines, and shewing their remedy. And in that *Nebuchadnezzar* was not in the couenant, but barred out of it, partly by the partition wall of the ceremonies, and further by shamefull blasphemy against God, and extreme cruelty against men, the Saints especially: therefore the Prophet without a speciall calling from God, would not enter into speech with him, of obtaining life and redemption euerlasting. And this answer may be made you in allowing you your corrupt translation. For otherwise the word which the Prophet vseth, signifieth to break of: whereof also the noune signifieth a *breach* ordinarily. And it is a grosse fallation of the resemblance of words not to discerne between עֹרֶד and עוֹן, but to confound one with another, that haue but the first letter alike. That *Augustines* meaning is to make the almes onely a testimonie and witnesse of our cleansing, and no cleanser, it is euident, for thus he writeth, that *a mans almes must begin at himselfe, by beleeuing in God through faith, which cleanseth all things.* Now if faith cleanse all things, it leaueth nothing to cleanse for almes deeds, nor for any other good workes. *August. 30. Serm. de verb. Dom.*

Verse 46 But he said, ‡ Woe to you Lawyers also: because you lode men with burdens

dens which they cannot beare, and your ſelues touch not the packes with one of your fingers.

The Lawyers and Priests of the old Teſtament.

RHEM. 6. [46 *Wo to you Lawyers.*] Theſe were Doctors of *Moyſes* Law, otherwiſe called Scribes. Shall we therefore crie out againſt all Lawyers now, or ought the name of Lawyer be odious with vs, becauſe of theſe naughty Lawyers among the Iewes? much leſſe ought the name of Prieſts to be odious (as heretiks wold haue it) becauſe of the Iewes Prieſts that were ſo buſie againſt our Sauior.

CARTVV. 6. [46. *Woe to you Lawyers.*] The difference of the miniſtery of the Goſpell being ſo great (as the Apoſtle ſetteth forth) from the miniſterie of the law. It appeareth that the Lord would haue the ſame difference ratified by diuerſity of names giuen to the one and to the other. The name of Prieſt therefore we willingly decline, not becauſe the Iewes Prieſts were naught; no nor for that yours are (for the moſt part) in all kinde of wickedneſſe farre worſe: but becauſe the time of ſacrificing being expired, the date of the name of Prieſt (of the ſame value with the ſacrificer) muſt likewiſe be needs runne out.

2 Cor. 3. 6.

1. Cor. 12. Epheſ. 4.

CHAP. XII.

Verſ. 5 BVt I will ſhew you whom yee ſhall feare: ‡ feare him who after hee hath killed, hath power to caſt into hell: yea I ſay to you, feare him.

MARGINALL NOTES.

RHEM. 1. [5 *Feare him.*] The feare of hell alſo is profitable: contrary to the Proteſtants, teaching ſecuritie of ſaluation, and that feare of hell maketh men hypocrytes.

CARTVV. 5. [1. *Feare him*] Anſwered before, vpon Math. 3. 10. Beſide that, it is a ſtrange Metamorphoſis, that in ſtead of the feare of God commanded, you conclude that a man muſt feare hell. It is a token that it is yet midnight in your clymate, which diſcerne not between God and hell.

Verſe 35 Let your ‡ loynes be girded, and candles burning in your hands.

RHEM. 2. [35 *Loynes be girded,*] To gird our loynes, is to keepe chaſtitie and continencie *Gregor. ho. 11.*

CARTVV. 2. [35. *Loynes be girded.*] *Chaſtity and continencie* is but a peece of the girdle; neither can the loynes be well girt up, unleſſe other vertues concurre withall.

Mat. 10. 32 Mark. 5. 34 *Verſe* 8 * And I ſay to you, ‖ Euery one that confeſſeth me before men, the Sonne of man alſo will confeſſe him before the Angels of God.

ANNOTATIONS.

RHEM. 3. [8 *Euery one that confeſſeth.*] A Catholike man is bound to confeſſe his faith, being called to account or examined by Iew, Heathen, or Hereticke, concerning the ſame. Neither is it ynough to keepe Chriſt in his heart, but he muſt alſo acknowledge him in his words and deedes. And to denie Chriſt, or any article of the Catholike faith, for ſhame or feare of any worldly creature, hath no leſſe puniſhment then to be denied, refuſed, and forſaken by Chriſt at the houre of his death, before all his Angels; which is an other manner of preſence and Conſiſtorie, then any Court or Seſſions that men can be called to for their faith in this world.

Open confeſſion of our faith.

CARTVV 3. [8. *Euery one that confeſſeth.*] S.

Mat. 10. 19 Mar. 13. 11 *Verſ.* 11 * And when they ſhall bring you into the Synagogues, and to Magiſtrates and Potentates, ‖ be not carefull in what manner, and what you ſhall anſwer, or what you ſhall ſay.

RHEM. 4. [11 *Be not carefull.*] That the poore vnlearned Catholike ſhould not be diſcouraged, or make his excuſe that he is a ſimple man, not able to anſwer cunning Hereticks, nor to giue a reaſon of his beliefe, and therefore muſt ſuffer or ſay any thing rather then come before them: our Maſter giueth the comfort, promiſing that the holy Ghoſt ſhall euer put vnto their hearts at the time of their appearance, that which ſhall be ſufficient for the purpoſe, not that euery one which is conuented before the Aduerſaries of faith, ſhould alwayes be endued with extraordinary knowledge to diſpute or confute as the Apoſtles and others in the primitiue Church were: but that God will euer giue to the ſimple that truſteth in him, ſufficient courage and words to confeſſe his beleefe. For ſuch an one called before the Commiſſioners, ſaith enough & defendeth himſef ſufficiently, when he anſwereth that he is a Catholike man, and that he will liue and die in that faith which the Catholike Church throughout all Chriſtian countries hath and doth teach, and that this Church can giue them a reaſon of all the things which they demaund of him. &c.

The holy Ghoſt teacheth euery vnlearned Catholicke to giue ſufficient reaſon of his faith.

1. Pet. 3. 15. CARTVV. 4. [11. *Be not carefull.*] So doth not Peter teach, which willeth euery Chriſtian to be ready to maintaine the truth, and to giue a reaſon of the hope that is in him. Now it is a poore defence of his religion to ſay that he is a *Catholicke*, and in asking the reaſon thereof to play the Cuckow, and to anſwer, that he is a *Catholicke* He were alſo a very baſhfull aduerſary, that would bluſh, or be aſhamed at ſuch an anſwer whereat it would be hard for him to hold his laughter. And if either this, or the referring the matter to the anſwer of other in the Church, which are more able and ſufficient: then for what ſerueth the promiſe of wiſedome and utterance made by our Sauiour, to ſuch as ſhall be conuented for the truthes ſake. Verily, there is a very ſmall vſe of it in theſe anſwers: But this conceit of yours riſeth of the vntruth and falſehood of your religion: which to diſguiſe becauſe it requireth ſome ſleights of Sophiſtry, and painting of words, therefore you dare not truſt your Diſciples, void of ſuch helpes, with any manner of defence of it. Whereas the defence of the truth being

Mat. 10. 19 20.

eaſie

eaſie, the ſimpleſt of our profeſſion haue daunted ſome of the learnedſt of your ſide. Looke further anſwer before, vpon *Math.* 10. 19.

Verſe 14 But hee ſaid, Man, ! who hath appointed mee iudge or diuider among you?

RHEM. 5. [14 *Who hath appointed.*] Chriſt refuſed to medle in this temporall matter, partly becauſe the demaund proceeded of couetouſneſſe and ill intention, partly to giue an example to Clergie men, that they ſhould not be withdrawen by ſecular affaires and controuerſies from their principall function of praying, preaching and ſpirituall regiment: but not wholy to forbid them all actions pertaining to worldly buſines, ſpecially where and when the honour of God, the increaſe of religion, the the peace of the people, and the ſpirituall benefit of the parties doe require. In which eaſes S. *Auguſtine* (as *Poſſidonius* writeth) was occupied often whole dayes in ending worldly controuerſies, and ſo hee writeth of himſelfe alſo, not doubting but to haue reward therefore in heauen: *The dealing of Clergy men in worldly affaires.* *In vita c. 19 l. de op. Monach. c. 29.*

CARTVV. 5. [14. *Who hath appoynted.*] The cauſe of refuſall to iudge in temporall cauſes, is expreſſed in the text, for that he had no calling thereunto, nor was appointed of his father to that end: which the Ieſuits putting out, haue put in two reaſons of their own braine, the former whereof is ſo ridiculous, that it is unworthy of anſwer: for therfore rather he ſhould haue decided the controuerſie, becauſe the harueſt of a good iudge is where there is the greateſt vniuſtice, leſt through delay of iudgement, things euill ſhould proceed to worſe. The other reaſon is directly againſt themſelues: for if our Sauiour hauing ten thouſand talents to furniſh the miniſtery with, would not lay out a peny of it, but in ſeruice of the miniſtery: how much leſſe ought the miniſters to diſtract their few pence which they haue receiued for accompliſhment of their miniſtery, to the exerciſing of ciuill offices, which next vnto the miniſtery of the word, requireth the greateſt coſt to beare it to any good profit of thoſe ouer whom charge is committed. Neither is it enough to abſtaine from ciuill gouernment, ſo farre as the ſame ceaſeth the worke of the miniſtery: but euen ſo farre as the miniſtery is hindered, or is defectiue any way. Wherefore ſeeing ſo much induſtry as is beſtowed in ciuill gouernment, is withdrawne from the attendance of the miniſtery of the word: it is euident, that the vndertaking of the ſmalleſt charge in the Common wealth, ſhrinketh the hand of the Miniſter, that hee cannot lift ſo well at the burden and weight of the Miniſtery, which otherwiſe it might. And therefore the Apoſtle will haue the ſtate of a Miniſter like vnto a Souldier, that freeth himſelfe of all things which might hinder his warfare. And therefore the Councell decreeth, that the *Biſhop ſhall meh attend vnto prayer, preaching and reading.* Alluding as it ſhould appeare to the place of the Apoſtle. And *Ambroſe* ſaith preciſely, *That worldly gouernement is the weakning of the Prieſt.* As for *Poſſidonius* he affirmeth nothing of *Auguſtines* ciuill gouernement: for oppoſing worldly and ſecular affaires vnto thoſe matters wherein *Auguſtine* was buſied, hee giueth all to vnderſtand that hee had no lot amongſt the ciuill Gouernours. And *Auguſtine* himſelfe helpeth them much leſſe; for that which hee did, hee affirmeth to bee commanded of the Apoſtle to bee done, by the moſt abiect in the Church. So that vnleſſe you dare ſay that the Magiſtrates office is neceſſarily tyed to the charge of a Biſhop, or that the Apoſtle commandeth that the ſimpleſt in the Church might beare Ciuill Office, euen then when the Magiſtrate (being an enemy) would commit no authority vnto him, this place is vtterly from the purpoſe. And ſeeing that it appeareth otherwhere in *Auguſtine*, that the Africane Councels decreed that they ſhould ceaſe from ſuch affaires, to whom it belonged not to command any controulement of that which the Magiſtrate had laid lawfully vpon *Auguſtine*: it cannot be any Ciuill gouernement, that hee had fettered himſelfe with, for then the redreſſe thereof ſhould haue beene by humble petition to the Magiſtrate for releaſe. Moreouer in that hee obtained of the people that theſe matters ſhould bee turned from him to *Eradius*. And that in an Eccleſiaſticall Aſſembly where they met for choiſe of one to ſucceed *Auguſtine* in the Biſhopricke, it is manifeſt that it was no Ciuill Office. Laſt of all, it is to bee obſerued that in both *Auguſtines* places hee complaineth of theſe matters, *as of hindrances to his Miniſterie, as of things which did more let the courſe of it, then if hee had wrought with his hands euery day in ſome occupation, that hee ſought to bee deliuered from them at the Councels and peoples hands*: whereas you take it to bee a help and furtherance to the Miniſtery. and pull it to your ſelues that hee thruſt from himſelfe. *2 Tim. 2. 4.* *4 Carthag. cap. 20.* *1 Tim. 4. 15, 16.* *Amb. lib. 5. Epiſt. 33.* *Epiſt. 110.*

Verſe. 21. So is he that laieth up treaſure to himſelfe, and is not ! rich to God ward.

RHEM. 6. [21 *Rich to God ward.*] He is rich towards God, that by his goods beſtowed vpon the poore, hath ſtore of merits, and many almeſmens prayers procuring mercie for him at the day of his death and iudgement, which is here therefore called treaſure layd vp in heauen, where the barnes be large ynough. The neceſſitie of which almes is by Chriſt himſelf here ſhewed to be ſo great, and ſo acceptable to God, that rather then thy ſhould lacke the fruit thereof, they ſhould ſell all thy haue & giue to the pore. *Meritorious workes*

CARTVV. 6. [21 *Rich to God ward.*] *Iohn* affirmeth him to bee poore to God ward which boaſteth of his *own ſufficiency and thinketh that he wanteth nothing.* as you naked, blinde, miſerable, and pore Papiſts do; wherefore to bee rich to Godward is to haue no opinion of your own righteouſneſſe, but to eſteeme your ſelues deſtitute of all good things, that thereby you may bee moued to buy tryed gold at the Lords hands, &c. Where if peraduenture yee lay hold of the word *buying*, as that which ſhould vphold your Marchandiſe, exchange and trafique between you and the Lord. The Prophet which telleth you that you ſhall buy for nothing will put you from that hold. Your meritorious works hauing beene oftentimes confuted, and heere repeated onely vpon the credit of your bare affirmation, wee paſſe by. *Reu. 3. 17.* *Ibid. v. 18.* *Eſay. 55. 1.*

Verſe. 34. For ! where your treaſure is, there will your heart bee alſo.

RHEM. 7. [34 *Where your treaſure is.*] If the rich man withdrawen by his worldly treaſure *Almes.*

cannot ſet his heart vpon heauen, let him ſend his money thither before him, by giuing it in almes vpon ſuch as will pray for him, and his heart will follow his purſe thither.

CARTVV.7. [34 *Where is your treaſure.*] If the heart doe not ſend the money into the treaſure of heauen, the treaſure is no ſuch loadſtone, as is able to draw the heart thither ſo high.

CHAP. XIII.

Niſi pœnitentiam habueritis.

Verſ. 3 NO, I ſay to you: but vnleſſe you haue ‡ penance, you ſhall all likewiſe periſh.

MARGINAL NOTES.

RHEM.1.[3 *Haue penance.*] Or as it is vttered in other places, doe penance, μετανοῆτε. the which in the new Teſtament ſignifieth perfect repentance. See Annotations Mat.3.2 11.21.

CARTVV.1. [3 *Haue penance.*] Heere you are taken in the words of your own lippes, for it ſignifyeth (ſay you) *perfect repentance*. how chanceth it then that you turne it *Penance*, and uſe us ſo uncourteouſly for tranſlating it *Repentance*.

Verſe,6. And hee ſaid this ſimilitude, A certaine man had a ‡ fig-tree planted in his Vineyard, and hee came ſeeking for fruite on it, and found not.

RHEM.2.[6 *A figtree planted.*] The figtree with onely leaues and no fruite, is the Iewes ſynagogue, and euery other people or perſon which hath faith and faire words, and no good workes.

CARTVV.2. [6 *A figtree planted.*] S.

*Verſe.*24. ‡ Striue to enter by the narrow gate: becauſe many, I ſay to you, ſhall ſeeke to enter, and ſhall not bee able.

RHEM.3 [24 *Striue to enter.*] Chriſtians in their liues muſt ſeeke the ſtrait way, but in religion the ancient common way.

CARTVV.2. [24 *Striue to enter.*] If a Chriſtian mans life bee a religious life, you rend and teare in peeces rather then diſtinguiſh, which make a ſeparation betweene his *Life* and *Religion* ſeeing true faith is neuer without good workes.

*Verſe.*34. Hieruſalem, Hieruſalem which killeſt the Prophets, and ſtoneſt them that are ſent to thee, how often would I gather thy children as the bird doth her brood vnder her wings, and ‡ thou wouldſt not?

RHEM.4, 34 *Thou wouldeſt.* The Iewes loſt their preeminee, by their own freewill, and not not by Gods cauſing: who ceaſed not to call and cry vpon them, and they would not heare. Whereby free will is plainely prooued.

CARTVV.4. [34 *Thou wouldeſt.*] The Lord our God doth the good that hee doth moſt willingly, and the deuils the euill which they doe. they doe it with a great ſtreame of will: may wee therefore conclude that either God can do that which is euill, or the deuils that which is good? no: yet is this our Ieſuites Diuinity, which will they, nill they, they muſt teach, if they will bee like themſelues. To the Annotations vpon the chapter wee anſwer not, becauſe they containe no proofe of any queſtion between vs. Although therefore they were loſt by their freewilll, yet they could not bee ſaued by their free-will: For *the children of God are not borne of the will of the fleſh, nor of the will of man but of God, and of the will of God.* There is no ſhew to proue that man hath any free-will to good but to that which is euill, for it is ſaid, *And thou wouldſt not*, which free-will wee grant to bee in man.

Ioh.3. 13. Iam. 1. 18.

Verſe 2. And hee anſwering ſaid to them, Thinke you that theſe Galileans were ſinners more then all the Galileans that they ſuffered ſuch things?

ANNOTATIONS.

RHEM.5.[2 *Theſe Galeleans.*] It is Gods mercie that he ſtraight puniſheth not all offenders, but ſome few for a warning to all; as that for Schiſme he ſtriketh not all ſuch as haue forſaken the Church and the lawfull Prieſts, as he did Core and his complices: that for ſpoile of Churches he reuengeth not all, as he did *Heliodorus*: and all that vow and reuoke their giftes to God, as *Ananias* and *Sapphira*. Some few therefore for their iuſt deſerts, be ſo handled for example, to prouoke all others guiltie of the ſame crimes to do penance. Which if thy doe not in this life, they ſhall all aſſuredly periſh in the next world. *Optatus lib.1.cont. Parmen. ſub finem.*

Some puniſhed for example, Num. 16. 2. Mach. 3. Acts 5.

*Verſe.*16. But this daughter of Abraham whom Satan hath bound, lo, theſe eighteene yeares, ought not ſhee to be looſed from this bond on the Sabboth day?

RHEM.6. [16 *This daughter.*] Wee may ſee that many diſeaſes which ſeeme naturall, doe proceede of the deuill by Gods permiſſion, either for ſinne, or for probation: and both thoſe kinds Chriſt ſpecially cured, for that no naturall medicines could cure them, and ſpecially becauſe he came to diſſolue the workes of Satan both in bodie and ſoule.

Diſeaſes not naturall.

RHEM.7.[24 *By the narrow.*] Our Lord is not contrarie to himſelfe in that he anſwereth, the gate to be ſtraite, and few to be ſaued, whereas elſewhere he ſaid, that many ſhould come from the Eaſt and Weſt &c. and ioy with *Abraham* in the kingdom of heauen. *Math.*8.11. For though they be few in reſpect of the wicked of all ſorts, yet they be many in themſelues and in the ſocietie of Angels. the wheate comes are ſcarſe ſeene at the threſhing, when they are medled with the chaffe: but when the ill are remooued, the whole barne of heauen ſhall be filled. So ſaith S. *Auguſt. Ser.* 32. *de verb. Do.*

RHEM.

RHEM. 8. [24 *Shall ſeeke,*] Many would be ſaued, and look to be ſaued, but can not, becauſe thy will not take paines to enter in at ſo ſtraite a paſſage, that is to ſay, to faſt much, pray often, do great penance for their ſinnes, liue in holy Churches diſcipline, abſtaine from the pleaſures of this world, and ſuffer perſecution and loſſe of their goods and liues for Chriſts ſake. *Penance.*

Verſe 16. Then you ſhall begin to ſay, Wee did eate before thee and drinke, and in our ſtreets didſt thou teach.

RHEM. 9. [26 *Eate before thee.*] It is not enough to feede with Chriſt in his Sacraments, or to heare his word in the Church, to chalenge heauen thereby, vnleſſe we liue in vnitie of the Catholike Church. So S. *Auguſtine* applieth this againſt the *Donatiſts*, that had the very ſame ſeruice and Sacraments which the Catholike Church had, but yet ſeuered themſelues from other Chriſtian countries by Schiſme. *Schiſme. Cont. lit Petil. lib. 2. cap. 55.*

CHAP. XIIII.

Verſe 14 AND thou ſhalt bee bleſſed, becauſe they haue not to recompenſe thee: for ‡ recompenſe ſhall bee made thee in the reſurrection of the iuſt.

MARGINAL NOTES.

REM. 1. [14 *Recompence ſhall be.*] Reward for charitable deedes, and that they may be done for rewarde againſt our Aduerſaries.

CARTVV. 1. Anſwered before, upon *Math.* 5. 10.

Verſe 23. And the Lord ſaid to the ſeruant, go forth into the waies and hedges, and I compell them to enter that my houſe may bee filled.

ANNOTATIONS.

RHEM. 2. [23 *Compell them.*] The vehement perſwaſion that God vſeth both externally by force of his word and miracles, and internally by his grace, to bring vs vnto him, is called compelling, not that he forceth any to come to him againſt their own wils, but that he can alter & mollifie an hard heart, and make him willing, that before would not. S. *Auguſtine* alſo referreth this compelling to the penall lawes which Catholike Princes do iuſtly vſe againſt Heretickes and Schiſmatickes, proouing that they who are by their former profeſſion in Baptiſme ſubiect to the Catholike Church, and are departed from the ſame after Sectes, may and ought to be compelled into the vnitie and ſocietie of the vniuerſall Church againe, and therefore in this ſenſe, by the two former partes of the parable, the Iewes firſt, and ſecondly the Gentils, that neuer beleeued before in Chriſt, were inuited by faire ſweete meanes onely: but by the third, ſuch are inuited as the Church of God hath power ouer; becauſe they promiſed in baptiſme, and therefore are to be reuoked not onely by gentle meanes, but by iuſt puniſhment alſo. *Epiſt. 50. Paulo poſt princip. & ep. 204. & lib. 1. cont. ep. Gaudent. cap. 25. Heretickes may by penal lawes be compelled to the Catholicke faith.*

CARTVV. 2. [23 *Compell them.*] The compulſion that is meant heere, are the threates of the Law, which the Miniſters of the Word denounce againſt ſinners, which giue no eare vnto the ſweet promiſes of the Goſpell. And as for the ciuill compulſion by the ſword of the Magiſtrate, it hath beene made euident that the Miniſters of the Word may not, nor cannot deale with it: Howbeit wee are not of that iudgement, that Iewes and other Infidels, cannot bee compelled by the Ciuill Magiſtrate to profeſſe the name of Chriſt, and in default of ſo doing to receiue chaſtiſement, according vnto the meaſure of reſiſtance vnto the truth, wherein hee hath by procurement of the Magiſtrate beene well and ſubſtantially informed: For the Magiſtrate beareth not the ſword in vaine, but muſt bee a reuenger of all wickednesſe, and eſpecialy that which is againſt the Lord. But wee could beare ſomewhat the more with your pouerty in ſuch caſes as theſe are, where the authority of ſome learned Doctors of the ancienter Church dazeleth your eyes: But heerein it ſeemeth you are come to the perfection of all blindneſſe, which eſteeme, *that neither the Iewes nor Gentiles did euer beleeue in Chriſt before the time of the Goſpell*: Whereas the doctrine of Chriſt was laid open to the wide world before the reſtraint that the Lord made by couenant with *Abraham* and his ſeed, numbers whereof beleeued from age to age vnto the time of their reiection. The Writer to the Hebrewes would haue better ſcholed you, if you tooke not more delight, and were not better skilled in your Dunſery, then in the ſacred Scriptures. *Free-will.* *Rom. 13. 4.* *Heb. 11.*

CHAP. XV.

Verſe 13 AND not many dayes after the yonger ſonne gathering all things together, went from home into a farre countrey: and there he waſted his ſubſtance, liuing riotouſly.

MARGINALL NOTES.

RHEM. 1. [verſ. 13. The prodigall ſonne is a parable, both of the Gentiles conuerſion, and alſo of euery diſſolute ſinner, penitently returning to God.

CARTVV. 1. [13.] You are very vnluckie in your Allegories. For the Gentiles which were called by the miniſtery of the Apoſtles, could not forſake their fathers houſe, wherein they were

Mat.25.25 neuer before, nor could not diuide the Fathers substance with the sonnes which were but dogges.

Verse 7 I say to you, that euen so there shall bee ioy in heauen upon one sinner that doth penance, | then upon nintie nine iust that need not penance.

ANNOTATIONS.

Ioy in heauē for euery penitent.

RHEM. 2. [7 *Then vpon nintie nine iust*] Neither God, nor the Saints in heauen, nor men in earth do for all that esteem more of penitent sinners, then they do of them that continue iust and godly, though by the soden motion and present affection of ioy that man taketh and expresseth in such alteration and new fallen good, it be here signified that the conuersion of euery sinner is exceeding acceptable to God, and giueth his Saincts new cause of ioy and thankesgiuing to God in another kinde then for the continuance of the iust.

CARTVV. 2. [7. *Then upon nintie nine iust.*] Since no man is without sinne, *Rom.3.10.23.* neither is any simply without need of repentance: and therefore the most iust are taught daily to aske the forgiuenesse of their sinnes, *Math.6.12.* but the meaning of Christ is onely to shew, that great care and paines is to be taken for the recouery of those who haue specially strayed from the grace of God, for whose conuersion there is great matter of reioycing, not onely upon earth, but in heauen also: contrary to the proud presumption of these Scribes and Pharisees hypocrites, who swelling with the opinion of their own righteousnesse, despised as cast-awayes, these poore though penitent sinners and Publicans.

Vers. 10 So, I say to you, there shall be ioy before the Angels of God, vpon one sinner that doth penance.

The Angels and Saints know our hearts.

RHEM. 3. [10 *Before the Angels.*] The Angels and other celestial spirits in heauen, do reioyce at euery sinners conuersion: thy know then and haue care of vs, yea our hearts and inward repentance be open to them: how then can thy not heare our prayers; and betwixt Angels and the blessed soules of Saincts there is no difference in this case, the one being as highly exalted as the other and as neere God, in whom and by whom onely they see and know our affaires, as the other.

Mat.22.30

1. King. 8. 38.

Acts 1.24.

Zach. 1. 11

Iob. 1. 5.

CARTVV. 3. [10. *Before the Angels*] Here the Iesuits deifie the Angels & Saints, by giuing them an ordinary knowledge of mens hearts, which the Scripture ascribeth unto God alone, where the same Scripture giueth Angels no further knowledge of mens doings then they get by walking about the earth, and can gather by their outward behauiour. For although the place of *Iob* be of the wicked Angel: yet when he hath the same knowledge by creatures which the elect Angell hath, and differeth not from him, but in that he abuseth his knowledge to the dishonour of God, and distruction of mankinde, and the molestation of the Church: it is cleare, that that which is said of one in this poynt, must be understood of the other. And although the Saints *should be like the Angels* in all poynts, as you would violently wring out of S. *Mathew*, yet the manifest words and drift of the Euangelist, will not suffer this conformity of the Saints with the Angels, untill the day of the resurrection, which commeth too late to exalt the Saints so high in this point as are the Angels. But hereof see further before, upon Math.22.30.

Verse 23 And bring | the fatted calfe, and kill it: and let vs eate, and make merry.

The B. Sacrament, and Sacrifice of the Altar.

RHEM. 2. [23 *The fatted calfe.*] This feasting and festiuitie (saith S. *Augustine li.2.qu. Euang. c.33.to.4.*) are now celebrated throughout the whole world, the Church being dilated and spred: for that calfe in the bodie and blood of our Lord is both offered to the Father, and also feedeth the whole house. And as the calfe signifieth the B. Sacrament of the bodie and blood of Christ, so the first stole may signifie our innocencie restored in baptisme, and the rest, other graces and giftes giuen vs in the other Sacraments.

CARTVV. 3. [23. *The fatted Calfe.*] The same *Augustine* a little before affirmeth, that the *Calfe is then brought when Christ is preached, and that then he is slaine for euery one, when he is of them beleeued to haue been slaine*, according to his sentence otherwhere, *Beleeue and thou hast eaten.* Wherefore it is euident, that this feasting is as well before as in the time of the celebration of the Sacrament, and that by these words of *Augustine*, there is no more carnall eating of his body, then in the preaching and beleeuing of the Gospell. Touching the allegory, although it be hoare headed, yet we cannot rise before it, considering that the haire groweth not vpon the head of any Scripture: much more we contemne and highly despise the fat and foolish allegories of the Iesuites, especially seeing by the Iesuits diuinitie it should follow that the Gentiles were first called by the preaching of the Apostles, or euer our Sauiour Christ was offered in sacrifice. Looke their marginall note upon the 13. verse of this chapter.

CHAP. XVI.

Verse 9 And I say to you, Make unto you friends of the ‡ Mammon of iniquity: that when you faile, | they may receiue you into the eternall tabernacles.

MARGINALL NOTES.

RHEM. 1. [9.] Mammon (saith S. *Ierom. q.6. ad Algas.*) in the Syriack tongue, signifieth riches, *Mammon of iniquity*, because they are often ill gotten, or ill bestowed, or occasion of euill, or at the least worldly and false, and not the true heauenly riches.

CARTVV. 1. [9.] It is called *wicked Mammon*, because it passeth easily from the right owners to vniust possessors, as the circumstance of the text doth declare. For it passed from the master of the

houſhold which was the true owner, to the Steward firſt; and after to the Maſters debters, both which were uſurpers.

Verſe 23 And lifting vp his eyes when he was in torments, he ſaw Abraham a farre off, ‡ and Lazarus in his boſome.

RHEM. 2. [23 *And Lazarus in his boſome.*] Lazarus in *Abrahams* boſome, and reſt: but both in hell, and not in the kingdom of heauen before Chriſt. *Hierom. epiſt. 3. Epitaph. Nepot.*

CARTVV. 2. [23.] This is anſwered in the 7. Section of this chapter.

RHEM. 3. [29 *They haue Moyſes and the Prophets.*] Abraham had knowledge of things in earth which were not in his time, as that they had *Moyſes* and the Prophets bookes which he neuer ſaw *Aug. de cura pro mor. c. 14.*

CARTVV. 3. [29. *They haue Moſes and the Prophets*] If there were not here, as otherwhere in the Scripture, a manifeſt figure, yet gaine you nothing to eeke out the Saints eares: *Auguſtine* himſelfe being witneſſe, whom ye make iudge in this caſe; for directly againſt you he declareth that *Abraham* knew not the things that were done vpon earth, no further then he might learne them of *Lazarus* which knew: and to this end he citeth the prophet, *Abraham knew not vs.* Now if the Saints in heauen may communicate one with another, it followeth not therfore that they can communicate with theſe vpon earth: the oddes is too great, and the conſequent will neuer be able to ouertake the antecedent, vntill heaven and earth touch each other. *προσωποποιία* *Iudg. 9. 8. 9* *Eſa. 14. 8. 9*

ANNOTATIONS.

RHEM 4. [8 *The Lord prayſed.*] This mans deceiuing his maſter is not prayſed, nor we warranted by his fact to gaine vniuſtly for to haue wherewith to giue almes: but his prudence, in that he prouided ſo ſubſtantially for himſelfe whiles his maſters goods were in his handes, is commended, not for a vertue, but for a worldly pollicie: and propoſed as an example of the carefull prouiſion that rich men (who are Gods ſtewards in earth) ſhould make for their ſoules, againſt thy be put out of their bailiſhip, and be called to account, which is the day of their death: and for a condemnation of faithfull mens folly and negligence, that being aſſured, they ſhall out of their offices, and well knowing they might gaine ſaluation by their money, haue ſo little regard thereof. *Good workes*

CARTVV. 4. [8. *The Lord praiſed.*] Thus is the Lord made a Marchant, and the kingdom of heauen ſet to ſale, which is ſo often times called the gift of God. Yet is there not a word in this verſe that can giue any colour of ſuch a market. It is maruell therefore if you haue no part in this kingdom, which vpon ſo light occaſion, and ſo ſmall a price will ſell it. *Mat. 25. 28* *Ioh. 4. 10* *Rom. 6. 23.* *Epheſ. 2. 8.* *2. Tim. 2. 9*

RREM. 5 [9. *They may receiue you into*] A great comfort to great almes-men, and a wonderfull force and vertue in almes, which beſide the merite of the worke of mercie, which (as in other places of Scripture is ſaide) purgeth ſinne and gaineth heauen, procureth alſo not onely the prayers of their beades-men in earth, but their patronage in heauen alſo. Whereby alſo the prayers of Saincts for the liuing, and namely for them to whom they were beholding in their life, are proued. Yea and that they be in ſuch fauour with God, that they may and do receiue their friends which were once their benefactors, into their manſions in Heauen, no leſſe then the farmours whom the ill Steward pleaſured, might receiue their friend into their earthly houſes. Which alſo inſinuateth to us, that almes beſtowed ſpecially vpon holy men, who by their merits and prayers are great in Gods grace, may much more helpe vs, then our charitable deedes done vpon vulgar men in neceſſitie, though that be of exceeding great merite alſo. See all this in theſe doctors following. *Hiero qu. 6. ad Algaſ. to. 3. Ambroſ. in Luc. Aug. ſer. 35. de verb. Do. c. 1. Greg. moral. li. 21. c. 14. Aug. li. 2. qu. Euang. q. 34. Chryſoſt. hom. 33. ad po. Antioch. to. 5.* *Almes meritorious.* *Tob. 12. 9.* *Math. 22. 5* *The Saints do pray for vs.*

CARTVV. 5. [9. *They may receiue you.*] Our Sauiour Chriſt to allude to the parable, ſpeaketh of friends to receiue vs, and that which he ſpeaketh allegorically, theſe men bite as hard vpon, as if it had been ſpoken without a trope: for it is known that we need the friendſhip of none to come to heauen, but God in Chriſt Ieſus. And Chriſts friendſhip towards vs is not by our almes, conſidering that he was our friend, when we were his enemies, and could do no good worke, and he alone it is, who by his aſcending into heauen hath made vs place there to be receiued in. But the meaning of our Sauiour Chriſt is, that as the vniuſt Steward wanted not friends for giuing his maſters goods: ſo we in giuing our owne, according to the Law of giuing almes, ſhall not want friendſhip for the life to come; for the good worke will giue friendly teſtimony to his conſcience, that he is elect, and hath not beleeued in vaine. Now for the ſence which the Ieſuits follow, that the benefited perſons ſhall not onely aliue vpon earth, but in heauen alſo (after they be dead) with their praiers, procure their benefactors felecity, it is a groſſe abſurdity, for thereof it muſt needs follow, that the benefited muſt neceſſarily die before the benefactor: otherwiſe he ſhall looſe not onely the increaſe, but euen the principall of his money that he hath giuen to the poore: if his entrance into heauen ſtanding vpon the benefactors prayers, which is departed, he yet be liuing vpon the earth, when his benefactor by the paſſage of death, is to haue a new lodging; ſo alſo it ſhould follow that the rich man that releeueth the poore man ſhould pray to God that the poore man may die before him, leaſt he want a friend in the Court when hee commeth thither for entertainement. Moreouer, by this ridiculous ſenſe it ſhould follow that the departed Saints (as patrons) ſhould alwaies haue a deeper intereſt in Gods loue then the Saints in earth, *Martha* then *Mary*: if *Martha* died before *Mary*: And ſo clean contrary to the word, which teacheth that it is a ſigne of Gods fauour to liue long upon earth, it ſhould follow that the ſooner hee die the more he is beloued of God. And where further the Scripture ſheweth, *That it is a bleſſeder thing to giue then to take*, The Ieſuites make the cleane contrary, that the ſtate of a poore godly man, is better then of a godly rich man, whoſe bleſſed eſtate ſtandeth ſo much upon the prayers of the poore here, and in heauen, as if without them there were in heauen no roome for the other. And which for patronage to the poore heere upon earth, are made the poores clients in heauen: where the Scripture teacheth that although the poore being wicked ſhould neuer pray for us, yet wee hauing *2. Pet. 1. 10* *Iam. 2. 22, 23.* *Acts 20. 35.*

giuen it in a good heart, and (ſo farre as wee are able) with good iudgement, our paſſage to heauen ſhall bee no leſſe ready and open vnto vs, then if they had multiplyed their prayers for vs. As when a man giueth to a poore man profeſſing the Goſpell outwardly, but hauing a falſe heart within (which none is able to ſound but God alone) his gift being for Chriſts ſake, although it were but a cup of cold water, ſhall looſe nothing of the reward that ſhould bee performed vnto him, if his almes had light vpon a poore man, profeſſing the Goſpell without hypocriſie: for if hee cannot open his mouth to pray for thee, yet his ſides (which thou haſt lapped) ſhall bleſſe thee. Beſides that, the Ieſuites might haue remembred that being commanded to do good to all men, Iewes, Turkes, &c. there is alſo as great a promiſe of life euerlaſting, vnto thoſe which exerciſe their liberality vpon them, as when they do it to the godly poore, ſo that it bee with iudgement of preferring the houſhold of faith vnto them, and dealing more plentifully with them, then with the other. Wee paſſe ouer, that the ſoules that are departed are carried into their reſt and felicity by the Angels. And therefore are not, nor haue no need to bee brought into heauen by Saints. The place of *Matthew* hath beene anſwered before. For the Fathers alledged, they haue nothing that maketh for the prayer of departed Saints for vs: Some make the friends the Angels, and Saints departed, to whom wee cannot bee but friends being once reconciled vnto God, ſeeing thereby we haue peace euen with the wilde beaſts. And there is no doubt but they are ready after a ſort to bid vs welcome, and take vs by the hand when wee come into heauen, Seeing they haue in their meaſure the ſame will perfectly with our Sauiour Chriſt, which is our alone and full Sauiour. The reſt referre this to the poore, but not in that ridiculous ſenſe which the Ieſuites follow, but that by their prayers vpon earth the Lord doth beſtow grace on vs, whereby our faith being ſtrengthned wee haue readier and more ſurer entrance into the euerlaſting Tabernacles? Whereupon if they thinke to conclude, that becauſe the Almes of the giuer, and the prayer of the receiuer are ioyning with the ſaluation of the giuer, that therefore they are cauſes of our ſaluation: they might aſwell conclude, that not the heat but the drineſſe is the cauſe that the fire is hote, becauſe dryneſſe is inſeparable from the fire: where if dryneſſe ſhould bee the cauſe of the heate of the fire, the earth alſo that is dry ſhould bee hote, which is by nature cold. Onely their Pope *Gregory* maketh the poore *Patrones* of the rich: Which although it may haue ſome truth in that by the prayers of the poore the Lord deliuereth the rich from many dangers for his promiſe ſake, and not for the merite either of the almes of the giuer, or prayer of the taker: But becauſe this man was commenced Doctor in the Popiſh Schooles, and neuer was yet incorporate into the Church Vniuerſity, we make ſmall account of him.

Iob. 31. 20. *Gal. 6. 10.* *Luk. 16. 22* *25. 35.* *Iob. 5. 23.*

Verſe. 18. * Euery one that dimiſſeth his wife, ‖ and marrieth another, committeth aduoutry: and hee that marrieth her that is dimiſſed from her husband, committeth aduoutry.

Marriage after diuorce vnlawfull.

RHEM. 6. [18 *And marrieth.*] The good of Marriage throughout all nations and men, is in iſſue and fidelitie of chaſtitie, but among the people of God it conſiſteth alſo in holineſſe of Sacrament: Whereby it commeth to paſſe that it is a heinous crime to marrie againe, though there be a diuorce made, ſo long as the parties liue. *Aug. de bono coning. cap. 24. to. 6. See the Annotations vpon Marke. 10. 11.*

CARTVV. 6. Anſwered before, vpon *Math.* 19. 9.

Verſe. 22. And it came to paſſe that the beggar died, and was caried ‖ of the Angels into ‖ Abrahams boſome. And the rich man alſo died: and he was buried in hell.

Vnmercifull rich men.

RHEM. [22 *Of the Angels.*] Angels carrie good mens ſoules to heauen now, as they did then his to *Abrahams* boſome. See the reward of pouertie, affliction, and patience: and on the contrary, the end and reward of wealth ioyned with the vnmercifulneſſe. Note alſo here, that at the day of euery mans death there is a particular iudgement, and therefore the ſoule ſleepeth not, nor hangeth in ſuſpenſe till the generall iudgement.

CARTVV. 7. [*Of the Angels.*] S.

*Abrahams boſome. Limbus patrum. Zach. 9. 11. Eſay 42. 7. * Aug. in Pſal. 85. Ep. 99. Chriſt deſcended into hell, and deliuered the Fathers.*

RHEM. 8. [22 *Abrahams boſome.*] The Boſome of *Abraham* is the reſting place of all them that died in perfect ſtate of grace before Chriſts time, heauen before being ſhut from men. It is called in *Zacharie*, *a lake without water*, and ſometimes *a priſon*, but moſt commonly of the Diuines *Limbus patrum*, for that it is the light or brimme of Hell, the places of puniſhment being farre lower then the ſame, which therefore be called *Infernum inferius*, * *the lower hell.* Where this manſion of the fathers ſtood, or whether it be any part of Hell, S. *Auguſtine* doubteth: but that there was ſuch a place, he nor no Catholike man euer doubted: as all the fathers make it moſt certaine, that our Sauiour deſcending to hell, went thither ſpecially, and deliuered the ſaid fathers out of that manſion. *Iren. lib. 4. c. 39. Euſeb. Demonſt. Euang. li. 10 c. 8. ſub finem. Nazian. orat. 2. de Paſch. Chryſ. to. 5. in demonſt. Quid Chriſtus ſit Deus paulo poſt initium. Epipha. in hereſ. 46. Tatian. Ambroſ. de myſt. Paſch. c. 4. Hierom. in 9. Zachar. Aug. epiſt. 99. & li. 20. de Ciuit. c. 15. Paulinus in Panegyrico Celſi. Cyrillus in Io. li. 12. c. 36. ad illud, Inclinato capite. Gregor. li. 6. epiſt. 179.* which truth and place though of all the ancient writers confeſſed and proued this and other Scriptures: yet the Aduerſaties denie it (as they do Purgatorie) moſt impudently.

CARTVV. 8. [22 *Abrahams boſome.*] That the faithfull vnder the Law of God went (in ſoule) ſtreight to heauen after the parting of the body from the ſoule, hath beene before declared vpon *Math.* 3. 16. And notwithſtanding that this place doth arme vs further againſt the fabulous Limbo: yet euen of this timber, whereby the Scripture furniſheth vs of a bulwarke to beate down this Hould that exalteth it ſelfe againſt the knowledge of God, they ſeeke to repaire this rotten and decayed building of Limbo, or the skirt of hell. For firſt of all, the Lymbo being ſuppoſed to bee vnder the earth, it is heere affirmed, that *Lazarus* ſoule from earth was carried vp: where if hee went to Limbo, the Angels were no good wiſe guides of the way, in that they cary him aboue the earth

whom

whom they ought to haue carried to a place vnderneath the earth. And where they make it to bee the brimme or hemme of the damned places: out Sauiour Christ teacheth, that the glutton in hell saw *Abraham* a farre off with *Lazarus*; and further that there is a great gulfe and distance betweene the damneds place, and that wherein *Lazarus* abode. Last of all when *Abraham* opposeth *Lazarus* comfort vnto the Gluttons torment, it is euident that he being in infinite torment, the other was in infinite ioy, which because it cannot bee but in heauen, as in the Lords presence chamber, it followeth that the bosome of *Abraham* is the rest that his faithfull and right begotten children haue in heauen. For *Zacharies* place, the circumstance and words do teach that it is to be vnderstood of the captiuity of Babylon wherein the people of God were. And it speaketh of a benefite which that people that then liued (and not the ages before or after) had already receiued. And it cannot in any sort agree to the place where *Lazarus* was with *Abraham*, considering that it being a place of comfort, in this *Luke* there is no water of comfort. The which is also to bee vnderstood in the allegation out of *Esay*, who calling the place there a prison will not frame with *Lazarus* a place full of comfort. Further the allegation out of *Esay* is confuted by our Sauiour Christ; who sheweth that it was then fulfilled, when hee preached at Nazareth: in that by his ministery he loosed the bands of sinne, and brake the prison which was due for the wages thereof: whereas he should breake not their prison, but their palace, if he had opened the place wherein *Lazarus* was, who was gathered into the same rest of *Abraham*, wherein the Gentiles were afterward to be gathered from the foure corners of the earth. It cannot be denied but the Fathers make mention of hell remoued from damnation, which the Iesuites notwithstanding should haue been ashamed to haue alledged, vnlesse with the head of their sentence they would haue taken the taile also, or rather one taile or tale with another: for the ancientest Fathers affirme, that the soule of no man goeth to heauen before the generall resurrection. To passe ouer Pope *Iohn* the 20. who was condemned for the like or worse error: where also it is to be obserued, that as in a quagmire or foggy place, they found not where to stand, one making this *Limbo* in the heart or middle of the earth, as other aboue the earth, some vnderneath the earth. And beside that they dissent one from another, they are not at one with themselues. As *Tertullian*, that the place where the soules rest, is vnder the earth. And *Augustine* in the point here in controuersie, although otherwhere he make a hell for the soules of the righteous, yet to *Euodius* he affirmeth, *That he neuer read hell in the Scriptures taken in good part.* And touching *Ierom*, as he is not for the truth in this behalfe, so vpon the same place which you haue chosen for you, he is directly against you, expounding the *Lake without water* not to bee the rest of *Lazarus*, but the place wherein the rich glutton was tormented, from the which notwithstanding hee saith, there was release by the comming of Christ. *Cyril* is manifestly against you: for it appeareth, that by Christs preaching *to the Spirits in hell*, he meaneth nothing else, but that he preached or brought the ioyfull newes of his redemption to the soules of the iust men, whose bodies being in hell, that is to say, according to the Hebrew phrase, in the graue, their soules were in heauen. For in the same place he sheweth, that our Sauiour Christ *bequeathed his spirit into the hands of his father, which giueth to vs a ground of great hope: for we ought to beleeue, that as soone as the soules are departed from the bodies, that they are commended vnto the goodnesse of God, as into the hands of a most deere father, and not (as some infidels thinke) that they are still in earth vntill the body be buried: nor yet that they are carried vnto the place of infinite torments, that is to say, to hell, but that the way being first prepared by Christ, they rather flye into the hands of the father.* Where it is plaine, that our Sauiour Christs soule was forthwith in heauen, as soon as it departed out of his body. For seeing other iust soules are for and by his soule receiued thither into the hands of the father presently after death, it followeth that his soule must much more take a strait flight out of his body into heauen. And *Tertullian* reproueth *Marcion* that hee made the place of hell to bee as well the place of refreshing as of torment? and proueth out of this place of *Luke*, that there is an infinite distance of height and depth betweene the place called the bosome of *Abraham*, and that called *Hell*.

Matth. 8. 11. Luke 4. 21. Irenæus. adu. hæres. lib. 5. in fine. Tertul. adu. Marc. lib. 4 Hil. in Psa. 2 Lin. de anim. Epist. 99. Vpon Zach. 9.

Verse 26 And beside all these things, betweene us and you there is fixed ‖ a great ‖ chaos: that they which will passe from hence to you, may not, neither go from hence hither.

‖ χασμα A horrible distance.

RHEM. 8. [26 *A great chaos.*] A great distance betwixt *Abrahams* bosome and the inferiour hell. Some iudge Purgatory to be placed there, from whence (no doubt) Christ also deliuered some at his descending to hell, for, these in *Abrahams* bosome were not in paines: and S. *Augustine* saith the Scriptures be plaine that he tooke some out of the places of punishment, and yet none out of the hell of the damned. What other place then can that be but Purgatorie;

Purgatory Aug. epi. 99

CARTVV. 9. [26. *Great chaos.*] How doth a *great distance* from the lower hell, agree with the hemme or skirt of it? Is there so *great distance* between the hemme or skirt of a garment, and the garment? which are so neerely ioyned together, that the one toucheth the other: ye wisse these things were not well thought of, you haue need of some *Vulcan* to make the gimmers that should hold these together. The place of your popish Purgatory is not yet found out, nor cannot be, seeing it selfe is not extant. *Augustine* cited by you, maketh nothing for you, but much against you. Where first it is to be obserued, that that which *Augustine* doth doubt of diuers times in the Epistle, the Iesuits propound it without doubt, and yet without a scrap of reason. Again, it appeareth that it is not *Augustines* sentence that Christ deliuered any out of the paines of hell: onely he doth not deny, but that may be so. But his iudgement is rather that the sentence of the Apostle touching that Christ *loosed the sorrowes of death*, should be referred vnto himselfe, which is proued by the words that follow; *In that it was impossible for him to be holden of them.* Adde to this that if your Purgatory be in the lower hell, as you say in effect, and that there is so great a distance betweene it and the vpper hell, that they cannot come one to another: there being a farre greater distance betweene heauen and it, it must needs follow that there is no passage from purgatorie into heauen, if you would giue neuer so much money. For if he can make no footmanship, nor climbe so high as *Limbus*; much lesse can he approch heauen which is further off, and higher then it.

Epist. ad Euod.

Verse

Verſe 28 For to teſtifie unto them, l leſt they alſo come into this place of torments.

Saints doe haue our prayers and haue care of vs.
Gen. 32.
Caluins blaſphemie.
Cal. lib. 3. Inſtit. c. 22. ſect. 24.

RHEM. 9. [28 *Leſt they alſo.*] If the damned had care of their friends aliue how and for what cauſe ſoeuer, much more haue the Saincts and ſaued perſons. And if thoſe in hell haue meanes to expreſſe their cogitations and deſires, and to be vnderſtood of *Abraham* ſo far diſtant both by place and condition, much rather may the liuing pray to the Saints and be heard of them: betwixt earth (that is to ſay) the Church militant, and heauen, being continuall paſſage of ſoules, and *Angels aſcending and deſcending by *Iacobs* ladder. Men muſt not for all that be curious to ſearch how the ſoules of the deceaſed expreſſe their mindes, and be heard one of another, and ſo fall to blaſphemie, as *Caluin* doth asking whether their eares be ſo long to heare ſo farre off, and wickedly meaſuring all things by mortall mens corporall groſſe manner of vttering conceits one to another, which was not here done by this damned, nor by *Abraham*, with corporall inſtruments of tongue, teeth, and eares: though for the better expreſſing of the damneds caſe, Chriſt vouchſafed to vtter it in termes agreeing to our capacitie.

CARTVV. 10. [28. *Leſt they alſo.*] If the euidence of the truth could not haue moued you to underſtand this dialogue between *Abraham* and the rich glutton, to be of things not done, but repreſented of our Sauiour Chriſt for the better and more commodious ſetting forth of the eſtate of the godly and of the wicked after this life, yet *Euthymius* a greek writer would haue made you wiſer in this behalfe. Let vs underſtand (I beſeech you) when this new religion entred into damned ſoules in hell, that they ſhould haue a care of the ſaluation of their kinsfolke in earth: when they went to hell, they were voyd of charity and care that way. And if hell be ſuch a ſchoole houſe of charity, that they learne that there of the diuels, which they neuer learned in earth of *Moſes* and the Prophets: What ſhould hinder but that *Origens* error, that all ſhall bee ſaued in the end, (yea the Diuels themſelues) may be holden for Catholike doctrine. For if (as ſome fooliſhly ſay, you anſwer, that the glutton for feare of greater iudgement that ſhould fall upon him in the condemnation of his brethren; for that he had neglected his duty towards them, made this requeſt: it hath reproofe, in that euery mans iudgement ſhall be as the day of his death ſhall finde him: that this is the time to do good in whileſt the day laſteth, no man being able to worke when the darkneſſe of night commeth, that this life is only the ſeed time, the harueſt whereof muſt be gathered in the life to come, and therefore if the glutton had obtained their conuerſion, yet ſhould the ſame no whit haue mittigated his iudgement. Further, if hell be a place of darkneſſe and ignorance, where is it, and by what glaſſe, and by mean of what light, that the gluttons ſoule knoweth *Abrahams* and *Lazarus* ſoule which knew not them before it entred into hell. You are wont to ſay, that the departed Saints ſee all in the reflection of the beames of of Gods Maieſty, in whoſe preſence they be. Dare you alſo affirme, that the ſoules in hell haue the ſame knowledge, by touring into the diuell? Now by the Ieſuits, the Saints departed haue found a ladder to go up and downe for entertraffike betweene them and theſe upon earth, neuer a ſcale of which ladder was made for the Saints feet, but for the Angels, as both the place of *Geneſis* and of the Euangeliſt doth declare, which ſhew that by Chriſt the elect Angels doe ſerue, and are miniſtring ſpirits ſent for thoſe that ſhall inherit ſaluation. And if the ſoules could climbe up and downe after that ſort: why is it that they are carried up into heauen by the miniſtery of the Angels? Here alſo the Ieſuits, not being able to anſwer M. *Caluins* reaſon, fall to railing of him; but if the Ieſuits father were a *Memnon*, he would cauſe the whip to cleaue to your skinnes, and tell you that hee taught you not to raile on *Caluin*, but to diſpute againſt him, for it hath been before declared, that the Angels themſelues (much more the Saints) know not the affaires here upon earth, nor haue any intercommunication with vs, further then they come neer to the places where we are. But it is the cõmon practiſe of the Ieſuits, the knot wch they cãnot vndo, to cut it alwaies with the knife of miracles For they will haue ſpeech to them, but they can aſſigne no cauſe nor meanes thereof. Againe, they would haue ſmall and low voyces to be heard of creatures remoued either from other infinite ſpaces; yet how the voyces of the Saints here ſhould go up to the Saints departed, or their hearing ſhould come downe to our prayers, they know not, and therefore poſt it to a miracle which is the common ſhift of heretickes.

Gal. 6. 10.
Ioh. 2. 4.
Gen. 28. 10
Ioh. 1. 52.
vpon Mat. 22. 30.

CHAP. XVII.

Verſe 1 AND hee ſaid to his Diſciples, It is ‡ impoſsible that ſcandals ſhould not come: but woe to him by whom they come.

MARGINAL NOTES.

RHEM. 1. [1 *It is impoſsible.*] Not of meere neceſſity, for then it were no fault, but præſuppoſing the great wickedneſſe of men, it is impoſſible but there ſhall bee ſcandals, and therefore it followeth, *Woe to him by whom they come.*

CARTVV. 1. 1. [1 *It is impoſsible.*] You ſhould haue ſaid, for *not of meere neceſsity*, not of *meere compulſion and coaction*: for indeed there ſhould bee no fault, but the good and wicked ſpirits working of meere neceſſity, and yet not with great freedome of will, are (notwithſtanding the neceſſity) approued or reproued according to their doings.

Verſe. 19. And hee ſaid to him, Ariſe, go thy waies: becauſe thy ‡ faith hath made thee ſafe.

RHEM.

RHEM. 2. [*19 Thy faith.*] And yet we see here it was not onely faith, but also his thankfulnes and returning to giue glory to God.

CARTVV. 2. [*19 Thy faith.*] But you can make no man else to see that beside your selues, that the thankesgiuing which commeth after that hee was deliuered from his leprosie, is a cause of his safety and deliuerance from his leprosie.

Verse. 23. * And they will say to you, Loe heere, and loe there. ‡ Go not, neither do yee follow after. — *Mat* 24. 22 *Mar.* 13. 21

RHEM. 3. [*23 Goe not.*] No man must runne out of the Church after Schismatickes to heare them preach Christ in corners, Christs doctrine being open in all the world, See annotat. *Matth.* 24. 23.

CARTVV. 3. This is answered in the same place.

Verse 10. I trow not. So you also, when you shall haue done all things that are commanded you, say, Wee are ! unprofitable seruants: we haue done that which we ought to doe.

ANNOTATIONS.

RHEM. 4. [*10 Vnprofitable seruants.*] If our Sauiour had said that the keeping of Gods commandements had been vnprofitable and not auailable to our selues, then might the Protestants haue truly argued thereby that our workes deserue not heauen or any reward at Gods hand: but so he sayd not, but that our seruice is to God vnprofitable, who calleth for it as duty, and not as a thing needfull or profitable to himselfe. And though here our Master teach vs so humbly to conceiue of our own doings toward him, yet himselfe els where calleth not his seruants vnprofitable when they haue done their labour, but speaketh thus, *Good and faithfull seruant, Because thou wast faithfull ouer a little, I will place thee ouer much, enter into the ioy of thy Lord*, Yea of such as serue him in the grace of the new Testament he affirmeth that he will not now *name them seruants but friends*, yea & take them for his own children & as his friends and sonnes he counteth of vs and our workes toward heauen, though we in humilitie and mueth must confesse alwayes that we be to him vnprofitable seruants. Yea and S. *Paul* saith plainly, that by cleansing our selues from sinfull workes wee shall be profitable vessels to our Lord. 2. *Tim.* 2. 21. — *How we are unprofitable & profitable seruants,* Mat. 25. 23 Ioh. 15. 14

CARTVV. 4. [*10 Vnprofitable seruants.*] Our Sauiour Christ hauing shewed that no scandale is to bee giuen, and if it bee, that the party offended or hurt ought, and (through the benefite of a sound faith) should also forgiue the wrong doer as often as hee faulteth against him, although the iniury were doubled and redoubled upon him infinitely: Least that the Apostles in so doing should thinke that they had deserued somewhat at Gods hands: hee putteth this parable, whereby hee declareth by an argument of the greater that no man can deserue any thing at Gods hands by well doing. For if a man may bee bound so strongly to a mortall and sinfull man, that whatsoeuer hee doth, and how diligently soeuer hee serueth, yet shall not deserue so much as thankes at his Maisters hand: Much lesse can wee, that are not onely seruants, but the creatures of God, with all our best endeuours deserue any thing at the hand of God: The reason whereof hee addeth, for that wee haue done but that which wee ought. And therefore as no creditor is beholden to his debtor for making due payment of his debt: so God cannot bee bound unto men by the excellency of any good work, considering that he is indebted unto him for it: Whereupon he concludeth that we are unprofitable seruants. Now marke the Iesuits poore shift and wide sse distinction, that in as much as *Wee are unprofitable to God wee deserue nothing*, but deserue at Gods hand in that *wee are profitable to our selues:* So that whereas our Sauiour reasoneth that therefore wee can deserue nothing at Gods hand because wee are unprofitable to him, they answer, *That they can deserue because they are profitable to themselues:* Wherein, beside that they leaue the knot cleane undone, and hold out a sword in steed of a bukler: Let it bee obserued (I pray thee good Reader) what a false and fooliſh knot they made. For to returne to the Parable that our Sauiour Christ put forth: What Maister is there, how equall and reasonable soeuer which will hold himselfe bound to his seruant for hauing enriched himselfe under his seruice, without bringing a peny profite unto him? And are they not ashamed to affirme that a man hath merited at Gods hand because hee hath deserued well of his own selfe? It is strange, that hee which giueth all and taketh nothing should be beholden unto him that taketh all and giueth nothing. This also the Reader may see not onely how absurd, but also how blasphemous the Papists are in the opinion of their merite: which make the euerliuing God more bound unto his sinfull creature, then a sinfull Maister is bound to his sinfull seruant: Whereupon also followeth that they must hold that a sinfull man may owe more to some one of his neighbours which is his Maister then unto God himselfe, in as much as being able to deserue nothing of his Maister, yet hee shall notwithstanding be able to deserue of God somewhat; (what say wee somewhat) yea the very Kingdome of heauen, and the top of all felicity; and that not onely for themselues but for others also, if with the slight of vowed continency they can (forsooth) ouershoote the marke of Gods commandements. As for the other places hee quoted, they make nothing against this cause; for there the Scripture speaketh of our seruice and profitablenesse, such as it is by grace and acceptation; whereas heere hee noteth what wee are by vertue or worthinesse of our best deeds. Wee are therefore profitable, faithfull, and good seruants by imputaion of Christs faithfulnesse, who was faithfull unto him that sent him, but by desert and merite of our own workes wee are altogether unprofitable. — *Eph.* 3. 21. *Heb.* 13. 15. 21. 1. *Pet.* 2. 5.

Verse. 14. Whom as hee saw, hee said, Goe * shew your selues to ! the Priests. And it came to passe, ! as they went, they were made cleane. — *Lev.* 14. 2.

RHEM. 5. [*14 To the Priests.*] This leprosie signifieth sinne, which though God may and can heale without any mans meanes, yet he doth it not ordinarily but by the Priests ministerie: therefore — *Confession to the Priest.*

fore let no man despise Gods ordinance nor say that it is ynough to confesse to God though he neuer come at the priest. *li. de visit. infirm. apud Aug.*

CARTVV. 5. [14 *To the Priest.*] If you stand to your Allegory, it followeth, that men are cleansed from their sinnes before they come to confession; contrary to your doctrine, which teach that men are cleansed by confession. Further, following the suite of this Allegory men ought to come to the Priest to professe their cleanenesse, and not to confesse their uncleanesse; for so did these Lepers. Againe, the Priest was a shadow of our Sauiour Christ, which being vanished, the confession that was made to him is come to our Sauiour Christ, who is the truth and body of that shadow. Last of all in that they should go to the Priests, not to shew their scabbes or pushes, or other light diseases, but onely the most dangerous and infectious disease of the Leprosie: It can argue no more then that wee are to shew our selues to the Priests in criminall and heynous sinnes, which put the conscience to great distresse. In which case wee hold well (though not after the manner of your auricular confession) that the grieued party should resort to the Minister, that is able for his sound knowledge in the word of God to iudge of his soare. And that may bee the meaning of *Augustine*, if it be *Augustine* that is heere alleeged. For Erasmus doubteth not to say, that they are both witlesse and shameleesse, that thrust those books of visiting the sicke upon *Augustine*.

RHEM. 6. [14 *As they went.*] A man may sometimes be so contrite and penitent, that his sinne is forgiuen before hee come to the Priest, but then also he must notwithstanding goe to the Priest as these lepers did, specially whereas we are neuer sure how contrite we are, and because there is no true contrition but with desire also of the Sacrament in time and place.

CARTVV. 6. [14 *As they went.*] It appeareth by this that the Popish *Contrition*, commeth by fittes and starts, and therefore it is no maruaile although they be so doubtfull of their contrition wherein still their Allegory that they would father some friendship of, standeth against them. For all the Lepers knew assuredly, by experience and liuely sense in their own bodies that they were cleansed. *Math. 8. 4.* And the Samaritan knew that, yet more certainely by the faith in the promises of Christ: so that they went not to the Priest to be assured of their cleansing from their Leprosie, but that the Priest might know to his amendment, or confusion: that our Sauiour Christ which cleansed him was the promised Messias. Neither is there any Priest or *Sacrament*, that can assure any, that hee is contrite enough for his sinnes, according to the rule of contrition which the Law requireth. Wherefore it is in vaine to seek that at the Priests and Sacraments hand, which by them cannot bee performed.

CHAP. XVIII.

Vers. AND he spake also a parable to them, that it behoued ‡ alwayes to pray, and 1 not to be weary.

MARGINALL NOTES.

RHEM. 1. [1 *Alwayes.*] We should pray alwayes by faith, hope and charitie, and by working the things that be acceptable to God: though speciall times of vocall prayers in the Canonicall houres be assigned for the sturring of vs vp to God through externall signes of deuotion.

CARTVV. 1. [1. *Alwayes.*] The parable following doth euidently declare what is meant by praying alwayes, namely, that hauing entred into a lawfull sute before God, we should neuer be nonsute, or giue it ouer untill we haue obtained, not as the Iesuites foolishly and unskilfully interprete, that we should alwayes pray, if not by words, yet by good deeds, confounding good conuersation with godly prayer: for the poore widow which is here brought for ensample, did not sollicit the vniust Iudge when he was gone to bed, or at meale times; but at fit seasons, when he went to the place of iudgement, or where she found any good opportunity of calling for iustice. And if they refuse this interpretation at our hands: let them giue eare unto themselues, which otherwhere expound it better, vpon *Rom. 1. 9.*

Vers. 13 And the Publican standing a farre off, would not so much as lift up his eyes toward heauen: but he ‡ knocked his breest, saying, God bee mercifull to mee a sinner.

RHEM. 2. [13 *Knocked his breast.*] So doe the priests and people at the holy Altar knocke their breasts, and say with the humble Publicane, *Deus propitius. Aug. P. 31. conc. 3.*

CARTVV. 2. [13. *He knocked.*] He had need to *knock*: for he is commonly the Publican, or worst man in the Church; yet it is known that he doth it as a peece of his part which he hath to play upon the stage, striking his breast or euer his heart strucke him: wherefore he goeth home no more iustified then he came.

Verse 17 Amen I say to you, Whosoeuer receiueth not the kingdom of God ‡ as a childe, shall not enter into it.

RHEM. 3. [17 *As a child.*] In matters of faith and religion we must be as humble and obedient to the Catholike Church as yong children to their parents.

CARTVV. 3. 17 This is answered before vpon *Math. 11. 25.*

Verse 20 Thou knowest the commandements: Thou shalt not kill, Thou shalt not commit adultrie, Thou shalt not beare false witnesse, Thou shalt not steale, Honour thy father and mother.

RHEM. 4. [20 *The commandements.*] Not faith onely but also keeping the commandements purchase life euerlasting. *See annot. Math. 19. 16.*

CARTVV.

CARTVV. See the answer there also.

Verse 22 Which Iesus hearing, said to him, Yet one thing thou lackest: ‡ Sell all that euer thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come follow me.

RHEM. 5. [22 *Sell all that euer.*] This is not a commandement or precept, but counsell: which the religious do follow, *See Annot. Mat. 19.*

CARTVV. See the answer there also.

Verse 29 Who said to them, Amen I say to you, There is no man that hath left house, or parents, or brethren, or children, or ‡ wife, for the kingdom of God, &c.

RHEM. 6. [29 *Wife or children.*] The Apostles among other things left their wiues also, as S. Hierome noteth out of these place. *li. 1. adu. Iouin.*

CARTVV This is answered before vpon, *Math. 8. 14.*

Verse 30 And shall not receiue much more in this time, and in the world to come ‡ life euerlasting.

RHEM. 7. (30 *Life euerlasting.*) Life euerlasting the reward for leauing or loosing willingly our goods for Christ sake.

CARTVV. This is answered before, vpon *Mark 10. 19.*

Verse 8 I say to you, that he will quickly reuenge them. But yet the sonne of man comming, shall he finde trow you, faith in earth?

ANNOTATIONS.

RHEM. 8 (8 *Shall he find faith.*) The Luciferians and Donatists vsed this place to excuse their fall from the Church, as our Aduersaries now doe, saying that it was decayed in faith when they forsooke it. To whom we answer as S. Hierome and *S. Augustine* answered them, that Christ saith not that there should be no faith left in earth: but by this manner of speach insinuateth, that at the later day in the great persecution of Antichrist faith should be more rare, and the faithfull among so many wicked not so notorious: specially that perfect faith containing deuotiō, trust, & affectiō toward God, which our Maister so praised in certaine vpon whom hee wrought miracles, and by force whereof mountaines might be mooued, which is rare euen when the Church florisheth most. *The Church erreth not in faith. Hier. cont. Lucif. c. 6. Aug. de vnit. Ec. c. 15. & de verb. Dō. Ser. 16.*

CARTVV. 8. [8. *Shall he find faith.*] Hauing exhorted to perseuerance in prayer, vpon both the certainty and speed of obtaining our requests, by this question, *Whether he shall find faith vpon earth*, he affirmeth that there are but few that beleeue this promise, in the beliefe whereof standeth the perseuerance in prayer, because that then we giue ouer our sute, either when wee thinke it shall not bee granted, or when it shall be a long and wearisome sute. Whereby first it is euident, that this is not meant of the *faith of miracles, and moning mountaines*, but of common faith of the whole Church. Secondly, it appeareth hereupon, that this rarenesse of faith is at all times: considering that the Parable is vttered to teach all ages, throughout the wch they are but few that do beleeue truly in respect of those that doe not. Wherefore it is euident, that this is not properly meant of the time of the fained Antichrist, which they say shall reigne two yeares and a halfe before the end of the world. And this the Iesuites affirme, contrary to their interpretation of their Antichrist, whilest they confesse (although misunderstanding it) that the faith here spoken of, may be rare in the most flourishing estate of the Church. And albeit our Sauiour Christ assigne this rarenesse of faith in the time of his comming: yet that is not to restraine it thither, but rather partly that he might stirre up all men in all ages to the watch and expectation of his comming: and partly for that the full and perfect deliuerance of the elect is not finished vntill that day. Beside that our Sauiour Christ may well be said to come as often as hee deliuereth his elect out of trouble; euen as the Prophet saith, that although God tarry, yet we should waite, for that he will certainly come. As for vs we depart not from you, as from those which be *decayed in faith*, but as from a faithlesse Synagogue of Sathan, where the Lords building is razed from the foundation, where there is not a stick nor a stone left apt for the Lords house vntill it be hewed and framed anew, regarding that which is properly yours. *Abac. 2. 3.*

CHAP. XIX.

Verse 17 AND he said to him, Well fare thee good seruant, because thou hast been faithfull in a little, thou shalt haue power ouer ‡ ten Cities.

MARGINAL NOTES.

RHEM. 1. [17 *Ten cities.*] Marke here against the aduersaries, that the rewards of these two good seruants be diuers and vnequall, according to diuersitie or inequality of their gaines, that is their merits, and yet one receiueth the penny (*Mat. 20. 9.*) as well as the other, that is, heauen, or life euerlasting.

CARTVV. 1. [17. *Ten Cities.*] If as the text saith, he receiued ten Citties, because hee was faithfull: and that no man can be faithfull but by faith which causeth faithfulnesse; it is euident, that faith is the fountain of this reward, which is varied and increased, according to the increase of faith whereof faithfulnesse is a witnesse. Beside that, where merit requireth proportion of good workes' little for little, and much for much: this place doth vterly ouerthrow that which saith, that for vsing'

a little well, he ſhould receiue much. Whereupon afterward, verſ. 26. it is called a gift which is free, and therefore no merit which bindeth God. Touching the abuſe of *Matth.* 20. 9. their fondneſſe hath there been laid open.

Verſe 4 And running before, he went up into a Sycamore tree, that he might ſee him, becauſe he was to paſſe by it.

ANNOTATIONS.

Externall deuotion.

REM. 2. [4 *Went vp.*] Not onely inward deuotion of faith and charitie towards Chriſt, but externall offices of ſeeing, following, touching, receiuing, harbouring him, are recommended to vs in this example, euen ſo our manifold exteriour deuotion towards his Sacramentes Saincts and ſeruants be gratefull: ſpecially the endeuour of good people not onely to be preſent at Maſſe or in the Church but to be neere the B. Sacrament, and to ſee it withall reuerence ad deuotion according to the order of the Church, much more to receiue it into the houſe of their body.

Ier. 23.23

CARTVV. 2. [4. *Went vp.*] Our Sauiour Chriſt being below, ſeeth *Zacheus* that was aboue: but your puppet being lifted aboue the Prieſts buſh head, ſeeth as much a beetle. Howbeit your counſell is good, that men ſhould *come neere* to gaze upon it, that it may be known that your God is a God neere at hand, and not a farre off, which is as much to ſay, as an Idoll. But if hee be receiued into *the houſe of your body*, you giue him nothing to eate, as *Zacheus* did unto Chriſt. But like *Buſtrides*, or the Canibals, you murder and eate up your Gheſt moſt barbarouſly.

Verſ. 8 But Zacheus ſtanding, ſaid to our Lord, Behold the halfe of my goods, Lord, I giue to the poore: and if I haue defrauded any man of any thing, I reſtore foure fold.

Reſtitution.

RHEM. 3 [8 *I reſtore foure fould.*] That which we giue of our own, is almes and ſatisfaction for our ſinnes: but that which we reſtore of ill gotten goods by Extortion, Vſury, Simony, Bribrie Theft, or otherwiſe, that is called here Reſtoring. And it is of duty and not of free almes, & muſt be rendred not to whom we liſt, but to the parties anoyed if it be poſſible, otherwiſe it muſt be beſtowed vpon the poore, or other good vſes, according to the aduiſe of our ſuperiour and ſuch as haue charge of our ſoules. But that he yeelded foureſold, that was more then he was bound, but very ſatisfactorie for his former ſinnes alſo. And herewith we may note that it is not the giuing of a peny, grote, or crowne, of a rich mans ſuperfluitie, that is ſo much recommended to ſinners for redeeming their faultes: but this large beſtowing vpon Chriſt, to ſell all and giue it in almes, to giue the moytie of our goods, to render foure times ſo much for that which is wrongfully gotten, that extinguiſheth ſinnes. The poore widowes braſſe peny was very gratefull, becauſe it was all or much of that ſhe had: but the rich mans pound of his ſuperfluitie though it be good, yet is nothing ſo gratefull.

Satisfaction.

Num. 5. 6. 7 Leu. 5. 15. Leuit. 4. 5. Rom. 4. 11. 12. Gal. 3. 7.

CARTVV. 3. [8. *I reſtore foure fold.*] A man can walke in no part of your booke, where your ignorance in the word doth not meet with him. If you looke vpon the law, you ſhall finde that a defrauder of his neighbour, which is a thiefe, is bound to reſtore foure fold, and in ſome caſes fiue fold, except the iniury were done ignorantly, in which caſe an eaſier reſtitution is appointed. As for the reſt it is an idle repetition of their blaſphemous ſatisfaction, without any new ſupply of reaſon, and contrary to the text in hand, which aſſigneth the cauſe of ſaluation, not in *reſtoring of foure fold*, but in that he was the ſonne of *Abraham*, which ſonneſhip the Apoſtle defineth to be, in that hee beleeued as *Abraham* did.

CHAP. XX.

Verſe 35 BVT they that ſhal ‡ be counted worthy of that world, and the reſurrection from the dead, neither marry, nor take wiues.

MARGINALL NORES.

RHEM. 1. [35 *Counted worthie,*] The Greeke οἱ καταξιωθέντες importeth alſo this much: *They that are made worthie*, to wit, by the grace of God, and ſo they are indeed worthy, as alſo in the next chapter, *verſe.* 36. & 2. Theſ. 1. 5.

CARTVV. This is anſwered in the next Section following.

ANNOTATIONS.

To be worthy of heauen, or to deſerue & merit it. The new Teſtament, anno 1580.

RHEM. 2. [35 *Shall be counted Worthie.*] This trueth and ſpeech that good men be worthy of heauen, is according to the Scriptures, and ſignifieth that mans works done by Chriſts grace doe condignly or worthily deſerue eternall ioy. as *Sap. 3. God proued them, and found them worthy of himſelfe.* and Mat. 10. *He that loueth his father more then me, is not worthy of me.* and Coloſ. 1. *That you may walke worthy of God.* and moſt plainly, Apoc. 3. *They ſhall walke with me in white, becauſe they are worthy* as of Chriſt (c. 1,) *Thou art worthy O Lord to receiue glory, &c.* And that to be counted worthy, and to be worthy, is here all one, it is plaine, by the Greeke word, which S. *Paul* vſeth ſo, as the Aduerſaries own Engliſh Teſtaments do teſtifie, reading thus, Heb. 10. *Of how much ſorer puniſhment ſhall he be worthie, which &c.* and it muſt needs ſo ſignifie, becauſe men for ſinnes are not onely counted, but are indeed worthy puniſhment, as themſelues do grant, They do greatly therefore forget themſelues and are ignorant in the Scriptures, and know not the force nor the valure of the grace of God, which doth not onely make our labours gratefull to God, but worthy of the reward which he had prouided for ſuch as loue him. *See the Annot* 2. Theſ. 1. 5.

καταξιωθῶμεν ἀξιωθῶμεν.

CARTVV. 2. [35. *Shall be counted Worthy.*] Whether the Greek word be turned *ſhall bee accounted worthy*, or *ſhall be made worthy*, it skilleth not: conſidering that they which are accounted worthy

thy of the kingdom of heauen, are indeed worthy. But that the Scripture teacheth, that they are worthy by grace, and not by work; by the merits of Christ, and not by their own, it is euident, in that the Apostles reioyced that they were accounted worthy to suffer for the name of Christ. Now seeing it is a grace, and no desert, a gift of God, and no merit for the best men to suffer for Christs sake, how much lesse can a man be worthy of the ioyes of heauen for his workes sake, seeing he is not worthy so much as of sufferings and torments here vpon earth for the truths sake. So that if the compound verbe vsed alwayes in the Scripture, to the setting forth of the vndeserued grace of God towards the elect, be not enough to shut out this proud opinion of merit: yet the euidence of the truth will, maugre the Iesuites heart, winne that sence, which commandeth the grace of God, and not the merite of men. To omit the hudling of diuers significations of worthinesse which they haue shuffled here together: for *Colos.* 1. *to walke worthy of God*, is to walke agreeable vnto his will, as themselues interpret the word in a like case, *Act* 26. 20. *Do workes worthy of penance*, which we suppose they will not expound workes which deserue penance. *Act.* 5. 41. *Phi.* 1. 7. 27

Verse 36 Neither can they dye any more, for they are | equall to Angels: and they are the sonnes of God, seeing they are the sonnes of the resurrection.

RHEM. 3. [36 *Equall to Angels.*] Saints of our kinde, now in their soules, and after their resurrection in body and soule together, shalbe in all things equall to Angels: and for degree of blisse, many Saints of greater merit shalbe aboue diuers Angels: as S. *Iohn* Baptist, the Apostles, and others, and our B. Lady aboue all the orders of holy spirits in dignity and blisse, and no maruell, our nature by Christ being so highly exalted aboue all Angels. *The dignity of Saints.*

CARTVV. 3. [36. *Equall to Angels*] As the Apostle saith, you thrust your selues into things you neuer saw: for you take vpon you to be Gentlemen vshers in the Starre-chamber of the kingdom of glory, which are vnworthy to keepe a doore in the Lords lower house vpon earth. And marke how foolishly you do it, for to proue that some of the Saints shall be seated in heauen aboue *some Angels*: you alledge that our Sauiour Christ carried our flesh to a higher glory then any Angels are in: whereby followeth, that not *Iohn Baptist*, the Apostles, and the virgin *Mary* onely, but all the Saints, whose flesh Christ in himselfe hath so exalted, must be mounted vp, not onely aboue certain Angels, but aboue all the Angels in heauen. For the same cause of so high preferment reaching to all the Saints, the same effect must needs haue the same extent. Here therefore you haue put on a great cost vpon a little body: wherein if *Cyrus*, being a childe, had faulted, his master would haue beaten him for it. But to let this thornie question goe, let them tell vs how of a place of Scripture, which precisely affirmeth, that the Saints shall be equall to the Angels, they conclude, that they shall bee superiours vnto them. It is no miracle although they be fruitfull in miracles, and can remoue mountaines, that can make such miraculous conclusions: All Saints are equall to Angels, *Ergo*, They shall be aboue them. At the least you should haue chosen some other ground to haue sowen this seed vpon. *Coloss.* 2. 18

CHAP. XXI.

Verse 37. AND the daies hee was teaching in the Temple: but the nights going forth, hee abode in the ‡ Mount that is called Oliuet.

MARGINALL NOTES.

RHEM. 1. [37 *Mount that is called*] Solitarinesse or heremitage (as S. *Gregory Nazian.* sayth) is a goodly thing, this doth the mount Carmel of *Elias* teach, *Iohns* desert, and that mount vnto which *Iesus* often retired, and was quietly alone with himselfe *Ser.* 26. *de amore pauperum.*

CARTVV. 1. 37 *Mount that is called.*] It is a godly thing, when a man is driven for the truths sake, from the comfortable society of men, as was *Elias*, or when it is sought for prayer, to the end that the ordinary function, which is exercised amongst men, may bee done with more fruite, as in the example of Christ. But when it is taken in hand without such causes, by voluntary vow and profession, then the Eremits are like the Wolues of the Desart, which (as the Prophet noteth) worry most, and bite sorest. Of *Iohns solitarinesse* it hath beene spoken of before vpon *Math.* 3. 1. How small it was, except it bee when hee was in prison. *Ezec.* 22. 27

Verse. 4. For all these of their aboundance haue cast into the gifts of God: but shee of her penury, hath cast in all her liuing that shee had.

ANNOTATIONS.

RHEM. 2. [4 *Of her penurie.*] To offer or giue almes of our superfluities, is not so acceptable nor meritorious, as to bestow some of that which we may hardly spare from our necessary prouision and which we may hardly spare from our selues: for, that proceedeth of greater zeale, will, and intention, which be more respected of God then the substance of the gift.

CARTVV. 2. [4 *Of her penury.*] Except the Babilonicall word of *Meritorious*, which the Church vnderstandeth not, and which wee (once for all) detest whersoeuer it commeth, the rest may passe.

CHAP. XXII.

Verſe. 20 IN like manner the Chalice alſo, after hee had ſupped, ſaying, ‡ *This is the* | *Chalice* | *the new Teſtament in my Bloud,* | *which ſhall be ſhed for you.*

MARGINALL NOTES.

RHEM. 1. [20 *This is the chalice.*] The Greke is here ſo plaine, that there was very bloud in the Chalice ſhed for vs, that Beza ſaith it is a corruption in the Greeke. See the *Annotat.* upon this place.

CARTVV. This is anſwered in the Annotations.

Verſe. 15. And hee ſaid to them, | with deſire haue I deſired to eate this Paſche with you before I ſuffer.

ANNOTATIONS.

The old paſchall ceaſeth & Chriſts is inſtituted.

RHEM. 2. [15 *With deſire I haue deſired.*] This great deſire he had to eat the Paſchall lambe, was not for it ſelfe, which he had celebrated many yeeres before, but becauſe he meant immediatly after the Paſchall of the Law was ſacrificed and eaten, to inſtitute the other new Paſchall in the oblation and eating of his own body, by which the olde Paſchall ſhould end and be fulfilled, and in which the olde Teſtament and Law ceaſing the kingdome of God (which is the ſtate of the new Teſtament and of his Church) ſhould begin. For, the very paſſage from the old Law to the new was in this one ſupper.

CARTVV. 2. [15. *With deſire I haue deſired.*] This he ſaid eſpecially to declare the hunger and thirſt which hee had of our redemption by his death: in ſuch ſort that hee deſired greatly this Paſſeouer, as that which drew his death immediatly with it: ſo that the inſtitution of the Supper hath not the principall but a ſecond regard in this great *Deſire* of our Sauiour Chriſt. Neither is it the offering of Chriſts body in the Sacrament but the offering it upon the Croſſe, whereby all things were finiſhed, and the vaile of the Temple rent, and the paſſage made of the old Teſtament unto the new: for the new Teſtament hath not his force untill the death of this Teſtator.

Heb. 7. 19.

Verſe. 17. And | taking the Chalice hee gaue thankes, and ſaid, Take and diuide among you.

Two cups or coalices at Chriſts laſt ſupper. Mat. 26. 19

RHEM. 3. [17 *Taking the Chalice.*] This Chalice according to the very euidence of the text it ſelfe alſo is not the ſecond part of the holy Sacrament, but that ſolemne cuppe of wine which belonged as a libament to the offering and eating to the Paſchall lambe. Which being a figure ſpecially of the holy Chalice, was there drunken by our Sauiour, and giuen to the Apoſtles alſo, with declaration that it ſhould be the laſt cuppe of the Law, not to be drunken any more, till it ſhould be drunken new in the kingdom of God, that is to ſay, in celebration of the B. Sacrament of his bloud of the new Teſtament. And by this place it ſeemeth very like that the words in S. *Matthew, I will not drinke of the fruite of the vine.* &c. were pertaining to this cuppe of the old Law, and not to the holy Sacrament, though they bee there by repetition or recapitulation ſpoken after the holy Chalice.

CARTVV. 3. 17 *Taking the Chalice.*] The third and laſt ſentence in this note requiring anſwer is anſwered, upon Math. 26. 29.

Verſe. 19. * And taking bread, hee gaue thankes, and brake: and gaue to them, ſaying, | *This is my Body* | *which is giuen for you.* | Do this | for a commemoration of mee.

The veall preſence.

RHEM. 4. [19 *This is my body.*] *Although ſenſe tell thee it is bread, yet it is the body, according to his words. let faith confirme thee, iudge not by ſenſe, after the words of our Lord, let no doubt riſe in thy minde.* Cyril. myſtag. 4. *Of the veritie of fleſh and bloud there is left no place to doubt: by the profeſſion of our Lord himſelfe and by our faith, it is fleſh and bloud indeed. Is not this trueth; To them be it vntrue, which denie* Ieſus Chriſt *to be true God.* Hilar. li. 8. de Trinit.

CARTVV. 4. [19 *This is my body.*] Cyrils ſentence is able to maintaine it ſelfe without ſuſpition of tranſſubſtantiation: conſidering that it is a matter of faith paſſing the reach of any *Senſe*, to beleeue that the bread of the Supper is no common bread, but Sacramentally the body of our Sauiour Chriſt, whereby wee are (after wee haue beleeued) brought further into the participation and communion of our Sauiour Chriſt. Or doth any man doubt, but that the inſtitution of Chriſt in the bread and wine, doth make them Myſteries? But how far Cyril was from this groſſe and fleſhly eating may eaſily appeare otherwhere, where hee ſaith, that whatſoeuer the Holy Ghoſt toucheth is ſanctified and changed, noting that this change is not in the Euchariſt alone, but in all holy things, where alſo hee noteth that the change is the ſanctification of them to ſuch uſes as they are ordained. In *Hilarius* teſtimony the Ieſuites are fled from the queſtion in hand, for where they ſhould proue our Sauiour Chriſt to bee naturally in the Sacrament, they bring authority that hee is naturally in us, without a ſyllable to proue that hee is naturally in the Sacram. For further anſw. it muſt be underſtood that *Hilary* proueth againſt the Arians that the vnity of the Sonne with the Father is in ſubſtance, and not in adoption or agreement of will alone, whereunto hee uſeth the argument of our vnity with Chriſt, and his with us, which when it is in ſubſtance, both in that our nature by his conception was naturally knit to him God and man, and our nature by faith is made one with his: that therefore the vnity of the Son

Cyril 5. Catechеſi myſt. pag. 637.

with

with the Father is in ſubſtance, and not in agreement onely: Whereby it is euident that hee meaneth nothing elſe, but that which the Apoſtle ſaith: That *we be members of his body, of his fleſh, and of his bones; and that hee dwelleth in vs by his ſpirit*: which being done by faith, before the receiuing of the Supper, it is manifeſt that Hilary ſpeaketh of no other eating of his fleſh, or drinking of his bloud ſpoken of in the Sacrament, then that which is aſwell without the Sacrament, as with it: And ſo himſelf expreſſeth his minde ſaying, That *all that ſhall beleeue in him ſhall be one with the Father and the Son.* Again he ſaith, that wee communicate vnto the true fleſh of Chriſt *vnder a Sacrament*, or Sacramentally *in a Myſterie*, or myſtically and ſpiritually we eate, that is are partakers of the true fleſh of Chriſt. Further, hee affirmeth that by communicating with this Sacrament, *aſwell wee are in Chriſt, as Chriſt in vs.* But we are not in Chriſt by his eating of our fleſh; it followeth therefore that hee is not in vs, by our eating of his fleſh. Laſt of all, that this naturall vnity with Chriſt and vs muſt bee commodiouſly expounded, and not to the full ſound of the word naturall, it is euident out of the ſame booke, that affirmeth, that *wee are one with the Father and the Sonne, not by adoption onely, and conſent of wils but by nature*: Where in our vnity of nature with the Father what elſe can bee ſoundly meant, but indeed and truely. In the mollifying of which word, if wee can haue no credite with you, wee preſent you with *Hilaries* own interpretation, where to proue that wee are ioyned to Chriſt hee ſaith, that wee are ioyned to Chriſt by faith, to wit, *By the nature of one faith, that is to ſay naturally*: which if it ſatisfie them not, let them heare *Cyril*, who ſaith, *that the naturall vnity* is nothing elſe but a true vnity. And to ſay the truth, that which is ſpiritually united is more truely, ſtrongly, and cloſely united, then that which is fleſhly united. And if neither of theſe interpretations will content them; let the Ieſuites picke out what word they can which is conſonant to the Catholike truth, confeſſed (in this point) of both ſides, and that we will not ſtick to apply vnto the vnity of Chriſt with vs in the Sacrament.

Eph. 5. 30. Eph. 3. 17.

Lib. de Trinit. 8. Cyril. in Apol.

RHEM. 5. [19 *Which is giuen.*] As the former words make and proue his body preſent, ſo theſe words plainly ſignifie, that it is preſent, as giuen, offered or ſacrificed for vs: and being vttered in the *Preſent tenſe, it ſignifieth not onely that it ſhould afterward be giuen or offered on the Croſſe, but that it was then alſo in the Sacrament giuen and offered for vs. Whereby it is inuincibly prooued that his body is preſent as an hoſt or ſacrifice: and that the making or conſecrating thereof muſt needs bee ſacrificing. And therefore the holy Fathers in this ſenſe call it a ſacrifice. *Niſen. orat. 1. de reſur. Leo. ſer 7 & 8. de Paſſ. Hesychius. l. 2. in Leuit. cap. 8. Gregor. hom. 37. in Euang. & Dial. li. 4. c. 59. Cyrillus Hieroſ. myſtag. 5. Dionyſ. Eccle. hier. c. 3. Ignat. Ep. 5. ad Smyrn. Iuſtinus dial. cum Typh. circ. med. Iren. lib. 4. ca. 32. & 34. Tertul. de cult. fem. & ad vxor. lib. 2. Cypr. Ep. ad Cæcil. & de Can. Do. Euſeb. Demonſt. Euang. li. 1. cap. 10. Nazian. orat. 1. cont Iulianum. Chryſ. hom. 83. in 26. Math. & lib. 6. de Sacerd. Ambroſ. lib. 4. de Sacram. cap. 6. & li. 1. Offic. c. 48. Hier. in Ep. ad Hedib. q. 2. & ad Euagr. Ep. 126. to 3. Aug. in Pſal. 33. Conc. 1. & alibi ſæpe. Graci omnes in 9. Heb. and Primaſius. Con. Nic. 1. can. 14. Epheſ. and Nicen. Conſtantinop. 6. can. 32. Nicen. 2. Act. 6. to. 3. Lateran. Conſtant. Flor. Trid.*

Christ ſacrificed his body and blond in ſacrament at his ſupper.

* Quod datur.

τὸ δδιδόμενον.

The ſacrifice of the Altar.

Cyril. Alex. anathem. 11.

CARTVV. 5. [19 *Which is giuen.*] Look anſwer before, upon Math. 26. 28. And it is ſhame for them to bee ignorant in this exchange of *Preſent time* for the future, ſeeing not onely the old Teſtament and the new, namely Luke in like caſes would haue taught them better. But the tranſlation which they themſelues magnifie aboue the heauen, that is aboue the originall copies, euen in this preſent caſe doth vtterly ouerthrow them: for he declining a little from the charge of a Tranſlator to the office of a Paraphraſt, and briefe expounder of the Text, hath plainely put in place of, *is giuen, ſhall be giuen.* 1. Cor. 11. 24. as others beſide him haue done in the cup. And what ſhould wee ſeeke ſo farre when this inuincible argument is conuinced of falſhood in the next verſe of their own tranſlation, which tranſlateth the preſent time by the time to come, *which ſhall bee ſhed.* How alſo will you maintaine it an vnbloody ſacrifice: If you will needs haue theſe words expounded according to the preciſe ſound of them, vndelayed with any trope or borrow of ſpeech. And where they would yoke in both the Sacrament of his paſſion, and his paſſion to bee ſignified by one word of *Giuen*, it is manifeſt that they are according to the prouerbe to bee ſent home to the cuſtody and ouerſight of their kinſfolke, which would haue one and the ſame word, in one and the ſame place to ſignifie that which was preſent, and that which was to come, and one and the ſame ſingular action to bee done at diuers times. And as for the antiquity that is heere conſtrained (will it nill it) to appeare to proue that there is a *Sacrifice*, or ſinne offering in the Supper, the wiſe Reader may eaſily coniecture by the muſling of them, that they ſhould not ſo much as one of ſo great a number ſpeak, were it not that the Ieſuites are in iealouſie of them, that whilſt calling it a *Sacrifice*, they ſhould ſpeake one word for them, in naming it otherwhere, A *Sacrifice of thankeſgiuing and a ſigne of the commemoration of Chriſts body and bloud, a remembrance in ſtead of a ſacrifice, a figuratiue ſacrifice, a type of the great myſteries and the Altar to be in heauen, whither our oblations and prayers are directed, &c.* They ſhould ſpeake two againſt them. Beſide that their hands itching to ſcrabble what they can rap or rend: you may be well aſſured that they (which for the moſt part alledge at length the teſtimonies directly againſt themſelues) would not haue loſt this opportunity of blotting a ſheet of paper, if their mouth ſhould not therefore haue beſhrewed their hand. And as for all antiquity, it ſhall appeare how little your *propitiatory ſacrifice* in the ſacrament is beholden to it. The new Start ups as certaine of the Councels alledged in the end, wee eſteeme no more of them, then *Roboam* ſhould haue eſteemed of his yonkers and beardleſſe Councellers.

Luk. 13, 12. 1. Cor. 11. Chryſoſt. in 1. Cor. 11. Greg. tract. 35. in Math. Aug. ad Pet. Diacon. 1. 19 Liturgia Baſil. Aug. de ciu. lib. 10. c. 5. Dionyſ. συμβολικὰς ἀγωγὰς. Nazian. in Apol. τὸν τῶν μεγάλων μυήσεων ἀναθέντα λόγον. Euſeb. de dem. lib. 1. ἀντὶ τοῦ θυσίαν προσφέρειν αὐτὸ θυσίας. Iren. lib. 4. cap. 34.

RHEM. 6. [19 *Doe this.*] In theſe words the holy Sacrament of Order is inſtituted, becauſe power and commiſſion to doe the principall act and worke of Prieſthood, is giuen to the Apoſtles; that is to do that which Chriſt then did concerning his body, which was, to make & offer his body as a ſacrifice for vs and for all that haue need of ſacrifice, and to giue it to be eaten as Chriſtes body ſacrificed, to all faithfull. For as the Paſchall lambe was firſt ſacrificed, and then eaten: ſo was his body: and thus to doe he here giueth commiſſion and authority to the Apoſtles, and to all Prieſts which be their ſucceſſours in this matter. *Dion. cal. Hierar. c. 3. Iren. li. 4. c. 32. Cyp. ep. ad Cæc. Chryſoſtom. 17. in ep. ad Heb. Amb. in Pſ. 38. & in c. 10 ad Heb.*

The Apoſtles are made Prieſts, and the Sacrament of holy Orders inſtituted.

CARTVV. 6. [19. *Doe this.*] To proue, that to doe this, *to ſacrifice the body of Chriſt*, here is nothing

thing but the bankrupt credit of the Iesuits, contrary to the vse of the Greeke word, and contrary to the interpretation of the Apostle, who interpreteth these words, *Do this in my remembrance*, by these, *As oft as yee shall eate this bread, and drink this cup, yon shall declare the Lords death vntill he come.* If it signifie to sacrifice, then priuate persons in the Church, to whom it is commanded, *Doe this*, are ordained sacrificing Priests; and then also it followes, that they must sacrifice not onely the body of Christ, but whatsoeuer is done in the Supper, as the taking of the bread, the blessing, the breaking, the giuing and eating of it, for the relatiue (*This*) comprehendeth the whole institution. And so they will make almost as many propitiatory sacrifices as they forge sacraments. The passeouer must of necessity be first slaine, or euer it could be eaten, otherwise they must haue eaten it both aliue and raw: but it is not so in Christ, who was the tree of life, the Manna, the paschall and spirituall food unto the faithfull of all ages. For as the death of our Sauiour Christ once suffered towards the end of the world, reached vnto *Adam* whilest he liued (in which respect Christ is noted to be the slaine Lambe from the beginning of the world:) euen so the sacrament of his death, ministred before hee died, hath the effect which that sacrament hath, which is ministred after his death. And if you will presse the Analogie of the Passeouer, you shall be constrained to confesse, that our Sauiour Christ (a horrible thing to remember) slue himselfe in this supper, considering that the Passeouer could not bee eaten before it was slaine. And the Apostle shewing in diuers places, a great difference between the sacrifice of the law, and the sacrifice of Christ, doth easily shew the vanity of your comparison. And yet if you mark well, it will be turned against you: for thereof will follow, that as the bloud was offered vnto God, and not drunke of the people, so it ought to be in the Sacrament. Touching the institution of the *Sacrament of order* in this place, see their folly herein before, vpon *Math.* 26. 20. Into which folly they haue here made a further step, whilest they call this action in the sacrament, *The principall act and worke of Priesthood*; wherein they imbase their Priesthood, and cast it under all honest and liberall professions or occupations that are upon earth: to the furniture of which occupations there is more required then is or can be performed by the greatest part of your massing Priests: neither in the true Church, where this sacrament is duely by able ministers celebrated, is it yet the chiefe seruice of God, and the principall act of Ministery, considering that the sacraments are appendants, and haue their force of the preaching of the Gospell: considering also that S. *Paul* being lifted into the highest ministery in the Church, was sent to preach the Gospell, and not so much to administer the sacraments. The testimonies here cited, proue nothing of that they are alledged for: and *Denis* toucheth nothing in controuersie between vs, vnlesse it be that the ministers doe perfect their hearers not by the administration of the sacrament, but by the most holy doctrine, assigning the principall act of the ministery in preaching, and not in sacrificing; for if of the word ἱερουργία, you will ground a sacrifice, it is but your ignorance, that know not that it signifying all holy seruices to God, cannot bee restrained to sacrificing. The rest speake of an oblation or sacrifice, which as it is no principall point of this annotation, being the argument of the annotation that went before, so it is not denied of vs.

Heb. 9.

1. Cor. 1. 17.

REM. 7. [19 *For a commemoration.*] This Sacrifice and Sacrament is to be done perpetually in the Church for the commemoration of Christ, specially of his Passion: that is to say, that it may be a liuely representation, exemplar, and forme of his sacrifice vpon the crosse. Of which one oblation on the crosse, not onely all other sacrifices of the Law were figures, but this also: though this is a more nigh, high, mysticall, and meruellous sort then any other, for in them Christs death was signified as by resemblance and similitudes of externall creatures and bodies of bruit beasts, but in this of the New Testament, his body visibly sacrificed on the crosse, in and by the selfesame body sacrificed and immolated in Sacraments and vnder the shapes of bread and wine, is most neerely and perfectly resembled: and therefore this is most properly commemoratiue, as most neerely expressing the very condition, nature, efficacy, sort and substance of that on the crosse. For which the holy fathers call it the very selfe same sacrifice (though in other manner) which was done on the crosse as it is the selfesame thing that is offered in the Sacrament, and on the crosse. Whereby you may see the peruersity of the Protestants or their ignorance, that thinke it therefore not to be Christes body, because it is a memory of his body vpon the crosse nor to be a true sacrifice, because it is a commemoratiue sacrifice, for as the thing that more liuely, neerely, and truely resembleth or representeth, is a better figure then that which shadoweth it a farre off: so this his body in the Sacrament, is more perfectly a figure of Christes body and sacrifice, then any other. Christ himselfe the Sonne of God is a figure and character of his Fathers person, being yet of the selfesame substance, and Christs body transfigured on the holy Mount, was a figure and resemblance of his person glorified in heauen, euen so is his body in the Sacrament to a faithfull man that knoweth by his beleeue grounded on Christs own word, that in the one forme is his body, in the other his blood, the most perfect representation of his death that can be. As for the sacrifice, it is no lesse a true sacrifice, because it is commemoratiue of Christs Passion: then those of the old Testament were the lesse true, because they were prefiguratiue, for that is the condition annexed to all sacrifice of euery Law, to represent Christes Passion.

A commemoration-sacrifice is a true sacrifice, no lesse then the prefiguratiue sacrifices were true sacrifices.

Anb. in 10. Heb. Chrysost. hom. 17. in ep. ad Hebr.

To bee a figure of a thing, & yet the same it selfe to signifie not.

CANT VV. 7. [19 *For a commemoration.*] As wee haue heard of you, and now see in you, wee looke for no sound knowledge, or substantiall learning at your hand. Howbeit we esteemed you had had a reasonable sense and understanding of men, which now we perceiue your sorcerous Transubstantiation hath bewitched: Change therefore your cloudy speech, whereby heere and otherwhere almost throughout your whole booke, you steale away the sense of the Scripture from the understanding of the simple and unlearned man: Change (I say) your word of *Commemoration* into a *Remembrance*, And the Argument which you so proudly and scornefully reiect, hath such euidence that the simplest man may see the truth thereof: for wee haue no need to remember him by a figure or representation of Sacrament which himselfe is present; the use of remembrance being in things past and not present. And if some mans counterfeit, and his own person, were set in one chamber before him that desired to know the mans proportion and features; wee suppose hee would take his know

Look Bernard in Cantic. serm. 33. of the opposition of presence and remembrance

ledge.

ledge of the person himselfe, and not of the counterfeit, which should in this case, and to this end bee of no use. The Sacrament therefore being a figure and representation of Christ crucified should bee (for the point of remembrance) fruitlesse and endlesse, if himselfe should bee in such grosse manner present in it. Hereunto also serueth that our Sauiour fore-seeing that it was the first and the last time that hee should celebrate the Sacrament with his Disciples, said, as *oft as they should doe it, they should doe it in his remembrance*, But when it is aded, *Vntill his comming*, thereby hee declareth euidently not onely that hee should be bodily absent during the celebration thereof, but that it both took beginning of his bodily ablence (the which might by the use of this Sacramen be easilier borne) and that it should haue an end by his bodily presence, which should bee in the end of the world. They are herein also forsaken of common sense and reason, that they make the figure, and the thing figured, the resemblance and the thing resembled to bee one and the same. As if the picture of a man set in a Table should bee the same with the man himselfe whose picture it is: Or as if a peece of wax that had taken the print of a seale, should bee the same with the seale it selfe, whereas not so much as the bare print is the same with the originall from which it was taken, but onely a paterne of it. And if they understood the language of the Logicians wee could tell them that neither the subiect can bee the adiunct, nor the likenesse and representation one of another can be but in them that bee diuers one from another: Not to speak of their sectarie opinion in this point, as from the truth, so from their own men which make not the body of Christ the Sacrament, but the accidence of the bread, &c. As for the ir reasons they use heereunto, they are partly false and partly friuolous: for *Chrysostome* after he had affirmed that the sacrifice used in the Church is the same with that which was done on the Crosse in the end correcteth himselfe, saying, *It is rather a remembrance of, that sacrifice.* And indeed it is impossible that that singular action upon the Crosse should bee the same with any thing whatsoeuer. Impossible that they which differ in place diuersly, in time diuersly, also in Priest diuersly bee one and the same: that that which is with death should bee the same that is without death: that the bloudy sacrifice should be one with the unbloudy: certainely it must needs bee a strong cup of enchantment that should turne one of these into another.

Hier. in Mat. cap. 26. Tertul. contra Marc. li. 1. & 4.

Chrysost. homil. 17. in Heb.

The second reason of *our Saviour Christ being a figure and character of his Father and yet of the same substance*, is babish. For it is no proper speach to say that *Christ is a figure of his Father*, but borrowed and metaphoricall, whereas the Sacrament of the Supper is truely and properly a figure of Christ crucified. Beside that instead that they say that *Christ is a character and figure of his Father, and yet of the same substance*: to haue said any thing to the matter in controuersie, they should haue said that Christ a figure of the Father's person, is yet the same person that the Father: which is utterly false, the Sonne being an other person from the Father, and not the Father.

And for their third reason, that *Christs body transfigured in the Mount is a figure of his person glorified in heauen.* Let them first shew the institution of this figure, for we admit no figures of the glorified body of Christ, that are of the stamp of mans braine, and it is absurd that the transfigured body which is but one, and the least part of the person should be both a figure of itselfe and of the whole. Then we further say, that as *Socrates* old and learned, differed from himselfe being yong and rude; so the transfigured body of Christ, being in the Mount mortall (and therefore uncapable of so great glory as this glorified body is) is not in that respect that it was transfigured, the same with his body glorified: beside that, the glory of his transfigured body vanished away, where his glorified person in heauen shall abide for euermore.

RHEM. 8. [20 *The new Testament in my blood.*] *Moyses* tooke the blood of the first sacrifice that was made after the giuing of the Law, *Exod. 24.* and with blood confirmed the couenant and compact betwixt God and his people, and so dedicated the *Old Testament*, which without bloud (saith *S. Paul*) was not dedicated. *Moyses* put that bloud also into a standing piece, and sprinkled all the people &c. with the same, and sayd these formall words, *This is the bloud of the couenant*, &c. or (as it is read in *S. Paul*) *of the Testament which God hath deliuered vnto you.* Vnto all which, Christ in this action about the second part of this his sacrifice, in euery of the Euangelists most cleerely alludeth, expressing that the *New Testament* is begun and dedicated in his bloud in the Chalice, no lesse then the Old was dedicated begun, and ratified in that bloud of calues conteined in the goblet of *Moyses*, with which his own bloud he sprinkled inwardly his Apostles as the first fruites of the New Testament, imitating the words of *Moyses*, and saying, *This is the Chalice of the New Testament, &c.* which the other Euangelists spake more plainely, *This is my blood of the New Testament.* By all which it is most certaine that Christes bloud in the Chalice, is the bloud of Sacrifice, and that in this sacrifice of the altar consisteth the externall religion and proper seruice of the New Testament, no lesse then the soueraine worship of God in the old Law did consist in the sacrifices of the same. For though Christes sacrifice on the Crosse: and his bloud shed for vs there be the generall price, redemption, and satisfaction for vs all, and is the last and perfectest sealing or confirmation of the new Law and Testament: yet the seruice and sacrifice which the people of the New Testament might resort vnto, could not bee that violent action of the Crosse, but this on the Altar, which by Christes own appointment is and shalbe the eternall office of the New Testament, and the continuall application of all the benefits of his Passion vnto vs.

Heb. 9. Both Testaments dedicated in blood. Vers. 20.

The externall Religion of the new Testament principally in the sacrifice of the Altar.

CARTWR. 8. [20 *The new Testament in my bloud.*] Here is nothing but a beggarly asking of that which is in controuersie, namely, *that it is bloud which is in the Chalice*, which is a figure of the bloud which was to be shed the next day. And the very Analogy of the blond of the old Testament doth utterly ouerthrow them. For as that bloud could not establish the old couenant but by the death of that beast which was offered in sacrifice, euen so cannot the new Testament bee ratified, but onely in the death of the Sonne of God: seeing therefore you admit no death in the Sacrament, it followeth that there can bee no bloud of ratification in the *Chalice*. In which respect the Writer of the Epistle to the Hebrewes affirmeth that the Testament cannot bee established but in the death of the Testator, and confirmeth the same by comparison of the old Testament, making the bloud of the new Testa-

Heb. 9. 16, 17, 18.

ment in this point, like vnto the bloud of the old.

The Chalice shed for vs, must needes signifie the bloud therein. not wine, and the same sacrificed.

RHEM. 9, [20 *Which shalbe shed.*] It is much to be obserued that the relatiue, *Which*, in these wordes is not gouerned or ruled (as some would perhaps thinke) of the nowne *blood*, but of the word *chalice*, which is most plaine by the Greeke. Which taketh away all cauillations and shifts from the Protestants, both against the reall presence and the true Sacrificing. For it sheweth euidently, that the bloud as the contents of the chalice, or as in the chalice, is shed for vs (for so the Greek readeth in the present tense) and not onely as vpon the Crosse. And therefore as it followeth thereof inuincibly, that it is no bare figure, but his bloud indeed, so it ensueth necessarily, that it is a Sacrifice, and propitiatorie, because the chalice (that is the Bloud contained in the same) is shed for our sins. For all that know the maner of the Scriptures speeches, know also that this, *Bloud to be shed for sin*, is to be sacrificed for propitiation or for pardon of sins. And this text proueth all this so plainely, that Beza (*Annot. Nou. Test.* 1556) turneth himselfe roundly vpon the holy Euangelist, charging him with Solœcisme or false Greeke, or else that the words (which yet he confesseth to be in all copies Greek and Latin) are thrust into the text out of some other place: which he rather standeth vpon then that S. *Luke* should speake incongruously in so plain a matter. And therefore he saith plainely that it can not be truely said neither of the chalice it selfe nor of the contents thereof: which is indeed to giue the lie to the blessed Euangelist, or to deny this to be Scripture. So cleere is the Scripture for vs, so miserable flights and shifts is falsehood put vnto, God be thanked

Calix qui *the Chalice* *which το ὑπερ ὑμων ἐκχυνόμενον.*

Beza condemneth the Gospel it selfe of falshood & impossibility.

CARTVV. 9 [20. *Which shall be shed*] We know, and M. Beza confesseth, that the holy Ghost, which teacheth other to speake and to write, can speak and write well. And this construction which you follow, hurteth not vs a whit, nor could not bleare your eyes neither; if that you understood that the sacraments take their names of the things wherof they are sacraments. And therfore it offendeth not vs that the wine in the cup is called *Bloud*, no more then it offendeth vs that the bread is called the *Body*: yet if you will bite so hard vpon the word, it shall follow that the cup (or that in it) is the new Testament, which is not the new Testament, but that wherewith the new Testament is established. You fall a railing vpon M. Beza: but the knot you undoe not, but carterly cut it in peeces. M. Beza himselfe hath taught you to undoe it, and how to retaine the words of the Euangelist with congruity of the tongue, which you would your selues faine haue vsed, but that the pride of your heart is such, that you will not acknowledge him your master, whose pettices you are unworthy to be. And notwithstanding that he hath changed no word in the Euangelist, but left all as he found it, ouercome with the consent of the Greeke Copies (against whose authority he maketh no such account of *Basils* reading) yet as if he changed round into square, you barke against him; where your selues are to be put in mind of your shamefull adding and diminishing to and from the words of the institution: for you haue interlaced the word (*or*,) also that Christ lifted up his eyes, also the word *euerlasting*: likewise the *mystery of faith*. Of the other side you omit, *which shall be giuen for you*. And yet these manglers and maimers of the institution haue mouthes to open against M. Beza, which hath left all whole as hee found it. And if you esteeme him *miserable* for saying that *Luke* the Euangelist used a *Solœcophanes* in one place; to speake nothing of *Erasmus*, how miserable will you esteeme *Ierom*, who affirmeth that *Paul* the Apostle maketh *solœcismes* more then one. For as for *solœcophanes* it is sometime eloquently used, not onely of other writers, but of *Luke* himselfe otherwhere, as *Act.* 26. 17.

In Ethic. αὐτοῦ.

In Canone Missæ.

Ier. in Psal. 81. & in Epi. ad Ephes. c. 3. initio.

For the vse whereof looke D. Fulke in his answer to the Discou. on this point.

Verse. 24. And there fell also a contention between them, which of them seemed to be greater.

Ambition.

RHEM. 10 [24 *Contention.*] The Apostles perceiuing Christs departure from them and his kingdom to be neere, as infirme men and not yet endued with the spirit of God, began to haue emulation & cogitations of Superioritie one ouer another: which our Maister represseth in them by exhortation to humilitie and by his own example, that being their Lord, yet so lately serued them: not forbidding Maioritie or Superioritie in them, but pride, tyrannie, and contempt of their inferiours.

Rom. 8.

Vpon Matth. 20. 25.

CARTVV. 10. [24. *Contention.*] They were indued with the spirit of God, although not so plentifully as after the ascension; otherwise he that hath not the spirit of God is none of his. That maiority and superiority amongst them is reproued, it hath been shewed, and the Iesuits at vnawares here confesse it, for if our Sauiour condemned the thoughts that then rose in their hearts, the Iesuites affirming that they were *thoughts of superiority* that rose in them, and not of tyranny: it followeth, that he reproued superiority, and not the desire of gouerning *tyrannously*, which is a deeper accusation against the Apostles, then they are able to make proofe of. It is no maruell therefore, if for their aduantage they fasten their teeth so hard vpon vs; when to vphold the rotten boat or barke of Rome, they spare not the Apostles themselues.

Verse 31. And our Lord sayd, Simon, Simon, behold Satan hath required to haue you for to sift as wheat:

Peters faith shall neuer faile.

RHEM. 11. [31 *Simon, Simon*] Lastly to put them out of doubt, he calleth *Peter* twise by name, and telling him the Diuels desire to sift and try them all to the vttermost (as he did that night) saith that he hath specially prayed for him, to this end that his faith should neuer faile, and that he being once conuerted should after that for euer confirme, establish or vphold the rest in their faith. Which is to say, that *Peter* is that man whom he would make Superiour ouer them and the whole Church. Whereby we may learne that it was thought fit in the prouidence of God, that he who should be the head of the Church should haue a speciall priuiledge by Christes prayer and promise, neuer to faile in faith, and that none other either Apostle, Bishop, or Priest may chalenge any such singular or speciall prerogatiue either of his Office or person, otherwise then ioyning in faith with *Peter* and by holding of him. The danger (saith S. *Leo*) was common to all the Apostles, but our Lord tooke speciall care of *Peter*, that the state of all the rest might be more sure, if the head were inuincible: God so dispensing the aid of his grace, that the assurance and strength which Christ gaue to *Peter*, might redound by *Peter* to the rest of the Apostles. S. *Augustine* also: Christ praying for *Peter*, prayed

Serm. 3. Assump. ad Pontif. lib. 9. Noui.

for

for the reſt, becauſe in the Paſtor and Prelate the people is corrected or commended. And S. *Ambroſe* writeth, that *Peter* after his tentation was made Paſtor of the Church, becauſe it was ſaid to him, *Thou being converted, confirme thy brethren.* Ne ther was this the priuiledge of S. *Peters* perſon, but of his Office that he ſhould not faile in faith, but euer confirme all other in their faith. For the Church, for whoſe ſake that priuiledge was thought neceſſary in *Peter* the Head thereof, was to be preſerued no leſſe afterward, then in the Apoſtles time. Whereupon all the Fathers apply this priuilege of not failing and of confirming other in faith, to the Romane Church and *Peters* ſucceſſors in the ſame. To which (ſaith S. *Cyprian*) infidelity or falſe faith can not come. And S. *Bernard* ſaith writing to *Innocentius* Pope, againſt *Abailardus* the Hereticke, we muſt referre to your Apoſtleſhip all the ſcandals and perils which may fall, in matter of faith ſpecially. For there the defects of faith muſt be holpen, where faith cannot faile. For to what other See was it euer ſaid *I haue prayed for the Peter, that thy faith do not faile*; So ſay the Fathers, not meaning, that none of *Peters* ſeate can erre in perſon, vnderſtanding, priuate doctrine or writings, but that they can not nor ſhall not euer iudicially conclude or giue definitiue ſentence for falſhood or hereſie againſt the Catholike faith, in their Conſiſtories, Courts, Councels, decrees, deliberations or conſultations kept for deciſion and determination of ſuch controuerſies, doubts or queſtions of faith as ſhalbe propoſed vnto them: becauſe Chriſts prayer & promiſe protecteth them therin for confirmation of their brethren. And no maruel that our Maiſter would haue his vicars Conſiſtory & Seat infallible, ſeeing euen in the old law the high Prieſthood & Chaire of *Moyſes* wanted not great priuiledge in this caſe, though nothing like the Churches and *Peters* prerogatiue. But in both, any man of ſenſe may ſee the difference between the perſon, & the Office, as wel in doctrine as life. *Liberius* in perſecution might yeeld, *Marcellinus* for feare might commit Idolatrie, *Honorius* might fall to Hereſie, and more then all this, ſome *Iudas* might creepe into the Office: and yet all this without preiudice of the Office and Seat, in which (ſaith S. *Aug.*) *our Lord hath ſet the doctrine of truth. Caiphas* by priuilege of his Office prophecied right of Chriſt, but according to his own knowledge & faith, knew not Chriſt. The Euangeliſts and other penners of holy Writ, for the execution of that function had aſſiſtance of God, and ſo far could not poſſibly erre: but that *Luke, Marke, Salomon* or the reſt might not erre in other their priuate writings, that we ſay not. It was not the perſonall wiſdome, vertue, learning, or faith of Chriſts vicars, that made S. *Bernard* ſeeke to *Innocentius* the third: S. *Auguſtine* and the Biſhops of *Afrike* to *Innocentius* the firſt, and to *Celeſtinus* *ep.* 90. 92. 95. S. *Chryſoſtome* to the ſaid *Innocentius*: S. *Baſil* to the Pope in his time *ep.* 52. S. *Hierome* to *Damaſus* *ep* 57. 58. to. 2, but it was the prerogatiue of their Office and higher degree of Vnction, and Chriſts ordinance, that would haue all Apoſtles and Paſtors in the world, for their confirmation in faith and Eccleſiaſticall regiment, depend on *Peter*. The lacke of knowledge and humble acceptation of which Gods prouidence, that is, that one is not honoured and obeyed of all the brotherhood, is the cauſe of all Schiſmes & Hereſies, ſaith S. *Cyprian*, A point of ſuch importance, that all the Twelue being in Apoſtleſhip like, Chriſt would yet for the better keeping of vnity and truth, haue one to be head of them all, that a head being once appointed, occaſion of Schiſme might be taken away, ſayth S. *Hierom li. 1. adu. Iouinian. c. 14.*

Popes may erre perſonally, not iudicially or definitiuely.

Cyp. Ep. 55. nu. 6. Bernard. ep. 190 Deut. 12.

Ang. ep. 66. in fine.

The learned Fathers ſought to the B. of Rome for reſolution of doubts. Bernard ep. 190. Chryſ. ep. 1. & 2. Cypr. ep. 55. num. 2.

CARTVV. 11. [*31 Simon Simon.*] It is a ſtrange priuiledge the cauſe whereof roſe vpon the horrible fall & deniall of our Sauiour Chriſt by *Peter*; for our Sauiour Chriſt hauing prayed for all his Apoſtles that their faith ſhould neuer faile, doth tell *Peter* eſpecially and by name thereof, for that he foreſaw not onely *Peters* abiuring of him but all the floudes and waues of temptations that could accompanie this abiuration of Chriſt, wherein that he ſhould not be drunke vp by Diſpare of pardon in ſuch a heynous crime, our Sauiour telleth him particularly, regarding not the ſuperiority of *Peter*, but the truth of his promiſe, that none of the twelue ſhould periſh beſide the loſt one. *Chryſoſtome* in this caſe hath, although not the ſame, yet the like iudgement unto this, at the leaſt it is as ſtrong againſt the Popiſh wreſting of this place, as that which is alledged. *Therefore to him alone* (ſaith *Chryſoſtom*) *Chriſt ſaid Satan hath deſired to ſift you, but I haue prayed that thy faith ſhould not faile, becauſe peraduenture he ſauoured high things, or was lifted vp in pride, truſting to the deſert, for that he loued Chriſt more.* You were wont to make the way to obtaine priuiledges by merit of good workes, but now as men that know not your owne voyce, you ground your priuiledges vpon ſhamefull falles, peraduenture becauſe you remembred that your Popes by their noble acts of Necromancie giuing themſelues to the diuell, empoyſonings, and ſuch like, clime vp vnto their priuiledged chaire, and that otherwiſe they could not be *Peters* ſucceſſors, vnleſſe *Peters* prerogatiue were conueyed unto him, through his abiuring of Chriſt. And if *Peter* vpon occaſion of his fall, gained ſuch a priuiledge, how much more ought *Iohn* to haue it, which entred into the high Prieſts hall as well as *Peter*, went out of the ſame againe, without crack of his faith towards Chriſt, which *Peter* without any great ſtorme of tentation, had almoſt made ſhipwracke of. And if *Peter* had been ſurnamed (as *Iohn* was) he whom the Lord loued, if he had but leaned vpon his breaſt once, as *Iohn* did many times, if he had committed the care of his mother (whom ſometimes you make a figure of the whole Church) to *Peter* as he did unto *Iohn*, if he had reuealed the eſtate of the whole Church to the worlds end to *Peter*, as he did to *Iohn*, which were indeed priuiledges and preheminences aboue the reſt. I feate not how little skill ſoeuer you haue, but that you could (if you would) ſet a better flouriſh of *Iohns* priuiledges and preheminence then euer you haue yet been able to do vpon *Peters*; wherein I pray you conſider what a large field you ſhould haue to walke in, in that S. *Iohn* of all the Apoſtles (as you ſay) the onely virgin, was hee to whom (in all conuenience) the Church which is a virgin, ſhould be committed. *Epheſus* therefore, if it had light vpon ſuch a *Nimrod* biſhop as Rome did, might eaſily haue found ſuch proctors and aduocates, as would haue ſet it in as great forwardneſſe of ſuperiority, as you euer were able to do Rome. And as for this of praying that *Peters* faith ſhould not faile, firſt it ſignifieth not, that *Peter* could not fall, but that he ſhall not lie ſtill when he hath fallen, as the iſſue declared. Then if it ſhould be reformed to the office of *Peter*, rather then to his priuate perſon, it is no demaine of *Peters*, but common to all the Apoſtles, who failed in faith no more then *Peter* did. Touching *Leo* his reaſon, it is light as his authority. For firſt it is vntrue *that the danger was common to all the Apoſtles*: for *Peter*, which thruſt himſelfe into the high Prieſts houſe,

Ioh. 17. 6. &c.

Ioh. 17. 12. Lib. 2. de ſanct. card.

was in more danger then were those Apostles, that hauing fled, pressed not thither. Secondly, the speciall care of Christ ouer *Peter*, proueth not any supreme power that he could giue him aboue the rest. For the parent hath ouer his yongest sonne sicke, more care for the present, then for all the rest of his sonnes, being in good health: yet followeth it not, that therefore he will preferre him to all the rest of his brethren. *Augustine* in the same place saith, *Did he pray for Peter, and not for Iames and Iohn, to speake nothing of the rest of the Apostles.* Whereupon he concludeth that in *Peter all were contained*, meaning that our Sauiour in saying that he prayed for *Peter*, meant that he prayed for all the rest, which he proueth out of *Iohn* 17 chapter. This hath *Augustine*, but the words which you put in his mouth, that in the Pastor or Prelate the people is corrected and commanded, he hath nothing of in that place, namely in *quæst. veteris & noui Testamenti, 75.* which was printed by *Frobenius*: and if there were any such thing, yet we see not how that can make for *Peters* supremacie aboue all other Apostles, much lesse for the Bishop of Rome aboue all other Bishops, it rather maketh against it, vnlesse you will make the rest of the Apostles to goe under the reckoning of the people. And it is euident that our Sauiour Christ in the solemne prayer wherewith he shut up his last Sermon, which hee had to his Disciples before his passion, doth not onely pray for all the Apostles, the Pastors and Teachers of the Church, but had also a speciall prayer for the Church, which had been but a battalogie if he had in the prayer for the pastors recommended the estate of the Church. And how farre *Augustine* was from this iudgement of the Iesuits, it may appeare in that he readeth, *I haue prayed for you*, and not I haue prayed for thee, *that your faith should not faile*, and not that thy faith should not faile. Indeed he saith, that *Peter* was appoynted the head of the Disciples, that he might be the Pastor of the Lords flock, but thereby he maketh not him pastor ouer the rest of the Apostles, but ouer the Lords people, especially the Iewes, as appeareth by that which he alledged forthwith when he citeth that therefore hee had prayed that his faith might not faile, that when hee was conuerted hee might strengthen his brethren, which were the people of the Iewes, whose faith he is known to haue strengthened, that neuer was ready to haue strengthened the faith of the Apostles, as those in whom there is no speciall weakenesse marked out. But wee read that *Paul* strengthened him, and staied him from falling when he tottered. And yet wee see not why it maketh any thing for *Peters* supremacie, that he was Pastor of all the Lords flocke, euen of the other Apostles, euery one of them hauing charge as of all the rest of the flock, so one of them ouer another, although not to teach one another, being all taught immediatly of Christ to all sufficiency, yet to admonish & to strengthen one another. Beside that, it is not the iudgement of *Erasmus* onely, but of your men that this booke of questions of the old and new Testament is none of *Augustines*. That of *Ambrose* is from the question, for it is not debated whether *Peter was pastor of the Church*, but whether he was the supreme pastor aboue the rest of the Apostles. And the reason that *Ambrose* proueth him Pastor of the Church, for that he was bidden to strengthen his brethren, restraineth the chiefe charge of *Peter* to the circumcision, as also after his charge was so limited by consent of the Apostles. For *Peter* at that time had no brethren but amongst the Iewes, where further your ruinous building of the Romish seat is very plainely and euidently to bee seene, in which the laying of one stone is the casting downe of another. For where you affirme that *Peter* that was put in possession of the supremacie by these words, *Feed my sheepe*: hereby you make him their head and supreame gouernor immediatly after he had repented his forswearing of Christ: and vpon what weak words doe they build this stiffe and strong gouernment, namely upon the word *Strengthen*, as if there were no difference betwene *rule ouer thy brethren*, and *strengthen them*, the latter being a duety that belongeth vnto all Christians, and may be done not onely of equals, as of one hand vnto another, but of inferiours to their greatest rulers, as of the foot to the head. And the meaning of our Sauiour Christ is, that forasmuch as *Peter* should deeply taste of Gods mercy, therefore hee should bee fit to strenthen others; as *Paul* by the comfort he receiued, had wherewith to comfort others. But against it they might haue found, that this was spoken, not of the publick doctrine, but of the personall faith of *Peter*, in that it is said, *For thee* and *thy faith*, whereunto seruеth that he calleth him *Simon*, rather then *Peter*. And it is euident, that this not failing in faith is common to all the children of God, as it hath also been before declared.

Iohn. 7. 20. *Aug. de verb dom. in Luk serm. 36.* *Quæst. veteris & Noui Testamenti 75.* Gal. 2. 11. *Censur. in lib. emendem in append. operum. Aug. Tom. 4.* Gal. 2. 9. 1. Thes. 5. 11. Rom. 1. 11. 2. Cor. 1. 4.

Now as to proue *Peters* supremacie (by way of wrest) they haue somewhat out of the scripture, but so to proue the Popes succession vnto this supremacie they can not find so much as a word. And therefore here alwaies they borrow their prooses from men, if yet it bee to borrow to take them beside, and oftentimes directly against their will, which is most euident in the allegation of *Cyprian* for declaring that *Nouatus* and his mates went with tales and lyes to Rome to draw him and his fellowes into hatred, he further affirmeth that the Romanes (whose faith the Apostle had commended) could not be so light of credite as to beleeue those lies and tales, they haue sophistically wrested it from a godly circumspection and warines in not beleeuing euery flying report to the faith whereupon the Church of God is grounded. And whereas *Cyprian* meaneth that they could not in any likelihood be deceiued with vaine reportes, they take it as if he had affirmed that they could not possibly be deceiued: And last of all where *Cyprian* spake of the gouernours and state of the Romane Church at that time, they stretch it to all the succession of Rome, which to haue been nothing lesse then *Cyprians* meaning may appeare in that *Stephen* another bishop of Rome is charged by the same *Cyprian* to haue dealt too losely with the bishop of *Arles* who denied repentance and to returne to the Church, vnto those that had fallen from the trueth of the Gospell to Idolatrie. And notwithstanding that the same *Stephen* held not rebaptizing of those which were baptised by heretickes, yet *Cyprian* did not therefore giue ouer his opinion, which out of doubt he would haue done if he had beleeued that the Bishop of Rome could not haue erred in faith. Of the contrary part he chargeth *Stephen* as haning dealt proudly, impertinently, vnlearnedly, vnwarily, and contrarie to himselfe in the defence of Heretickes against Christians and against the Church. And in another place not he onely but a whole synode of *Africke* charge him to haue been deceiued and abused by two heretickes whom he would haue set in to be bishops, contrarie to both the lawfull deposition and the Church lawfull election of other catholike

Epist. 67. *Epi. ad Pomp 74. & Aug. lib. 5. contra Donatist. cap 25. & 25. Epist. 68.*

Bishops

biſhops. *Tertullian* alſo accuſeth the Biſhop of Rome to be a montaniſt hereticke. And it would require much time to reckon vp all the biſhops of Rome that haue been hereticks, coniurers or other men of monſtrous life. Their own ſeruant *Bernard* alſo, of whom for want of better euidence, they are conſtrained to borrow a teſtimonie of the Popes ſupremacie, layeth to the Popes charge that he was a great perſecutor of the godlie. So that where you ſay, what if ſuch a one were an *hereticke*, ſuch an other *an Idolater*, and yet the third which ſhould creepe *in to the ſeat like Iudas*: ye wiſſe yow need not be ſo nice or deintie in the matter conſidering that after *Boniface*, and eſpecially the thouſand yeers paſt, we may well aske you what was his name which entered vpon that ſeat not marked in his forehead with the blacke coale of ſome notable vice and enormitie, which made him (according to the rule of the Apoſtle) vtterly vnable for the leaſt miniſterie in the Church. Tell vs (I ſay) where we ſhall find him that we may honour him, if not for any great deſert of vertue, yet for that he was not ſo out of faſhion and deformed as his fellowes. I doubt not but it may bee truelie ſaid of your Popes, which Ariſtotle ſomewhere affirmeth of good Monarches, that their names may be all written with in the ſmall compaſſe of a ring. Howbeit how foule ſoeuer the perſon be which ſitteth in the Romiſh ſeat, the Ieſuites haue found out ſuch a preſeruatiue, that when the perſon of the Pope ſhall be an Hereticke, yet the Pope ſhal be a catholique, and when his perſon is ſeaſed vpon with all manner of ſin, yet the Pope ſhall remaine crowned with all manner of vertues: and conſequently when the Popes perſon ſhall be in the bottome of hell, yet the Pope himſelfe ſhall be in the top of heauen. This is hard to vnderſtand, howbeit the Ieſuites expound them ſelues, that *in priuate doctrine and writing they may erre, but not in their courts conſiſtories and Councels*. We wayted that they ſhould haue put in pulpits too, which they might haue done with ſo much more truth then thy do thoſe which they haue named, as the Popes rarelie teaching there, can ſeldom erre in them. But make vs (I beſeech you) better acquainted how he that is in his chamber an hereticke ſhould be when he cometh to *Peters* Church a catholique, that he which at home hath conſulted euill in his hart ſhould with his mouth (when he cometh abroad) pronounce the cleane contrarie. It was wont to be both an ould and a true prouerbe, *that from the wicked goeth out wickednes*: but of the pope (that altereth the nature of things) wee perceiue this prouerb can take no hould, but the contrarie thereof, that out of the wicked goeth out goodnes: it is another holie prouerb that out of the treaſure of the heart the mouth ſpeaketh, where it is not reſtrained by feare, yet the Popes heart being fraught with hereſie and fearing none, but terrible vnto all; his mouth when he is in court and conſiſtorie powreth forth wholeſome doctrine. I perceiue therefore that at Rome the bramble tree beareth grapes, and the thiſtle figges, and that the Courts and Conſiſtories of Rome are like vnto certaine grounds, which will nouriſh no poiſoned beaſts: yet the holy Temple and Sanctuarie of the Lord had no ſuch priuiledge but that it might bee a den of theeues. And it is no meruaile if the Court and Conſiſtory of Rome condemne the truth, ſeeing that the high Prieſt vnder the Law, which liuely repreſented the perſon of the Sonne of God (where the Biſhop is but a dead image of *Peter*) had no further priuiledge of determing the trueth in controuerſies: then he was both ſtudious in the law of God and well affected thereunto. And therefore *Moyſes* doth not bind any man vnto the Prieſts ſentence in matter of controuerſie vnleſſe firſt the prieſt ſhall haue giuen ſentence according to equitie. And how foliſhly this place of Deuteronomie is abuſed to proue the ſeruitude of the truth vnto the high prieſts mouth, it is euident in that the ſame thing in euery point is there ſpoken of the ciuill iudge, which is ſpoken of the ſpiritual, vnleſſe they will ſay, that ciuill Magiſtrates (vnder the Law) had an armour of proofe againſt all falſe iudgements in ciuill affaires, they can not by this place auow it in the high prieſt. And if the ciuill magiſtrate vnder the law could not giue falſe iudgment how much leſſe (to follow the tract of your reaſon) can he do it vnder the Goſpel, how fondlie alſo it is now reſtrained to the Biſhop of Rome, it appeareth by *Cyprian* which applieth this ſentence of Deuteronomie vnto the iudgement, that any biſhop ſhall giue in his charge, and namelie he applieth it unto himſelfe.

Tertul. contra Parax. *Bernard. de conuerſ. Paul.* 1. *Tim.* 3. 12 2. *Sam.* 24. 13. 14. *Mat.* 22. 34 *Ier.* 7. 11. *Deut.* 17. 9. 10. *Cypr. ad florent. pupian epiſt.* 69.

There remaineth therefore onely the example of *Balaam* which may ſuccour the Ieſuites in this caſe; for albeit he had (through greedineſſe of gaine) a purpoſe to haue curſed the people of God, yet when hee came to giue his definitiue ſentence, the Lord did ſo maſterfully turne his tongue that in ſteed of curſing hee was conſtrained to bleſſe the people of God; If therefore it were true that the Ieſuites affirme of the Popes impoſſibility of erring in Court, which can do nothing elſe but erre at home and in his chamber, yet is this no priuiledge of *Peters* chaire but of *Balaams* ſtoole, and himſelfe not *Peters* but *Balaams* ſucceſſor. But to omit here the latter Biſhops of Rome, whoſe decrees are a patchment of untruthes for the moſt part, What will they anſwer to Pope *Victor*, who liued in the time of *Irenæus*, was not his iudgement of excommunicating the Churches, that obſerued not the Eaſter upon the ſame day hee did, erronious? Was it not publique and proceeding from his *Conſiſtorie*? As for *Auguſtine*, hee is here ſhamefully abuſed: for where hee teacheth that wholeſome doctrine is not to bee forſaken for the naughtineſſe of the teacher: they alledge him as if Miniſters corrupt in manners, could not but truely te[ach]. And whereas *Auguſtine* ſpeaketh this generally of all the Churches of God, where there bee [mi]niſters of corrupt and ſlanderous conuerſation, they haue taken it and tyed it onely to the Church of Romes girdle; not onely contrary to the truth, but alſo contrary to your own Doctor, who in the euidence of the truth it carrieth, hath applyed this place of *Auguſtines* to all Biſhops, whether they bee Paſtors or hirelings. The cauſe why other Biſhops ſought ſometime to the Biſhop of Rome, *Baſil* himſelfe will tell you, not as you fondly imagine, that they thought him to haue any authority aboue the reſt, or that they eſteemed that his iudgement could not ſtray from the truth; but for that it was ſuſpected of the Eaſterne Churches, that whatſoeuer their Biſhops did ſay, they ſaid it for their own cauſes, to keepe them in awe; of the other ſide, that the Weſterne Biſhops the further they were remoued from the Eaſt Churches, the more credite they had with them. How uncorrupt alſo and virgine-like, *Baſil* eſteemed the Biſhop of Romes iudgement, it may appeare, in that hee complaineth, that there was no good to bee looked for from the proud Biſhops of the Weſt part, which neither knew what was the truth of the cauſe, nor would ſuffer

Stapleton. princip. doct. lib. 5. *cap.* *Baſil. epiſt.* 74. *ad Epiſcop. Occid.* *Baſil. epiſt.* 10. *ad Euſeb.*

themſelues to be taught it: And this hee profeſſeth that hee had written euen to the chiefe or ring-leader of them all. Another cauſe was, for that by meanes that they were Biſhops in the Emperiall Citie, when they were godly that ſate there, their credite was ſo much the greater, as ſtanding upon an higher hill then other Biſhops did, they were more regarded then other Biſhops that were placed in inferiour Cities, as it were in lower vallies. And how ſhameleſly *Auguſtine*, and the Biſhops of Africk are cited for ſeeking to Rome, as to ſome ſupereminent authority, it may eaſily appeare by their letter to *Celeſtinus* heere named, whom they require not to chalenge power in their cauſes which roſe in their Churches. Wherefore their ſeeking unto the Biſhops of Rome, mentioned in thoſe places, was no authority of commanding, but onely for the eſtimation they had in the Churches for the cauſes aboue named, and ſuch like unto them.

Epiſt. concil. African. in concil. Afric.

As for *Cyprians* place it is impudently wreſted to the Biſhop of Rome, which *Cyprian* ſpake of all Biſhops in their charges, which is euident, in that in the ſame place *Cyprian* declareth, That *there and in that Country euery cauſe is to bee heard where the fault is committed*. Alſo, That *they were but a few deſperate and loſt children which eſteemed the authority of the Biſhops of Affrick, leſſe then the authority of the Biſhops of Rome*: Beſide that, the ſame ſentence which is heere ſpoken of the authority of euery Biſhop in his Church is otherwhere by *Cyprian* applyed to himſelfe. *Ieromes* meaning is like unto *Cyprians*; for hee would haue in euery Church one to excell in authority, which hee confeſſeth alſo to bee an humane policy, deuiſed for the repreſſing of contentions, And although an Elder of Rome, yet ſo farre hee is from maintaining any ſupremacy of the Biſhop thereof, that hee affirmeth the Biſhop of the baſeſt Citie to bee of the ſame worthineſſe and miniſtery that hee is of: euen as alſo *Cyprian* affirmeth, That *the reſt of the Apoſtles were the ſame that Peter was, of the ſame fellowſhip of honour and power.*

Ad florent. Pu, ia epiſt. 69. Ierom. in epiſt. ad Tit. cap. 1. expoſitione prior. Hier. ad Euagrium tom. 2. Cyprian de ſimplicit. prælat.

CHAP. XXIII.

Verſe. 34. AND IESVS ſaid, Father, forgiue them, for they know not what they do. But they deuiding his garments, did caſt lots.

ANNOTATIONS.

RHEM. 1. [34 *Forgiue them.*] A perfect example of charitie in our Sauiour praying for his crucifiers, which the firſt martyr *S. Stenen* did follow, *Act.* 7. and the prayers of both were heard: Chriſts prayer taking effect in the Centurion and others, *Stevens* in *Paul.*

CARTVV. 1. [34 *Forgiue them.*] S.

Verſe 43. And IESVS ſaid to him, Amen I ſay to thee: this day thou ſhalt be with me in paradiſe.

RHEM. 2. [43 *In Paradiſe.*] Thou maieſt not hereupon differre thy conuerſion or amendment, preſuming of grace at the laſt houre of thy life, nor looke to haue ſaluation by faith and confeſſion of Chriſt without good workes, not to go ſtraight to heauen without ſatisfaction, penance or puniſhment for thy former ſinnes and life ill ſpent; nor chalenge ſecuritie and certaine knowledge of thy ſaluation, for this good theeues caſe is not common, but a rare example of mercy and prerogatiue, but for the firſt point, learne onely not to diſpaire, though thou haſt bin ill to the laſt moment of thy life: for the ſecond, that faith, hope & charity, repentance, & good wil, be ſufficient; & good works not required, where for want of time & opportunity they cannot be had, for the third, that Chriſt gaue to this happy man for his zealous confeſſion of him and reprehending his fellow, not onely remiſſion of his ſins, but alſo by extraordinary grace, a pardon of all penance and ſatisfaction due either in this life or the next for the ſame, euen as the holy Church by his example and commiſſion giueth pardons alſo to ſome of her zelous children, of all puniſhment due for their offences, and ſuch goe ſtraight to heauen, laſtly, that euery one hath not a reuelation of his ſaluation as this man had, and therefore can not be ſo ſure as he will.

Pardon of due penance and ſatiſfaction.

CARTVV. 2. [43 *In Paradiſe.*] This of a rare example and prerogatiue, is your bare affirmation, and therefore is current no where but in the Kingdom of the Ieſuites, whereas the *Scripture* teacheth that it is generall to all, that whenſoeuer a ſinner repenteth, the Lord will put all his iniquities out of his remembrance. And that as when the righteous departeth from his righteouſneſſe it ſhall bee dealt with him as if hee had neuer done righteouſly; ſo when the wicked departeth from his wickedneſſe, it ſhall bee dealt with him as if hee had neuer done wickedly. By which iudgement of the Prophet, not onely it is conuinced to bee a common caſe, but alſo that the Popiſh ſatiſfaction is a feyned fiction: for ſeeing it ſhould bee done with them. as if they had neuer ſinned, and that where no ſinne is done of us, there no ſatiſfaction is due from us: It followeth neceſſarily that the ſatiſfaction for our ſinnes proceedeth from ſome other fountaine then from our ſelues. Neither is this doctrine ſutable to other Popiſh doctrines, which lay the great weight of ſaluation upon the weak ſhoulders of mens workes, that the Lord ſhould deny that to him that hath alwaies liued commendably in the feare of God, which hee granteth unto him that doth but in a manner cut of the wouſe of his ſinfull conuerſation with the thrid of his life.

Ezec. 18. 22

Ezec. 33. 15. 16 18. 19.

Verſe. 53. And taking it down, wrapped it in ſindon, and laid him in a monument hewed of ſtone, wherein yet neuer any man had bene laid.

RHEM. 3. [55 *Wherein neuer*] As in the wombe of *Marie* none was conceiued before nor after him, ſo in this monument none was layd before nor after him: which prerogatiue (no doubt) was of Gods prouidence, this *Ioſeph* no leſſe abſteining afterward to be buried in it, then the other *Ioſeph* from copulation with the mother of our Lord. S. *Auguſtine.*

CARTVV.

CARTVV.3. [53. *Wherein neuer*] It may be as ſoone ſaid, that as none euer rode upon the Colt mentioned by the Euangeliſt, before our Sauiour Chriſt, ſo none rode on him afterward, which were notwithſtanding not ſo ſoone proued. It might be a queſtion whether as men might ſet their foote upon the ſame ground that our Sauiour Chriſt did, ſo they might lay their bodies in the ſame place where our Sauiour Chriſts body lay. But although it were not lawfull, yet the ſame either ignorantly or prophanely might be done.

Verſe 55. And the women that were come with him from Galilee, following after, ſaw the monument, and how his body was laid.

RHEM.2.[55 *Saw the monument.*] Theſe good women of great deuotion obſerued the Sepulchre for the honour of the holy body. Whereupon the deuotion of faithfull folke watching and viſiting on Good-friday and Eaſter eue the ſepulcher made in euery Church for memory of our Lords buriall, is exceeding good and godly, ſpecially the B. Sacrament for more ſignification ſake being preſent in the ſame Sepulcher. *Viſiting of the ſepulchre, or ſepulchres.*

CARTVV.4[55. *Saw the monument*] That you may be known as amongſt many other, ſo by this alſo, to be of the crew of Chriſts enemies, which onely gaue counſell, and were uſed to the watch of the Sepulchre.

CHAP. XXIIII.

Verſe 1. AND in the ‡ firſt of the Sabboth verie e arly thy came to the monument, carying the ſpices which they had prepared.

MARGINALL NOTES.

RHEM.1.[1 *Firſt of the Sabboth.*] That is, firſt after the Sabboth, which is (ſaith S. *Hierome q.4.ad Hedib.*) *dies Dominica*, our Lords day, wherein he aroſe: for the weeke is deuided into the Sabboth, and the 1,2,3,4,5,6. of the Sabboth, and the Apoſtle (1.Cor.16.2.) commaunded a collection of money to be made on the firſt of the Sabboth. whereby we learne, both the keeping of Sunday, and the Churches count of dayes by the 2,3,4. of the Sabboth, to be Apoſtolicall, which S. *Syluester* afterward named, 2. 3.4. feriam &c. *Breviar Roman. Decemb.31.*

CARTVV.1. [1. *Firſt of the Sabboth.*] S.

*Verſ.*47. ‡ And penance to be preached in his name and remiſsion of ſins vnto all nations, beginning from Hieruſalem.

RHEM.2.[47 *And penance.*] As he ſhalbe Anathema (ſayth S. *Auguſtine*) which preacheth that Chriſt neither ſuffered nor roſe againe, becauſe we learne by the Goſpell, *That it behoued Chriſt to ſuffer and to riſe againe the third day*: ſo he ſhall alſo be Anathema, whoſoeuer preacheth the Church to be els where then in the communion of all nations: becauſe by the ſelfeſame Goſpel we learn in the words next following *and penance to be preached in his name and remiſſion of ſins throughout all nations. Auguſt. epiſt.* 48.

CARTVV.2. [47 *Penance to be preached.*] It was in the Apoſtles times ſpread through all the world, ſithence which time, through an Apoſtacie from the faith propheſied of before, the Churches cordes haue been cut ſhorter, wherewith the tentes thereof had been ſometime ſtretched out. And as there are not now nor hereafter ſhall be ſuch noble ſounding ſiluer trumpets, nor ſuch poſtes of ſpeed as the Apoſtles were, ſo is it not to be looked for that this decreaſe of the Church will euer be perfectly made vp. But your boaſt of vniuerſalitie is too ridiculous, which in your largeſt extent, haue been in a manner locked up within the ſtreights of Europe: whereas the Turkes, and other faithleſſe Monarkes may by this ruſe of vniuerſality, preferre the aſſemblies of their dominions vnto your Synagogues: it is notwithſtanding true that the Church is in all the parts of the world, in ſome places of greater number, more ſightly and ſtaiedly, and therefore more famous: in otherſome places the Lord taketh (as the Prophet ſaith) one out of a Citty, and two out of a tribe, whereby they are as a few grapes of a gathered vine, or oliues of a ſhaken oliue-tree, hidden vnder the boughes and leaues of ſo many wicked men, as enuiron them, and as they liue amongſt. 2.*Theſſ.*2.3 *&c.* 1.*Tim.*4.1 *Ieremi.*3.9. *Eſa.*16.5.6

Verſe 30 And it came to paſſe, whiles he ſate at the table with them, hee tooke bread, and bleſſed and brake, and did reach to them.

ANNOTATIONS.

RHEM.3[30. *Took bread*] The Fathers in diuers places take this to be meant of the B. Sacrament, *Author operis imperf. ho* 17. S. *Auguſtine li.3.de conſenſu Euang.c.25. & ſer.*140. *de tempt. & ep.* 59 *ad Paulinum*q.8. *Paulinus* himſelfe in the next epiſtle before that among S. *Auguſtines*. *Venerable Bede* alſo vpon this place. *Theophylact* vpon this place. And that it ſhould be meant of the holy Sacrament, the forme of ſolemne taking the bread into his hands, bleſſing it, breaking it, and reaching it to his diſciples (exceeding proper to the conſecration) and common to none other vulgar benediction, nor any where vſed but in Chriſts miraculous multiplying the loaues) and the ſingular effect in notifying Chriſt vnto them, do proue. And if it be the Sacrament (as it is moſt probable) then is it an euident example and warrant of miniſtration in one kinde. *The B. Sacrament in one kinde.*

CARTVV.3. [30. *Tooke bread.*] Neither the place which was an Inne, nor the time which was night (where no vrgent neceſſitie preſſeth; were fit for the celebration of the ſupper, but eſpecially it is abſurd, that our Sauiour ſhould enter vpon the celebration of the Sacrament, by bleſſing and breaking of bread amongſt thoſe that yet knew not what he was, and therefore knew not whether

be

1. Cor. 11. 28. he were an able man to miniſter it or no: Neither would he that by his Apoſtle taught others to proue themſelues or euer they came to that Table, haue entred vpon the celebration of the holy Supper, without any preparation of the communicants at all, or once telling them what hee went about. And beſides that, there is nothing here but which agreeth to a reuerent & religious receiuing of the common repaſt, there are no words of the inſtitution of the holy Supper. Further, where theſe are ſuppoſed commonly to haue been of the 70 Diſciples, whereof neuer a one was at the celebration of the firſt Supper. Let them tell vs (if they can) how theſe men ſhould know our Sauiour Chriſt by breaking the Sacramentall bread, which had neuer in their liues ſeen him break bread in that ſort before, It is euident therefore, that they hauing been with him often when he went to his repaſts, and ſeeing his cuſtome of bleſſing the table, and diſtributing of bread to thoſe which ſate with him when they ſaw the like done here, they were forthwith guided to a better knowledge of him. And therefore *Euthymius* doth ſay, *that they knew him after his accuſtomed or known breaking of bread.* And this ſunne of truth ſhineth ſo bright, that your owne Monke affirmeth it *no Sacrament, but a common repaſt.* And if the Monks credit will not be taken for ſuch a matter as this is, yet your Pope (I hope) will be to you warrant enough, who affirmeth that they laid the Table, and ſet on bread and meat, and thereupon exhorteth to hoſpitality, and other workes of charity.

Dionyſius Carthuſ. Greg. in Euang homil. 23.

It is no meruaile though this firſt author make it ſacramentall bread, when as hee turneth the repaſt taken againſt extreme hunger whereof were pertakers not the godlie alone but the infidels into the holie ſupper. Touching *Auguſtines* thirty ninth booke *de conſenſu Euangeliſt.* It will be too much coſt to find out. Indeed in the third book he calleth it ſacramentall bread. But his meaning thereof doth manifeſtly appeare to haue been not that he iudged that the bread of the Lordes ſupper. And it appeareth manifeſtly not ſo much by your owne *Lyra* which affirmeth that this ſentence of *Auguſtine* is not to be vnderſtood of the ſacrament or of the naturall body of Chriſt, but of his myſticall body which is the Church: but alſo by *Auguſtines* own words wherof the two epiſtles here alledged are ſufficient witneſſes, for *Paulinus* ſaith that herein there was ſome ſacrament, myſterie, or hidden thing, *that he was known by breaking bread that was not known by expoſition of Scriptures:* Wherunto *Auguſtin* yeeldeth and this ſacrament or myſterie *Auguſtine* himſelfe ſaith to be *that none can know Chriſt but he that is one with his body which is his Church.* In the laſt teſtimonie out of *Auguſtine* there is onely an alluſion made of the ſupper of the Lord with this breaking of bread, whereby *Auguſtine* concludeth of the compariſon of paiers: that in partaking to the bread of the Lords ſupper we ſhould come to a ſpeciall knowledge of Chriſt: ſeing that theſe two by partaking of common bread came to the diſcerning of of his perſon. And vnleſſe this breaking of bread be vnderſtood of the ordinarie repaſt. *Auguſtine* argument halteth down right, for it followeth not, if they by participation of the holy ſupper came to the diſcerning of the outward lineaments of his body, that therefore we by the ſame ſhall come to a ſauing knowledge of Chriſt, Beſide that *Auguſtine* otherwhere doth flatly declare it to haue bin cõmon bread, when as vpon this place he concludeth that a man by hoſpitality may come to the knowledge of Chriſt & hitherto ſerueth the Popes teſtimony, which is not, that Chriſt fed others, but that himſelfe was fed. And although *Auguſtin* ſhould underſtand that the ſacrament were here celebrated, yet that he ment not thereby (as you do) to ſhut forth the people from the communion of the cup, it is euident by that alluding to the breaking of bread in Emaus, he ſaith that he eateth and drinketh iudgement which knoweth not Chriſt in the breaking of the bread: noting the iudgement of God againſt the vnworthy receiuer of the cup, as of the bread which notwithſtanding ſhould not be vnleſſe that the cup were aſwell the ſacrament of the blood as the bread is of the bodie. Although we are not without ſuch anſwer to *Theophilact* as we could probablie hold him with vs; Yet becauſe we ſuppoſe that his iudgement inclineth to yours wee are content that hee haue here that authoritie which a learned man may haue, againſt ſo euident a truth as hath bin ſhewed. And as the reſults of nothing can build nothing ſo if they had had the skill to haue framed this ſtone to their deſire, yet ſhould it be vnfit for the building they are about, it being euidently knowen that the ſcripture vnder the name of bread ſignifieth the whole table. To eat bread at ſupper or dinner in the ſcripture is perfectly to ſup and to dyne. As of the other ſide by the cup is noted the whole ſupper of the Lord. And if this were graunted vnto them, that it was both the ſacrament and receiued vnder one kind what haue theſe poore ſophiſters gotten but made a ſnare for their own foote to bee taken in. For ſo it ſhould follow that the miniſters themſelues, ſhould communicate vnder one kind, which is that they themſelues do vtterlie condemne.

Auguſt. tract. 2. in Canonic. Ioan.

1. Cor. 12. 13.

RHEM. 4. [47 *Penance to be preached.*] He ſhewed vnto them out of the Scriptures, not onely the things that were now accompliſhed in himſelfe, but alſo that were yet to come about his Church: as, where it ſhould begin, to wit, at Hieruſalem: and how farre it ſhould goe, to wit, to all nations: that he might not ſuffer vs (ſayth S. *Auguſtine*) to erre neither in the bridegrome nor in the bride. For this maketh manifeſtly againſt all Heretickes and Schiſmatickes, that ſet vp new Churches in particular countries, drawing the people from the foreſayd onely true Church, which from Hieruſalem ſo groweth ouer all nations, till the end of the world come.

The Catholike or vniuerſall Church. De vnit. Ec. c. 10 Mat. 24. 14 Mar. 16. 19 Act. 1. 9. * Heb. 7. 6. Ioh. 20. 21. 26. Mar. 10. 16 Gen. 48. 14

CARTVV. 4. [47. *Penance to be preached.*] This is anſwered in the 2d Section aforegoing.

Verſe 51. * And it came to paſſe, whiles he bleſſed them, he departed from them, and was caried into heauen.

Chriſt bleſſed diuers waies. * Tertul. de coron. milit. num. 3. Baſil. de Sp. ſanct. c. 27.

RHEM. 5. [50 *Bleſſed them.*] Chriſt our high Prieſt* prefigured ſpecially therein by *Melchiſedec* often gaue his bleſſing to his ſometimes by words, as, *Peace be to you:* ſometimes by impoſing his hands, and now here by lifting vp his hands ouer his Diſciples as it were for his farewell. In what forme, the Scripture doth not expreſſe, but very like it is that in forme of the croſſe, as *Iacob* the Patriarch bleſſed his nephewes for ſignification of Chriſtes benediction, for now the croſſe began to be glorious among the faithfull, and the Apoſtles (as it is moſt certaine) * by the fathers which call it an ancient tradition) vſed that ſigne for an externall note of benediction. Yea S. *Auguſtine* ſaith (*in Pſ.* 30. *Conc.* 3.) that Chriſt himſelfe not without cauſe would haue his ſigne to be fixed in our forehead

es in the ſeat of ſhame faſtnes, that a Chriſtian man ſhould not be aſhamed, of the reproch of Chriſt, & what forme can a Chriſtian man vſe rather to bleſſe himſelfe or others, then that which was dedicated in Chriſts death, and is a conuenient memoriall of the ſame? Howſoeuer it be, that the Biſhops and Prieſts of Gods Church bleſſe with an externall ſigne, no man can reprehend, being warranted by Chriſtes own example and action. *Bleſſing with the ſigne of the Croſſe.*

CARTVV.5. [50. *Bleſſed them*] Note (good Reader) the arrogant blindneſſe of this kinde of Popiſh cattell, which dare open their mouths in things they neuer heard at the Lords mouth, whoſe pride, is ſo vntollerable, as that they dare adde that the Euangeliſt thought not good to ſpeake of, which would (out of all controuerſie) haue ſpoken of the *ſigne of the Croſſe*, if there had been any aduantage of godlineſſe to haue been reaped thereby. For the time wherein it began, and of this whole matter, looke before, vpon *Math.24.30.* And as there is no ſhew nor ſigne of the ſigne of croſſe to be gathered out of any Scripture (*Iacobs croſſe laying of his hands*, whereby prophetically he preferred the yonger to the elder, being ridiculous to this purpoſe) ſo it is moſt fooliſhly and ignorantly gathered here, where the Euangeliſt ſheweth how our Sauiour vſing the vſuall geſture of holding vp his hands in prayer, did as the high Prieſt, pray for all manner of good bleſſings at his holy fathers hands, which the Apoſtles might haue need of. Now men (as I ſuppoſe) need not to ſet their hands a Croſſe, but hold them ſtraight to heauen, as doe alſo now the godly Miniſters, when they pronounce the bleſſing vpon the Church.

THE ARGVMENT OF *S. IOHNS GOSPELL.*

SAint *Iohns* Goſpell may be diuided into foure partes.

The firſt part is, of the actes of Chriſt before his ſolemne manifeſtation of himſelfe, while *Iohn* Baptiſt was yet baptizing: *chap.1,2,3,4.*

The ſecond, of his Actes in Iurie (hauing now begun his ſolemne manifeſtation in Galilee, *Mat.4.12.*) the ſecond Eaſter or Paſche of his preaching: *chap.5.* For of the firſt Paſche, we had in the firſt part, *c.2.13. And the paſche of *the Iewes was at hand*, And that feaſt whereof we haue in this ſecond part, *chap.5.1. After this there was a feſtiuall day of * the Iewes*, is thought of good authors, to be the feaſt of Paſche. *Iren. lib.2. cap.39.*

The third part is of his Actes in Galilee, and in Iurie, about the third Paſche, and after it: chap. 6. to the 12. For ſo we haue chap.6.4. *And Paſche the feſtiuall dayes of the Iewes was at hand.*

The fourth part is of the fourth Paſche (which we haue in the end of chap.11.55. *And the Paſche of * the Iewes was at hand*) that is to ſay of the Holy week of his Paſſion in Ieruſalem, chap.12. vnto the end of the book.

By which diuiſion it is manifeſt, that the intent of this Euangeliſt writing after the other three, was to omit the Actes of Chriſt in Galilee, becauſe the other three had written them at large: and to report his Actes done in Iurie, which they had omitted.

And this he doth, becauſe Iurie with Hieruſalem and the Temple, being the principal part of the Countrey, there abode the principall of the Iewes, both for authoritie, and alſo for learning in the law of knowledge of the Scriptures, and therefore that was the place, where our Lord *Ieſus* finding in the Head it ſelfe and in the leaders of the reſt, ſuch wilfull obſtinacie and deſperate reſiſtance, as the Prophets had foretolde, did by this occaſion, much more plainely then in Galilee, both ſay and prooue, at ſundry times, euen euery yeere of his preaching, himſelfe to be the Chriſt that had been ſo long promiſed vnto them, and expected of them: and the ſame Chriſt to be not onely a man, as they imagined, but alſo the naturall, conſubſtantiall, and coeternall Sonne of God the Father, who now had ſent him. Therefore theſe were the wordes and deedes that ſerued beſt the purpoſe of this Euangeliſt, being, to ſhew the glorie and excellencie of this perſon *Ieſus*: that thereby the Gentils might ſee, how worthily Hieruſalem and the Iewes were reprobated, who had refuſed yea and crucified ſuch an one: and how well and to their own ſaluation themſelues might do, to receiue him and to beleeue in him. For this to haue been his purpoſe, himſelfe declareth in the end, ſaying, *Theſe are writtten, that you may beleeue that Ieſus is Chriſt the Sonne of God: and that beleeuing, you may haue life in his name.* *Iohn.20.31.*

And hereupon it is, that S. *Hierome* writeth, thus in his life: *Iohn the Apoſtle, whom Ieſus loued very much, the ſonne of Zebedee, the brother of Iames the Apoſtle, whom Herod after our Lords Paſſion beheaded, laſt of all wrote the Goſpell, at the requeſt of the Biſhops of Aſ againſt Cerinthus, and other Heretickes, and ſpecially againſt the aſſertion of the Ebionites then riſing, who ſay Chriſt was not before Marie. Whereupon alſo he was compelled to vtter his diuine Natiuitie.* Of his three ..s, And of his Apocalypſe, ſhall be ſaid in their owne places. *Hier. in Cat. Ioh. 21.20. Mat.4.21. Acts 12.2.*

It followeth in S. *Hierome*, that *In the ſecond perſecution vnder Domitian, fourteene yeeres after the perſecution of Nero he was exiled into the ile Patmos. But after that Domitian was ſlaine, and his actes for his paſſing crueltie repealed by the Senate: vnder Nerua the Emperour he returned to Epheſus, and there continuing vnto the time of Traiane the Emperour, hee founded and gouerned all the Churches of Aſia, and worne with old age, he died the threeſcore and eight yeere after the Paſſion of our Lord, and was buried beſides the ſame city.*

VVhose excellency the same holy Doctor thus briefly describeth, lib. 1. Aduers. Iouiniauum.

IOhn the Apostle, one of our Lords disciples, who was the yongest among the Apostles & whom the faith of Christ found a virgin, remained a virgin, and therefore is more loued of our Lord, and lieth vpon the breast of *Iesus*: and that which *Peter* durst not aske, he desireth him to aske: and after the resurrection, when *Marie Magdalen* had reported that our Lord was risen again, both of them ranne to the sepulchre, but he came thither first, and when they were in the ship and fished in the lake of Genezareth, *Iesus* stood on the shore, neither did the Apostles know whom they saw: onely the virgin knoweth the virgine, and saith to *Peter*, *It is our Lord*. This *Iohn* was both an Apostle, and Euangelist, and Prophet; an Apostle, because he wrote, to the Churches as a Master: and an Euangelist, because he compiled a booke of the Gospell, which (except *Matthew*) none other of the twelue Apostles did: a Prophet, for he saw in the ile Patmos, where he was banished by Domitian the Emperour for the testimonie of our Lord, the Apocalypse, conteining infinite mysteries of things to come. *Tertullian* also reporteth, that at Rome being cast into a barrell of hote boiling oile he came foorth more pure and fresher or liuelier, then he went in, yea and his Gospell it selfe much differeth from the rest. *Matthew* beginneth to write as of a man: *Mark* of the prophecie of *Malachie* and *Esay*. *Luke* of the Priesthood of *Zacharie*: the first hath the face of a man, because of the genealogie: the second the face of a lion, for the voice of one crying in the desert: the third of a calfe, because of the Priesthood, But *Iohn* as an Eagle flieth to the things on high, and mounteth to the father himselfe, saying, *In the beginning was the Word, and the word was with God, and God was the Word*, Thus farre S. *Hierome*.

Ioh. 13.23. 24. & 21. 20.

Ioh. 20.4.

Ioh. 21.7.

Vpon this Gospell there are the famous commentaries of S. *Augustine* called *Tractatus in Euang. Ioan.* to.9. and twelue bookes of S. *Cyrill* commentaries.

CARTVV. To the Argument, S. Except onely the fond application of the foure Beasts to the foure Euangelists: whereof it hath otherwhere beene spoken, upon the *Summe of the foure Euangelists*.

THE ANSVVER TO THE RHEMISTS ANNOTATIONS *VPON THE HOLT GOSPEL OF IESVS CHRIST ACCORDING TO IHON.*

CHAP. I.

Verse 26 IOHN answerd them, saying, *‡ I baptise in water: but there hath stood in the midst of you whom you know not.

MARGINAL NOTES.

RHEM. 1. [26 *I baptize in water.*] He doth often here signifie the great difference of his baptisme and of Christs, as of his person and Christs. *See Annot. Mat.* 3.

CARTVV. 1. Looke for the answer in the same place.

Verse. 42. And hee brought him to IESVS. And IESVS ‖ looking upon him, said, Thou art Simon the Sonne of Iona: thou shalt bee called ‡ *Cephas*, which is interpreted, *Peter*.

RHEM. 2. [42 *Cephas which is interpreted.*] *Cephas* in Syriacke, and *Peter* in Greeke, in English Rocke *See Mat* 16.18.

CARTVV. 2. Looke the answer there also.

Verse. 1. In The beginning ‖ was the Word, and the Word ‖ was with God, and God ‖ was the Word.

ANNOTATIONS.

How God the Son is called the Word.

RHEM. 3. [1 *Was the word.*] The second person in Trinitie which is the naturall, onely, and eternall Sonne of God the Father, is called the Word: nor as the holy Scriptures or speeches of the Prophets

Prophets and Apoſtles (written and ſpoken by Gods commandement for the vttering of his diuine will towards man) be called his word, but in a more diuiner eminent, and inefable ſort, to expreſſe vnto vs in a ſort, by a terme agreeable to our capacitie, that the ſonne of God ſo is, and ſo from euerlaſting is borne of God the Father as our prime concept (which is our internall and mentall word) is and iſſueth out of our intelligence and mind. This Word then, Sonne, or ſecond Perſon in the holy Trinitie, was and had his being then alreadie, when other creatures (of what ſort ſoeuer) had but their beginning, and therefore cannot be a creature, as many Heretickes before the writing of this Goſpell thought, and as the Arrians after taught. And this firſt ſentence of the Goſpell not onely the faithfull, but the Platonikes did ſo admire (as S *Auguſtine* writeth) that they wiſhed it to be written in golde. *Aug. de ciu. Dei. lib. 10. cap. 29.* *The Platonikes.*

CARTVV. 3. [1 *Was the Word.*] S. For agreeing in the matter wee meane not to ſtriue with the compariſon of *Prime concept.*

RHEM. 4. [1 *With God.*] Becauſe a man might ſay, If the Word were before any thing was created, where or how could he be? the Euangeliſt preuenting that carnall concept, ſaith firſt, that he was with God, whoſe being depended not vpon time, place, ſpace, or any other ceatures, all which were made by him, ſecondly, he giueth vs to vnderſtand that the word hath his proper ſubſiſtance or perſonalitie diſtinct from God the Father, whereby *Sabellius* the old Hereticke is refuted: thirdly, here is inſinuated the order of theſe two perſons, one towards the other, to wit, that the Sonne is with and of the Father, and not the father of the Sonne, fourthly, you may confute here the blaſphemie of *Calvin*, holding the ſecond Perſon to be God, not as of God the Father, but as of himſelfe. And yet ſuch are the bookes that our youth now read commonly in England, and that by commandement. *The Word coeternall with the Father, diſtinct in perſon and of the Father.* *Calu. inſt. li. 1. c. 13. ſect. 23. & 25.*

CARTVV. 4. [1 *With God.*] Theſe gagling geeſe are worthy to haue their tongues pulled out of their heads, for crying Church-robbery againſt him, which enriched the Church with the true and ſound knowledge of God: Maiſter *Calvin* confuteth certaine blaſphemous heretickes of our age, which placed all the eſſence of God in the perſon of the Father, and the Sonne with the Spirit to haue no eſſence or being, but that which is borrowed of him: Hee therefore granting that theſe two perſons come from the Father as from a fountaine, denieth it to bee true, that they had no Eſſence or Being of themſelues: uſing thereunto grounded reaſons, and namely for the Sonne, that hee is called *Iehouah* in the Scripture, which is a name ſignifying one that being of himſelfe, giueth being unto all creatures. Now not being able once to hiſſe at his reaſons, nor to ſtand before the face of them, as *Shemeits*, hauing *Calvins* graue as a hill between him and them, ceaſe not to throw forth naked and bare curſes, without one argument, either of refutation of his iudgement, or confirmation of their own. And ſeeing it is a matter of ſo great weight, wee may hold you ſuſpected of the ſame hereſie there confuted: which condemning another mans defence of the truth, make out nothing of your own for the upholding of it againſt the Aduerſary. And to ſpeake in the beſt ſort of you, you are heere found manifeſtly betrayers of the truth. But for further explaining of this truth by Maiſter *Calvin*, let the Reader looke otherwhere in his workes, that where the Perſons are noted, there he confeſſeth the Sonne of God to bee of the Father touching his eternall Eſſence. But when the eternall Eſſence and ſimple Nature is conſidered in it ſelfe, without relation of Perſons, there the Eſſence is the ſame in all three Perſons. And this is eſtabliſhed upon the place in hand, for to note the difference of Perſons he ſaith, that the Word was *With God*, meaning the Father and the Holy Ghoſt. But when hee addeth that the Word *was God*, hee thereby ſheweth that hee was of the ſame Eſſence with them: ſo that the Word is the Sonne of the Father, but God of himſelfe. Secondly, this is manifeſt by the words of Chriſt, whereby he affirmeth, that all that is his, is the Fathers, and all that is the Fathers is his. The Father therefore hauing that God-head of himſelfe, it followeth that the Sonne hath ſo likewiſe. And therefore אהיה, that is, *I will bee*, is ſaid of the Sonne expreſly: which could not bee unleſſe hee were of himſelfe, For nothing is able to warrant unto it ſelfe an euerlaſting being which is not of it ſelfe. Wherefore except you will ſay that our Sauiour Chriſts indurance for euer, ſtandeth but of grace and of promiſe, it followeth that it dependeth of himſelfe and of his own being. And if Chriſt bee not God himſelfe, how was hee in the forme of God, when as the forme of God cannot be, unleſſe it bee of it ſelfe; how can it be equall to God, for it were a great inequality, that the one ſhould be God of himſelfe, and the other of an other. Whereupon alſo ſhould follow that there ſhould be two Gods, God of himſelfe, and God of another. How ſhould hee alſo haue the fulneſſe of the God-head: when as it is contained in the fulneſſe of the God-head to bee of it ſelfe and not of another. And if hee be not God of himſelfe, how is he good of himſelfe, holy of himſelfe, omnipotent of himſelfe. Laſt of all, if the Father giue the nature of God unto the Sonne in begetting, then there is a diſtinction of the nature of God begotten and unbegotten, as there is of the perſons begotten and unbegotten. And for the truth of this doctrine, that the Word is God of himſelfe, ſerueth the old diſtinction uſed of the ancient Diuines, *Hilary, Auguſtine, &c.* that in the Trinity there is another Perſon, but not another thing: whereas it is another thing that one ſhould bee of himſelfe, and the other of another. Alſo that of *Baſil*, that the Sonne is begotten not in that hee was the ſubſtance, but in that he was begotten. Laſt of all, a Councell of your own affirmeth, that euery one of *the three perſons is the ſame thing: that is, Subſtance, Eſſence, or Diuine nature. And that thing is not begetting or begotten, or proceeding, but it is the Father which begetteth, the Sonne which is begotten and the holy Ghoſt which proceedeth: that the difference may bee in the perſons, and unity in the nature.* *In confeſſ. ob-lata Lauſan.* *Iob. 17. 20.* *Exod. 3.* *Phil. 2.* *Coloſ. 2. 9.* *Later. concil. 1. can. 1. de fid. catholic.*

RHEM. 5. [1 *God Was the word.*] Leſt any man vpon premiſſes, which ſet forth the relation and diſtinction of the ſecond Perſon from the firſt, might thinke that the Father onely were God, the Euangeliſt expreſly teacheth, the Word to be God, for though the words ſeeme to lie otherwhiſe (becauſe we haue of purpoſe followed the elegancie which the Euangeliſt himſelfe obſerued in placing them ſo, and therefore they ſtand ſo both in Greeke and Latine) yet indeed the conſtruction is thus: *The Word true God by nature.* *1. Iob. 5. 20*

The Word was God, and as (in his first Epistle the same Apostle writeth) *true God:* least any might say (as the Arians did) that he was God indeed, but not truely and naturally, but by common adoption or calling, as good men in the Church be called the sonnes of God. What wonderfull wrangling and tergiuersation the Arians vsed to auoide the euidence of this place, we see in S. *Augustine lib. 3. de Doct. Christ. cap. 2.* euen such as the Protestants do, to auoide the like words, *This is my body*, concerning the B. Sacrament.

The Protestants are like the wrangling Arrians.

CARTVV. 5. [1 *God was the VVord.*] It is a prouerb, that loosers must haue the words.

Verse 3. All things were made by | him: and without him was made nothing. That which was made.

RHEM. 6. [3 *By him.*] Againe, by this he signifieth the eternitie, diuinitie, omnipotencie, and equalitie of the Word or Sonne, with God the Father, because by him all things were created, all things he saith, both visible of this world: and inuisible, as Angels and all spirituall creatures. Whereupon it is euident also, that himselfe is no creature, being the creator of all, neither is sinne of his creation, being a defect of a thing, rather then a thing it selfe, and therefore neither of nor by him.

The Word not a creature, but the Creator.

CARTVV. 6. [2 *By him.*] S.

Verse 12 But as many as receiued him, | he gaue them power to be made the sons of God, to those that beleeue in his name.

RHEM. 7. [12 *He gaue them power.*] Free-will to receiue or acknowledge Christ, and power giuen to men, if they will, to be made by Christ the sonnes of God: but not forced or drawen thereunto by any necessitie.

Free will.

CARTVV. 7. [12. *He gaue them power*] The Euangelist in this very verse sheweth that this is the dowry of the faith in Christ, which is the meere gift of God, to lift us up to this dignity or prerogatiue of being the children of God, and therefore there is no gramercies to our freewill in this behalfe, the Greeke word signifying no such thing in us: neither can our free will bee meant here, which is assigned to be the effect of faith. Not to speake of *Cyrils* interpretation, cleane contrary to yours, nor of the verse following, which cutteth the winde-pipe of your freewill: we put you in remembrance of your owne Doctor, who affirmeth that the Greeke word signifieth, not as some did interpret it, the *vertue or strength* that a man hath, but rather *right and authority*.

Ephes. 2. ἐξουσία *Iacobus Episcop. Gandauens. in concord. Euang. c. 113.*

Verse 14 And | the Word was made flesh, and dwelt in us (and wee saw the glory of him, glory as it were of the onely begotten of the Father) full of grace and verity.

RHE. 8 [14. *The word made flesh*] This is the high & deuine testimonie of Christs incarnation, and that he vouchsafed to become man, for the acknowledging of which inexplicable benefit and giuing humble thankes for the same, all Christian people in the world by tradition of the fathers prostrate themselues or kneele down, when they here it sung or said at the holy Masse, either in this Gospel or in the Creede by these words, *& homo factus est.*

Humble kneeling at the solemne words of Christs incarnation.

CARTVV. 8. [14. *The word made flesh.*] A slender seruice for such a noble benefit: and if this will-worship were tollerable, why should you not rather prostrate your selues at these words, *Hee was crucified*, as those whereby greater humility and loue of our Sauiour Christ is set forth, then by these, *The word was made flesh.*

Verse 18 God | no man hath seene at any time: the onely begotten Sonne, which is in the bosome of the Father, he hath declared him.

RHEM. 9 [18 *No man hath seene.*] Neuer man in this mortalitie saw God in the very shape and naturall forme of the diuine essence, but men see him onely in the shape of visible creatures, in or by which it pleaseth him to shew himselfe vnto many diuersly in this world; but neuer in such sort as when he shewed himselfe in the person of the sonne of God, being made truely man and conuersing with men.

How mortall men see God

CARTVV. 9. [18. *No man hath seene*] S.

Verse 32 And Iohn gaue testimonie, saying, That I saw | the Spirit descending as a Doue from heauen, and he remained vpon him.

RHEM. 10. [31 *The Spirit.*] Here is an euident testimony of the third Person in Trinitie, which is the holy Ghost: so that in this one Chapter we finde expressly against all Heretickes, Iewes, and Pagans, set foorth the trueth of the Churches doctrine concerning the whole Trinitie.

The B. Trinitie.

CARTVV. 10. [31. *The Spirit.*] S.

RHEM. 11. [42 *Looking vpon him.*] This beholding of Simon, insinuateth Christs insignement and preferring of him to be the chiefe Apostle, the Rocke of the Church, and his Vicar, and therefore vpon that Diuine prouidence and intention he accordingly changeth his name, calling him for *Simon, Cephas*, which is a Syriake word, as much to say as Rocke or stone. And S. *Paul* commonly calleth him by his name *Cephas*, whereas other both Greeks & Latins call him altogether by the Greeke word, *Peter* which signifieth the selfesame thing. Whereof S. *Cyrill* saith, that our Sauiour by foretelling that his name should no more now be *Simon*, but *Peter*, did by the word it selfe aptly signifie, that on him, as on a rocke and stone most firme, he would build his Church.

Peter by his new name designed to be the rock of the Church. Cephas. Petrus, Lib. 2. c. 12 in Ioan.

CARTVV. 11. [42. *Looking vpon him.*] The smallest office in his Church, Christ passeth not, by bare-lookes: much lesse would he appoynt his Vicar generall of his Church by such a slight meanes. Neither was there any appoyntment of the rich yong Prince to any such office, although our Sauiour Christ beheld him stedfastly. The other matter is here talked of as though it had neuer beene mentioned before, when it is nothing but a vaine repetition before answered, vpon *Mat.* 10. 2. & 16. 17.

Mar. 10. 21

CHAP.

CHAP. II.

Verſe 9 AND after the chiefe Steward taſted the ‡ water made wine, and knew not whence it was, but the miniſters knew that had drawne the water, the chiefe Steward called the Bridegroome, &c.

MARGINALL NOTES.

RHEM. 1. [9 *Water made wine.*] He that ſeeth water turned into wine, needeth not diſpute, or doubt how Chriſt changeth bread into his body.

CARTVV. 1. [9 *Water made wine*] What *Zeno*, what *Plato*, or what *Ariſtotle* ſet vp the ſchoole of this Logicke. Chriſt changeth one creature into another: *Ergo*, euery Sir *Iohn* lacke Latin turneth the bread into God: Chriſt changeth one creature into another: *Ergo*, he changeth the creature into the creator. Chriſt ſo changeth the water into wine, that no taſt, no ſmell, no colour of the water remaineth, there appearing all the properties and effects of wine, therefore he changeth the bread into God, when as the colour, the taſte, the bigneſſe of the bread remaining, there appeareth nothing of God, not in one onely of the leaſt properties and effects, that belong unto him. If you had turned the ſpeech and ſaid, that he that ſeeth the bread turned into Chriſt, need not doubt of Chriſt turning water into wine, you had argued ſubſtantiall.

Verſe 2 And Ieſus alſo was called, and his Diſciples to the marriage.

ANNOTATIONS.

RHEM. 2. [2 *Ieſus alſo was called.*] By his vouchſauing to come with his to the marriage, he approueth the cuſtome of the faithfull in meeting at honeſts feaſts, and recreations for maintenance of loue, peace, and amitie among themſelues: he reproueth the hereſie of *Tatian*, *Martion*, and ſuch like condemning wedlocke, laſtly (as S. *Cyrill* ſaith) he ſanctifieth and bleſſeth the mariage of the faithfull in the new Teſtament, making it a new creature in him, and diſcharging it of the manifold maledictions and diſorders wherein it was before. By which benediction the often diuorces, remariages, and pluralities of wiues, and the womens ſeruile ſubiection and imparitie in that caſe, be redreſſed and reduced to the primitiue inſtitution, and ſo Chriſtian marriage made a Sacrament. *See S. Aug. de nupt. & concup l. 1. c. 10. & 21. li. 1. de adult coniug. c. 8.* *Chriſt with his preſence honoreth and approueth marriage.* *Cyril. in 2. Io. c. 22.*

CARTVV. 2 [2 *Ieſus alſo was called.*] The ſentence of *Cyrill*, that hitteth *Tatian*, &c. cannot miſſe you, that haue incorporate your ſelues into the ſame hereſie, in the matter of marriage. And where you affirme that by Chriſts preſence at the marriage, he made it a Sacrament. To ſpeake nothing of the time of feaſts, vnfit for the inſtitution of the ſacrament, when friends met to make merry: what words (I beſeech you) can you ſhew of this inſtitution? Neither hath *Auguſtine*, alledged by you any word to proue that our Sauiour made any ſacrament at this feaſt. But your boldneſſe of affirming hath here broken your owne head. For if (as you hold) the ſacrament of marriage be the cauſe of the imagined vnlawfulneſſe to marry againe, during the life of both the parties, for what cauſe ſoeuer. And that the ſacrament tooke beginning firſt at this marriage feaſt: it muſt needes follow, that the marriage vnder the Law had no ſuch Iron bonds, as the marriage vnder the Goſpell. But the truth is, the greateſt ſtreightneſſe of the knots of marriage vnder the Goſpell, our Sauiour Chriſt proueth out of the ſentences of the Law: wherefore it followeth, that (in right) there was no more libertie of ſecond marriages after a lawfull diuorce vnder the Law, when marriage was no ſacrament: then now vnder the Goſpell, when (by your iudgement) it is a ſacrament, and no more reſtraint now than then. *Math. 19.*

Verſe 3 And the Wine failing, the Mother of Ieſus ſaith to him, ‖ They haue no Wine.

RHEM. 3 [3 *They haue no wine.*] Our Lady many wayes vnderſtood that now the time approched of manifeſting himſelfe to the world by miracles and preaching, and nothing doubted but that he would now begin at her requeſt. Whereby we learne that Chriſt ordinarily giueth not his graces, but humbly asked and requeſted thereunto, and that his mothers interceſſion is more then vulgarly effectuall, and that he denieth her nothing. *Our Ladies interceſſion.*

CARTVV. 3. [3. *They haue no wine*] It is no maruell if he refuſed not to do a miracle, tending to the glory of God at his mothers requeſt, when he neuer refuſed it to any which came to aske his aid by miracles: not ſo much as the Elders of the Iewes (for the moſt part) his greateſt foes, intreating for the good Centurion; onely he refuſed it to *Herod*, which ſought thereby the contentment of his curious minde. It is no maruell alſo, although he deny her nothing, when it is the common good of all the faithfull, that whatſoeuer they aske according to his will, in that, hee heareth them. *1. Ioh. 5. 14.* Theſe therefore are very ſilly grounds to eſtabliſh a principality of *interceſſion* in the mother of Chriſt. But we would know of you, what manner of interceſſion you call this, *Command thy ſon?*

Verſe 4 And Ieſus ſaith to her, ‖ What is to me and thee, woman? my houre commeth not yet.

RHEM. 4. [4 *What is to me and thee.*] Becauſe this ſpeech is ſubiect to diuers ſenſes, we keepe the words of our text, leſt by turning it into any Engliſh phraſe, we might ſtraiten the holy Ghoſts intention to ſome certaine ſenſe either not intended, or not onely intended, and ſo take away the choiſe and indifferencie from the reader, whereof (in holy Scripture ſpecially) all Tranſlatours muſt beware. Chriſt then may meane here, What is that, woman, to mee and the being but ſtrangers, that they want wine; as ſome interpret it, or (which is the more proper uſe of that kind of ſpeech in holy write) *Tranſlation of holy Scripture.*

what haue I to do with thee? that is, why ſhould I haue reſpect to thy deſire in this caſe? In matters touching my charge, and the commiſſion of my father for preaching, working miracles, and other graces, I muſt not be tied to fleſh and blood. Which was not a reprehenſion of our Lady, or ſignification that hee would not heare her in this or other things pertaining to Gods glory or the good of men; for the euent ſheweth the contrary, but it was a leſſon to the company that heard it, and namely to his Diſciples, that reſpect of kindred ſhould not draw them to doe any thing againſt reaſon, or to be the principall motion why they do their dueties, but Gods glory.

2 Sam. 16. 10. & 19. 22. Epiph. hb. 3. here. 59. col. Cyrid. Our Lady doubteth not but Chriſt will grant her petition. lib. 2. in Io. cap. 23.

CARTVV. 4. [4. *What is to thee and me.*] The phraſe of ſpeech (as the conference of other places doth declare) argueth that it was a checke. *Epiphanius* alſo telleth you, that theſe words were ſpoken of our Sauiour Chriſt to his mother, to meet with ſuch men which keepe no lawfull meaſure in the honouring of the virgin: wherein you fall more groſſely then euer any other heretick did, offering of the fatteſt ſacrifice of prayer and laud unto her.

Verſe 5 His mother ſaith to the miniſters, Whatſoeuer he ſhall ſay to you, do yee.

RHEM. 5. [5 *Whatſoeuer he ſhall ſay.*] By this you ſee, our Lady by her diuine prudence and entire familiaritie and acquaintance with all his manner of ſpeeches, knew it was no check to her, but a doctrine to others: and that ſhe had no repulſe, though hee ſeemed to ſay his time was not yet come to worke miracles: not doubting but he would begin a little before his ordinarie time for her ſake, as S. Cyril thinketh he did: and therefore ſhe admoniſheth the waiters to marke well, and to execute whatſoeuer Chriſt ſhould bid them do.

CVRTVV. 5. [5. *Whatſoeuer he ſhall ſay*] You that can ſee two ſunnes, may (happily) ſee that the virgin *Mary underſtood it to be no checke unto her*: but there is no light of text to ſhew it by: for if hee yeelded to doe this miracle for his mothers ſake, whereas the Euangeliſt noteth, it was done to ſhew his glory, that his diſciples might beleeue in him: yet it followeth not, but that both ſhe had raſhly faulted, and therefore was iuſtly checked, conſidering that if the Lord ſhould not grant our petitions before they were free from ſundry imperfections, we ſhould be ſure alwayes (as fruſtrate) to returne from our prayers aſhamed and confounded. And to ſay, that he *preuented the ordinary and appointed time of working miracles*, for his mothers ſake, is as much to ſay, hee had heerein more regard to the petition of his earthly mother, then to the commandement of his heauenly Father, *Cyril* maketh much againſt you; for hee draweth this action to the obedience that all children owe to their parents: Vnleſſe therefore that children at their parents requeſts may breake ſome ſquare, in that which the Lord hath appointed them to do, it muſt needs follow that our Sauiour Chriſt did preuent no appointed time for his mothers ſake. Againe, when *Cyril* affirmeth, that our Sauiour Chriſt had *ſomewhat differred* the time of the holy Virgins requeſt, it followeth, that both ſhee had requeſted out of time, and that our Sauiour Chriſt had ſpeciall regard to ſtay the time that was appointed: that is to ſay the fitteſt time: which was not as the Virgin eſteemed, as ſoone as the wine failed, but ſomewhile after, when the want of wine being further notified, the glory of the miracle might be the more commended. And therefore the Ieſuites are yet further deceiued, in carrying theſe words, *my time is not yet come*, generally to the time of beginning his miracles, where our Sauiour Chriſt meant, that his time of working that miracle was not yet come: for the time of working miracles began with his ſolema entrance into his publique Miniſtery at his baptiſme. And hee had before this ſealed the truth of his calling, both by his miraculous faſt, and by another miracle mentioned of this Euangeliſt. Neither is there any *Diuine prudence* heere to bee proued, upon that the virgine underſtood that hee would furniſh them of wine: for when ſhee had requeſted, that Chriſt would out of hand ſupply their want of wine, and hee had anſwered that his time was not yet come, it was eaſie for any reaſonable man to gather that hee would make a ſupply of wine, although not at the preſent inſtant wherein hee was deſired to doe it.

Ioh. 1. 47, 48.

Verſ. 15. And when he had made as it were whip of little cords, hee caſt them all out of the Temple, the ſheep alſo and the oxen, and the money of the bankers hee powred out, and the tables hee ouerthew.

Profaners of Gods Church are to bee puniſhed in ſoul and body by the ſpirituall power.

RHEM. 6 [15 *Caſt them out.*] By this chaſtiſing corporally the defilers and abuſers of the Temple, he doth not onely ſhew his power, that being but one poore man he could by force execute his pleaſure vpon ſo many ſturdy fellowes: but alſo his ſoueraine authoritie ouer all offenders, and that not vpon their ſoules onely, as by excommunication and ſpirituall penalties, but ſo farre as is requiſite for the execution of ſpirituall iuriſdiction, vpon their bodies and goods alſo. That the Spiritualitie may learne, how farre and in what caſes, for iuſt zeale of Chriſts Church, they may vſe and exerciſe both ſpiritually and temporally their forces and faculties againſt offenders, ſpecially againſt the prophaners of Gods Church, according to the Apoſtles alluſion, 1. *Cor.* 3. *If any defile the Temple of God, him will God deſtroy.*

CARTVV. 6. [15 *Caſt them out.*] It is a wofull cauſe that driueth her aduocates, to affirme that one and the ſame thing *is a corporall puniſhment, and a ſpirtuall iuriſdiction.* But it deceiueth you, that you eſteeme alwaies that to bee a ſpirituall iuriſdiction, that is executed by Church-men, or ſpirituall men, as you uſe to call them, for neither was *Athaliaes* and *Agags* killing with the ſword a ſpirituall puniſhment, becauſe it was executed by a Leuite and a Prieſt, (the executed perſons being heathen upon whom no Church diſcipline could bee uſed.) Neither was the ſlaughter of the falſe Prophets, commanded by *Elias*, a ſpirituall puniſhment, becauſe it was done by the Church Miniſter, But they were all extraordinary actions, which the Lord doth cauſe ſometime to bee done, when thoſe to whom theſe executions do ordinarily belong, are found altogether in defect. And if the action of our Sauiour Chriſt were ſuch, yet it ought not therefore to bee drawn to a common rule of the Church Miniſtery. Howbeit it may bee anſwered, that touching the whipping out of the oxen and ſheep nothing is done, but that which a priuate man may doe: No more, then when the Sexton drieth dogges out of the Church. For that hee whipped the men it cannot bee proued of the Text,

but

but rather (as the Euangeliſt noteth) in the money-changers and ſellers of Doues; it is like that our Sauiour Chriſt gaue the ſellers and buyers warning to depart. And it ſerueth more to the Maieſty of Chriſts miracle which the Euangeliſt doth heere commend, that Chriſt draue them out by the power of his word onely, then with the ſmart of the whip: Beſide that, it is to bee noted that this abuſe (likely) came into the Church without authority begunne by the common people, which ſought both their eaſe and gaine, and winked at by the Prieſts, as a thing that filled their purſes, whilſt the ſacrifices being alwaies at hand, wherein they had their part, the people offered the more plentifully: it creeping therefore in without all authority, it might the better bee redreſſed by him which medled not with corporall puniſhment or ciuill iuriſdiction, but had onely a Prieſtly authority in the Temple. The alluſion of the Temple, with the congregation of the faithfull is elegant: But touching the abſurd compariſon of the Temple of Ieruſalem, and the roomes which the Churches haue honeſtly to meete in, it hath beene ſpoken of before. upon *Math.* 21. 12.

Verſe. 24. But I IESVS did not commit himſelfe vnto them, for that hee knew all.

Tract. in Io. 11. *The B. ſacrament is not to be giuen to nouices or yonglings in faith.*

RHEM. 7. [24 *Ieſus committed not himſelfe.*] *S. Auguſtine* applieth this to their firſt faith and beleefe in Chriſt, ſodenly raiſed vpon the admiration of his wonders, but yet not fully formed or eſtabliſhed in them, vnto the faith of Nouices or Catechumens in the Church, and Chriſts not committing his Perſon to them as yet, to the Churches like warineſſe and wiſdome, in not opening nor giuing to them our Lord in the B. Sacrament, becauſe all were not to be truſted with that high point, without full triall of their faith,

CARTVV. 8. [24 *Ieſus committed not himſelfe.*] Wee agree, that the Sacrament of the Supper, is not to be permitted vnto ſuch, as are not able in ſome good meaſure to giue a reaſon of their faith. But how it is proued by this place, otherwiſe then by way of alluſion or ſimilitude, that as Chriſt committed not himſelfe to ſuch as were hollow-hearted, and had not ſimply beleeued, ſo the Miniſter ſhould not permit the Sacrament but vnto ſuch as are ſufficiently inſtructed thereunto, let *Auguſtine* look vnto it.

CHAP. III.

Verſe 5] Eſusanſwered, Amen, Amen I ſay to thee, Vnleſſe a man I be borne againe of water and the Spirit, he cannot enter into the kingdom of God.

ANNOTATIONS.

Baptiſme in water neceſſary to ſalvation.

RHEM. 1. [5 *Borne againe of water.*] As no man can enter into this world, nor haue his life and being in the ſame, except he be borne of his carnall parents, no more can a man enter into the life and ſtate of grace which is in Chriſt, or attaine to life euerlaſting, vnleſſe he be borne and baptized of water and the holy Ghoſt. Whereby we ſee firſt, this Sacrament to be called our regeneration or ſecond birth, in reſpect of our naturall and carnall which was before. Secondly, that this Sacrament conſiſteth of an external element of water, and internall vertue of the holy Spirit: wherein it excelleth Iohns Baptiſme, which had the externall element, but not the ſpirituall grace, thirdly, that no man can enter into the kingdome of God, nor into the fellowſhip of holy Church, without it. Whereby the * Pelagians, and Caluiniſts be condemned, that promiſe life euerlaſting to yong children that die without Baptiſme, and all other that thinke onely faith to ſerue, or the externall element of water ſuperfluous or not neceſſarie: our Sauiours words being plaine and generall. Though in this caſe, God which hath not bound his grace, in reſpect of his own freedome, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or els depart this life with vow and deſire to haue that Sacrament, but by ſome remedileſſe neceſſitie could not obtaine it. Laſtly, it is prooued that this Sacrament giueth grace *ex opere operato*, that is, of the worke it ſelfe (which all Proteſtants denie) becauſe it ſo breedeth our ſpirituall life in God, as our carnall birth giueth the life of the world.

* *Aug. hæreſ. 88.* *Baptiſme in two caſes not neceſſary, but otherwiſe ſupplied.*

CARTVV. 1. [5. *Borne againe of the Water*] It is a picture of the worke of the holy Ghoſt in the godly, as is the other, that Chriſt baptizeth with fire and with the holy Ghoſt, as the next verſe doth declare, where mention onely is made of the ſpirit of regeneration. And vnleſſe by water here be underſtood the holy Ghoſt, and not the outward element of water, how could our Sauiour Chriſt charge *Nicodemus* ſo deeply of the ignorance of things, required in a legall teacher; conſidering that the Law inſtructing them aboundantly of the ſanctification of thoſe that ſhould enter the kingdome, leaueth them yet vnſchooled of the water in Baptiſme. But if a man ſhould grant the ſence that you labour for, tell vs (I pray you) where and in what Scripture that *water* is neceſſary, but in *two caſes* onely: wherefore ſhould not the yong infants that are borne in the couenant, not able to be conueniently brought to the holy Sacrament, be excepted out of this generall rule, as well as men in your *two caſes*? And why ſhould the want of ability to *vow, and deſire* baptiſme, be more hinderance vnto them to be ſaued; then their want of faith is hinderance to their receiuing of Baptiſme, which is the ſeale of their ſaluation. But of this, and all the reſt of their poyſon which they haue ſpit forth in this note, look the anſwere before, vpon *Math.* 3. 11.

Vrſe 18 He that beleeueth in him, is not iudged, but he that doth not beleeue, is already iudged; becauſe he hath not beleeued in the name of the onely begotten ſonne of God.

RHEM. 2. [18 *Is iudged alreadie.*] He that beleeueth in Chriſt with faith which worketh by charity

Gal. 5. 6. Euery Infidel, & namely heretickes, are iudged already. Tit. 3. 11.

charitie (as the Apoſtle ſpeaketh) ſhall not bee condemned at the latter day nor at the houre of his death, but the Infidell, bee hee Iew, Pagan, or Hereticke, is alreadie (if hee die in his incredulitie) by his own profeſſion and ſentence condemned, and ſhall not come to iudgement either particular or generall, to be diſcuſſed according to his workes of mercie done or omitted. In which ſenſe S. *Paul* ſaith that the obſtinate Heretick is condemned by his own iudgement, preuenting in himſelfe, of his own freewill, the ſentence both of Chriſt, and of the Church,

CARTVV. 2. [18. *Iudged already*] Looke the anſwer before, vpon *Math.* 25. 32.

Verſ. 31. He that commeth from aboue, is aboue all. He that is of the earth, of the earth he is, and of the earth he ſpeaketh. He that commeth from heauen is aboue all.

The excellency of Chriſts power and graces.

RHEM. 3. [31 *He that commeth from aboue.*] As though he ſhould ſay, No maruell that men reſort to Chriſt ſo faſt and make leſſe account of me, for, his baptiſme and his preaching and his perſon are all from heauen immediately. He bringeth all from the very boſome, mouth, and ſubſtance of God his Father. whatſoeuer is in me, is but a little drop of his grace. His ſpirit and graces are aboue all meaſures or mens giftes, euen according to his Manhood: and all power temporall and ſpirituall, the kingdome and the Prieſthood, and all ſoueraintie in heauen and earth are beſtowed vpon him as he is man alſo.

CARTVV. 3. [31. *He that commeth from aboue.*] It is alſo true, that *Iohns* preaching, *Iohns* baptiſme, and *Iohns* miniſteriall perſon, came from heauen immediatly; ſo that *Iohns* baptiſme as his preaching, are equall and the ſame: the miniſteriall perſons indeed differ, as differeth the maſter from the ſeruant.

CHAP. IIII.

Verſe 2 (Howbeit ‡ Ieſus did not baptiſe, but his Diſciples.)

MARGINAL NOTES.

RHEM. 1. [2 *Ieſus did not baptize.*] He did not baptize ordinarily, yet that he baptized his Apoſtles, S. *Auguſtine* thinketh it very probable. *ep.* 108.

CARTVV. 1 [2, *Ieſus did not baptiſe.*] Seing you can bring no proofe out of the Scripture, why doe you ſo definitiuely reſtraine the words of the holy Ghoſt, which *Auguſtine* doth but thinke probable.

Verſe 39 And of that Cittie many beleeued in him of the Samaritans, for the word of the ‡ woman giuing teſtimony, that he told me all things whatſoeuer I haue done.

RHEM. 2. [39 *Woman giuing.*] This woman miſtically being the Church, it is here ſignified, that they which at the firſt beleeue becauſe the Church teacheth ſo, afterward be much confirmed, finding it in the Scripture alſo, and by other inſtructions,

CARTVV. 2. [39. *Woman giuing.*] The 42. verſe would haue taught you, that howſoeuer we come to the knowledge of the truth by the miniſtery of the Church. Yet that we muſt haue a ſurer hould to ground our faith upon, then is the authority of the Church; namely, the authority of Chriſt in his word, and that our ſtay in the truth ſtandeth not in that the Church knoweth it, or wee by the Church, but in that we our ſelues know it through perſwaſion of the ſpirit by meanes of exerciſe in the word, moſt eſpecially by hearing it preached.

ANNOTATIONS.

Verſe 20 ‡ Our Fathers adored in this mountaine, and you ſay, that at Ieruſalem is the place where men muſt adore.

The Schiſmaticall Temple contendeth againſt the true Temple. Ioſeph. lib. antiq. 11. cap. 8.

RHEM. 3. [20 *Our fathers adored.*] By adoration is meant doing of ſacriſice, for other offices of Religion might be done in any place. The Samaritanes to defend their adoring in Garizim, pretended their worſhipping there to be more ancient then the Iewes in Hieruſalem, referring it to *Iacob*, whereas indeed that Patriarch adoring there before the Temple was appointed, or the Law giuen, made nothing for their Schiſme: which was begun by Manaſſes a fugitiue Prieſt, onely to hold his vnlawfull wife thereby, and to obtaine ſuperioritie in Schiſme; which he could not doe in the vnity of his brethren: long after the Temple of Hieruſalem, from which the reuolt was made. Therefore Chriſt giueth ſentence for the Iewes and the Temple of Hieruſalem, affirming that they had a good ground thereof, but the Samaritanes none at all.

The true temple prenaileth. Ioſeph. li. 13. antiq. c. 6.

Ioſephus alſo recordeth how the Samaritanes demaunded of *Alexander* the Great, the like priuileges and immunities as he had graunted to the high Prieſt and Temple of Hieruſalem, pretending their Temple to be as great and as worthy, and themſelues to be Iewes as the other, and to worſhip the ſame God, but their Schiſmaticall hypocriſie was eaſily ſpied and dimiſſed with nothing. Another time the Iewes and Samaritanes (as the ſame writer teſtifieth) made a great ſturre in Alexandria about the truth and antiquity of the Schiſmaticall temple and ſeruice in Garizim and the other true Temple of *Salomon*: in ſo much that the matter was put to arbitrement by *Ptolomeus* the kings commandement, onely to trie whether of the two was firſt. And the Schiſmatickes (as their cuſtome is) *per ſaltum* can make their Church or ſeruice as olde as thy liſt, referring it to the Patriarkes, as our Schiſmatickes do now to Chriſt and the Apoſtles. But when the triall was made, onely they of Ieruſalem did inuincibly proue by continuall ſucceſſion of their Prieſts, and by the iuſt note of the time when the Schiſmatickes went out from them, that theirs was the lawfull, and the others the falſe temple and falſe

The true temple is proued by continuall ſucceſſion.

false adoration, and so it was iudged, and the Samaritanes put to silence. Afterward the sayd Schismatickes (which is lightly the end of all Schismes) reuolted quite from the Iewes religion, and dedicated their temple in Garizim to Iupiter Olympius, as *Caluins* supper and his bread and wine is like at length to come to the sacrifice of Ceres and Bacchus.

CARTVV. 3. [*Our fathers adored.*] It is our honour before God, and all good men, that for triall of the truth of our religion, we *appeale to Christ and his Apostles:* Of the other side, it is maruell that you can be so blinde, as not to see that a figge is not liker a fig, then you be to the schismatical Samaritans, which build your religion upon your fore-fathers, when as indeed of the good forefathers, you are both bastard children, and Apish followers, euen as were these Samaritans of *Iacob.* And where you professe of the Masse of that holy Supper, which we by the grace of God doe celebrate in our Churches: we maruell how the profitiesse Iesuits come to be in number of the Prophets, which are neither Prophets, nor sonnes of the Prophets, but men (for the most part) fitter for the Plough-staffe then to handle the pen of the learned Scribe.

Verse 23 But the houre commeth, and now it is, when the true adorers shall adore the Father † in spirit and veritie. For the Father also seeketh such to adore him.

RHEM. 4. [23 *In spirit and veritie.*] Our Sauiour foretelleth her that the end and ceasing of their sacrifice and adoration in both the Temples should shortly be: and euen then was begun to be fulfilled: instructing her in three things concerning that point, first, that the true sacrifice should be tied no more to that one place or nation, but that true adoration should be throughout all Nations according to the Prophechie of *Malachie* *. Secondly, that the grosse and carnall adoration by the flesh and blood of beasts and other externall terrene creatures, not hauing in them grace, spirit, and life should be taken away, and another sacrifice succeed, which should be in it selfe inuisible, celestiall, diuine, full of life, spirit and grace. And thirdly that this adoration & sacrifice should be the veritie it selfe whereof all the former sacrifices and hostes were but shadowes and figures, and he calleth that here spirit and trueth, which in the first Chapter is called grace and trueth. All which is no more but a propheſie and description of the Sacrifice of the faithfull Gentiles in the body and blood of Christ: not that it is not by externall meanes giuen to vs (for otherwise we being men consisting of flesh and bloud could not be capable thereof) but that it is spirit and life in it selfe, being the flesh of the *Word* of God. And if a man inlarge the word of Adoration, (which here as is said, signifieth properly the worship of God by sacrifice) to all the Sacraments of the new Law, they all likewise be spirit and grace, the holy Ghost working inuisibly and internally vpon our soules by euery one of them, whereupon our Baptisme, is water and the Holy Ghost: our Penance, the word of absolution and the holy Ghost: our Confirmation, oyle and the Holy Ghost by imposition of hands: finally, all the adoration of the Catholike Church, is properly spirituall, though certaine externall creatures for our natures, state and necessitie, be ioyned thereunto. Take heed therefore thou gather not of Christs words, that Christian men should haue no vse of externall office towards God: for that would take away all sacrifice, Sacraments, prayers, Churches and societie of men in his Seruice.

Christians adoration throughout al nations in euery place, in spirit and veritie: that is in the Sacraments & seruice of the new Law full of spirit & grace: in the verity of things before prefigured, specially the true sacrifice of Christs bodie & blood.

* Mal. 1. 17. † 10. 1. 17.

CARTVV. 4. [23. *In spirit and veritie.*] By worship in *spirit* is meant, that the worship of God under the Gospell, should especially consist in the minde and heart of a man, and not so much in bodily seruices of washings, of annoyntings, of religion in garments, in meates, in places, in times, &c. as it was vnder the Law: which is proued manifestly by the next verse, where the reason of this minde and spirit worship is assigned to be, for that God himselfe is *a spirit*, and therefore that he seeketh the worship, especially that is done by the spirit. According vnto the which the Apostle affirmeth that he serued God in the spirit. By worship in truth is vnderstood, that the worship of God under the Gospell should not be in figures & shadowes, as in times past vnder the Law. By which two notes of the true worship of God, it is more cleere then the noone day, that the Popish worship, which requireth more bodily things and seruices, and which standeth of moe significations and mysticall interpretations of all their garments, nods, and gestures, then euer the Law did, is a false and counterfeit worship, meeter for a God of flesh and bone, then for the true God, which is an euerlasting spirit. Neither is it our Sauiour Christs meaning to shut forth all seruices, as the bowing of the knees, and lifting vp of hands vnto the Lord, nor yet to seclude all earthly meanes from his worship, which appointed water for Baptisme, and bread and wine for the supper. But this hee speaketh because of the fewnesse of corporall seruices and earthly, which are vsed vnder the Gospell in respect of them that are vnder the Law. Rom. 1.

Now as for this interpretation here set downe by the Iesuites, it is their own dreame after a sleepe-drunke, as should appeare by the grosnesse of it, not onely vnknowne vnto all antiquity, but (so farre as we can read) to their owne Doctors, Monkes, and Friers, that haue expounded these places. And to speake nothing here of the feined sacrifice of the Masse, it is absurd to draw the generall worship of God here spoken of, to one onely seruice thereof. And the reason for that *Adoring of God by sacrifice onely is ridiculous.* For the Diuell that would haue been adored of our Sau. Christ, required no more but that he would fall downe before him. And *Paul* saith, that he *worshipped God*, not in offering vp Christ on the Altar, *but in the Gospell of his sonne*, which hee preached: where also hee vseth the same word which the Iesuites (although ignorantly) affirme proper to God, and whereof also they would father their Masse. Hereby also they charge our Sauiour Christ with disorder of teaching, which instructed the woman of the Sacrament of the supper, or euer he had giuen her any vnderstanding of the Sacrament of Baptisme, whereas it is not like he would instruct an idolatrous and ignorant woman in that mystery whereof yet he had made no mention vnto his disciples, which were well entred into the true knowledge and worship of God. Last of all, to proue that by *Spirit and truth* is meant nothing else but Christ offered vp daily by the hands of the Priest, they alledge *Iohn* 1. 17. where it is spoken *of grace and vertue*, which they say is all one with these words here, *spirit and truth.* The vntruth whereof Mat. 4. 9. Rom. 1. 9.

as it may appeare of that which here hath been spoken of the sense of these words *spirit and truth*: so it utterly ouerthroweth all that which they haue builded in this place: for if *grace and truth* bee the same that *spirit and truth* is, *grace and truth* being not Christ vpon the Altar, but that which Christ caused, it followeth that by spirit and truth cannot be vnderstood Christ offered vpon the Altar. And beside that their sacraments are fleshly and false, not *spirit and truth*, they doe shamefull iniurie to the holy Sacraments vnder the Law, whiles they make them no better then carrion and dead things, which notwithstanding were (although in lesse measure then ours) both spirituall and true, as those which had allowance of the spirit of God, and of the truth of the word.

1 Cor. 10. 1 2. 3.

CHAP. V.

Vers. 29 And they that haue ‡ done good things, shall come forth into the resurrection of life: but they that haue done euill into the resurrection of iudgement.

MARGINAL NOTES

RHEM. 1. [29 *Done good things.*] Not faith onely, but good and ill deedes shall be counted, and acordingly rewarded at the day of iudgement.

CARTVV. 1. [29. *Done good things.*] Fortie times vpon one and the same ground, that the Lord will reward good workes.

Vers. 39 ‡ Search the Scriptures, for you thinke in them to haue life euerlasting: and the same are they that giue testimony of me.

RHEM. 2. (39 *Scriptures.*] Catholikes search the Scriptures. and find there, *Peters* and his successors Primacie, the reale presence, the Priests power to forgiue sinnes, iustification by faith and good workes, Virginity preferred before matrimonie, breach of the vow of continencie damnable, voluntary pouertie, Penance, almes, and good deedes meritorious, diuers rewards in heauen according to diuers merits, and such like.

CATVV. 2. [39. *Scriptures.*] This is answered in the 7. Section of this chapter.

Vers. 43 *I* am come in the name of my Father, and you receiue me not: if ‡ another shall come in his owne name, him you will receiue.

RHEM. 3. [43 *An other shall come.*] He meaneth specially Antichrist. How then can the Pope be he, seeing the Iewes receiue him not?

CARTVV. 3. [43. *Another shall come.*] He meaneth generally all those that should come vnto them without a lawfull calling, as hee had who came not, but sent of his father. And more specially he meaneth *Theudas* and *Indas* the Galilean. Wherefore the Pope, as he is indeed, *so may he be the Antichrist.*

Acts 5.

Verse 2 And there is at Ierusalem, vpon Probatica, a ‖ Pond, which in Hebrew is surnamed Bethsaida, hauing fiue porches.

ANNOTATIONS.

RHEM. 4. [2 *A pond.*] This is as great a wonder and worke as was in the olde Law, yet neuer recorded in the Scripture before: the conditions and circumstances of the same much to be distinctly weighed against the Miscreants of this time for many causes. First, that God without derogation to his honour yea to the great commendation of it, doth giue vertue of miracles, and cure to water, or other creatures. Secondly that he giueth such vertues to these creatures specially which be by vse and occupying in sacred functions or otherwise, as it were sanctified: for this pond was it wherein the carcasses of sheep (therfore called Probatica) & other beasts to be sacrificed, were first washed, to which being alwaies red (as S. *Hierom* saith, *de locis Hebr. post. med.*) with the blood of hosts, this force was giuen for the commendation of the sacrifices of the law there offred. How much more may we acknowledge such works of God miraculously done in or about the sacrifice or sacraments of the new Testament, which faithlesse men wholy reiect and condemne for fables, because they know not the scriptures nor the power of God. Thirdly, that this operation was giuen more at one time then at an other, and rather on great festiuall dayes then other vulgar times (for this was the feast of Pasche or Pentecost) as dayes more sanctified, and when the people made greater concourse: which sheweth that we should not wonder to see great miracles done at the Memories or feasts of Martyrs or other great Festiuities, more then at other places and times. Fourthly, that the Angels or some speciall Saints are Presidents or Patrones of such places of miracle, and workers also vnder God of the effects that there extraordinarily be done, which ought to make Christians lesse doubt, that the force of diuers waters in the world is iustly attributed by our forefathers, and good stories to the prayers and presence of Saints, which prophane incredulous men referre onely to nature, vntruly pretending that God is more glorified by the workes of nature, which be of his ordinary prouidence, then by the graces of Miracle giuen by his Saints or Angles by his extraordinary prouidence. Fiftly, that miracles be not wrought on men by their faith onely and as well by their presence in spirit as in body, or vpon the parties desire or deuotion onely, according to the Heretickes pretext that God is a like present by his power & grace to euery man and place: and therefore that men need not to go from their own houses or countries to seeke holines or health at the places of Christs or his Saints birth, death, memories: for none could haue benefit of this water but he that could touch it, and be in it corporally, and at that iust time when the water was in motion by the Angell. Yea sixtly, we may consider that in such cases to make the matter more maruelous, rare, and more earnestly to be sought for, and to signifie to

1 Vertue of miracles giuē to creatures.
2 The same giuē specially to sanctified creatures.
3 Miracles done at one time more thē at another, specially in greater solemnities.
4 Angels and Saints patrons and workers in places of miracles.
5 Miracles in certain places and wrought vpon thē that corporally visit the same. Aug. ep. 137
6 All reasoning in these matters must yeeld to Gods pleasure.

to vs that God hath all such extraordinary operations in his own will and commandement, without all rules of our reasons and questioning thereon, none could be healed but that person who first could get into the pond after the Angell came and stirred the same. Seuenthly, that these graces of corporall cures giuen to this water, *prefigure the like force of the Sacraments of Baptisme for the cure of soules, though wee neede not seeke the correspondence thereof to the figure in euery point. Lastly, Christ by his power of excellencie and prerogatiue could and did heale this poore man that could get no body to helpe him into the water, because he earnestly desired the remedie by God appointed, but was excluded by necessitie: as our Lord saueth all such as die without Baptisme, if they in their own persons earnestly intended, desired, and sought for the same.

7 *This water is a figure of Baptisme.*
8 *Christ extraordinarily healeth and saueth without creatures.*

CARTVV. 4. [2. *A Pond.*] It were meruaile that any of the *Scriptures of the old Testament* should make mention of this miracle, seeing there is no likelihood that it was done under any Prophet liuing in that time, but granted vnto the Iewes for theupholding of them in the true worship of God against the manifest insolencies and scornes of the true worship, under the persecution of *Antiochus*. And that it was not continually vnder the Law, the story of *Naaman* the leper euidently declareth. For where this healed all manner of diseases, at *Naamans* comming, there was no such water that could helpe him: so that if *Elizeus* had not directed him to the riuer of Iordan, he had returned home as hee came. And where as many leprous men might haue beene healed by this water which *Iohn* speaketh of, in the time of *Elisæus* there was none cleansed but *Naaman*, notwithstanding that there were many lepers in Israell.

2. *King.* 5.

In the eight collections out of this place, there is nothing worthy the paper that beareth them, beside that, they are often sitten vpon, but for want of heate of any good reason they can neuer bee hatched. For the first, wee acknowledge that God healeth, by the *meane of creatures*, but the creatures haue no miraculous power within them, but that commeth from the Lord which healeth, when as his ordinance is obeyed. To the second, and third, of the place and time no man can well doubt but they were chosen to the greater renowne of the miracle, no place being more sightlier then the Temples precinct, nor no time so fit for the greater fame of it then the time of the solemn Feasts. And if there were then vnder the Law, any Religion in the place and time, yet now there is no such difference of place and time as then was. To the fourth, wee reade in the Scriptures of the Angels presidency and gouernement of such places, but of the departed *Saints Patronage*, wee reade not, but in the scrablements of the Iesuites and their likes. To the fift, it is first well known that our Sauiour required nothing but *Faith* to the working of his miracles, then wee hold that men cannot take so much profite of prayer and of the vnderstanding of the Word, vnlesse they present themselues at the times and places appointed for the Church meetings. But where dead bones and such things are the Preachers, there wee esteeme that the bodies may take more hurt with the euill sent of them, then the soule can be forwarded in any true holinesse. And when *Augustine* directed men to a Bishops graue for decision of a doubtfull cause, hee did not so well remember the words of the Prophet, that affirmeth, it *most inconuenient to go from the liuing to the dead*. Notwithstanding wee grant that the superstition of men did well deserue that they should bee so deluded by the deuils, which (as hath beene shewed) were commonly the haunters of these graues: which *Augustine* himselfe in this Epistle doth seeme plainly to affirme, namely, that the deuils by feare or punishments, draue the guilty persons to the confession of their faults. Now wee suppose that this is blacke Diuinity to goe to the deuill that is a lier, and the father of lies, keeping his standing at a Martyrs graue, to aske the truth of a matter, although hee would bring forth the truth as sometime (the more to deceiue) hee doth. In the fift, as there is no falshood, so is it a cold note, neither hauing great heate or light in it, nor hauing almost nothing proper to the words it is gathered of, which might not haue beene gathered of the speciality of the place and time of this miracle, To the seuenth, Baptisme may by the way bee compared with this: But it cannot bee shewed, that it was a *figure of it*. The contrary whereof appeareth, in that Baptisme being long before begunne, this miracle continued still, which as the shadow to the body should haue giuen place, if it had beene a figure thereof. Neither hath *Ierom* any such wordes as will weigh to proue this matter a figure in Baptisme. The last is before answered, vpon *Ioh.* 3. 5.

Esay 8.

Verse 14. Afrerward IESVS findeth him in the Temple, and said to him, Behold, thou art made whole: | sinne no more, lest some worse thing chance to thee.

RHEM. 5. [14 *Sinne no more.*] We may gather hereby that this mans long infirmitie for punishment of his sinnes, and that men often attribute their sicknes to other naturall defects, and seeke for remedies of the world in vaine, when the sinne for which it was sent, remaineth, or is not repented of: and therefore that in all infirmities men should first turne to God and go to their Ghostly father, and then call for the worldly Physitions afterward.

Sin the cause of sickness & infirmities.

CARTVV. 5. [14 *Sinne no more.*] A *Ghostly Father* is hard to finde amongst you, where Priests can for the most part do nothing but giue the visited a little ghostlesse oyle.

Verse 34. But | I receiue not testimony of man: but I say these things that you may bee saued.

RHEM. 6. [34 *I receiue not.*] Our Maister meaneth that mans testimony is not necessary to him, nor that the trueth of his Diuinitie dependeth on worldly witnesses or mens commendations: though to vs such testimonies be agreeable and necessary, and so for our instruction he vouchsaued to take the testimonies of *Iohn* the Baptist and *Moyses* and the Prophets: and departing out of this world, to send forth all his Apostles, and in them all Bishops and lawfull Pastors to be his witnesses from Hierusalem to the ends of the world.

CARTVV. 6. [34 *I receiue not.*] S.

RHEM. 7. [39 *Search the Scriptures.*] He reprehendeth the Iewes, that reading dayly the

Neither Iewes nor heretickes find the truth because they search not the Scriptures deeply, but read superficially.

Scriptures and acknowledging that in them they ſhould finde life and ſaluation, they yet looked ouer them ſo ſuperficially that thy could not find therein him to be Chriſt their King, Lord, life & Sauiour. For the ſpeciall maiſters and Scribes of the Iewes then, were like vnto our hereticks now who be euer talking and turning, and ſhuffling the Scriptures, but are of all men moſt ignorant in the deepe knowledge thereof. And therefore our Maiſter referreth them not to the reading onely or learning them without booke, or hauing the ſentences thereof glorioufly painted, or written in their Temple, houſes or coates: but to the deep ſearch of the meaning and myſteries of the Scriptures, which are not ſo eaſily to be ſeen in the letter.

CARTVV. 7. [39 *Search the Scriptures.*] Wee wiſh wee *turned* the Scriptures oftner ouer then we do, ſo ſhould we bee able the better to bee armed againſt not onely your hereſie which tottereth of it ſelfe, and is oftentimes worthier of a hiſſe then of a confutation, but againſt theſe Caſtles and Holds of hereſie which are more cunningly made to the reſemblance of the tower of Syon which is impregnable. As for your cunnings, your note in the Margent doth declare it to be wonderfull: which can reade that in the Scripture that is not written, can take up that out of it, that neuer was laid down into it.

CHAP. VI.

Verſe 23 BVT other boates came in from Tyberias beſide the place where they had eaten the bread, our Lord ‡ giuing thankes.

MARGINALL NOTES.

RHEM. [23 *Giuing thankes.*] Theſe words do plainely import, that the gining thankes was an effectuall bleſſing of the bread and working the multiplication thereof.

CARTVV. Look before, npon *Math.* 26. 26.

Verſe. 32. IESVS therefore ſaid to them, ‡ Amen I ſay to you, Moſes gaue you not the bread from heauen, but my Father giueth you ! the true bread from heauen.

RHEM. Why wee keep the Hebrew word *Amen*, and tranſlate it not, See the Annot. chap. 8. 34.

CARTVV. Look before in the Preface, Sect. 55.

Verſe. 27. ! Worke not the meate that periſheth, but that endureth vnto life euerlaſting, which the Sonne of man will giue you. For him the Father, God, hath ſigned

ANNOTATIONS.

RHEM. 1. [27 *Worke not the meate.*] By their greedy ſeeking after him for meate of the body, he taketh occaſion to draw them to the deſire of a more excellent foode which he had to giue them, and ſo by litle to open vnto them the great meate and myſterie of the B. Sacrament: which (as he proueth) doth not onely farre paſſe their ordinary bread or his maruelous multiplied loaues, but Manna it ſelfe, which they thought came from heauen, and ſo much wondered at it.

CARTVV. 1. [27 *Work not the meat.*] The eating of the fleſh of Chriſt, and the drinking of his bloud ſpoken of in this chapter, is not the eating of the *Sacrament* of the Supper, but all manner of participation with Chriſt in the Word, and in the Sacrament. And this is euident by many argument; Firſt, for that the mouth wherewith the ſpirituall meate is eaten, is faith, verſ. 29. 35. 40. 47. Whereupon *Auguſtine* ſaith: *Why doſt thou prepare the tooth, beleeue and thou haſt eaten.* And againe, *To beleeue in him is to eate the liuing bread.* And yet againe, *Hee that beleeueth in him, doth eate him inuiſibly, is fatted becauſe hee is inuiſibly borne againe.* Secondly, this eating heere ſpoken of neceſſarily giueth life euerlaſting to the eater, 27. 35. 51. 54. but the Sacrament doth not ſo; therefore the eating of the Sacrament is not heere propounded. Heere upon *Auguſtine* ſaith, that *Chriſts fleſh is not onely to bee eaten in the Sacrament (which many wicked haue done) but to the participation of the Spirit.* Thirdly, this eating of Chriſt is perpetuall, and without the which no man can haue life in him, verſe 53. But the eating of the Sacrament is not perpetuall, nor that without the which a man cannot haue life in him, therefore the eating of the Sacrament is not heere meant. And according to this, *Auguſtine* ſpeaking to the Iewes that then were with our Sauiour Chriſt, *You deſire bread from heauen, you haue it before you and eate it not.* Yet could they not then eate it in the Supper, which was not inſtituted untill two yeare after or thereabout. And in another place hee extendeth the full and perfect eating of Chriſt unto the life to come. Where (wee ſuppoſe) you dare not affirme any Sacramentall eating. Fourthly, in that our Sauiour Chriſt ſaith, 61 verſe, *doth this offend you?* As much as if hee had ſaid, this ſo plaine a caſe, ſo manifeſt a matter by all the Scriptures of the Law, and of the Prophets, which teach that I am the meate of the world, whereby it muſt bee deliuered from deadly famine: it appeareth that he ſpake not of the myſterie of the Supper, which was but darkly and generally noted out in the Scripture, in ſuch ſort that the learned amongſt them, and not the common multitude onely, might (without great meruaile) haue beene ignorant of it. Laſt of all, the *meat that periſheth not*, is of the ſame kind of ſpeech as that in the fourth of *Iohn*, of the water which is neuer conſumed, but welleth and ſpringeth (in him that drinketh it) to euerlaſting life. And ſo doth *Auguſtine* compare the places, but the Ieſuites themſelues confeſſe that there the ſpirit of God is meant by water, wherefore it followeth that the drinke alſo heere ſpoken of, is the participation of the ſpirit of Chriſt; And not (as they meane) of a groſſe and carnall drinking of Chriſts bloud. Thus (not to ſpeake of your own Doctors which affirme that the Sacrament is not ſpecially meant of heere) it appeareth what a vaine coyle the

Tract. in Io. 25. in hunc locum.
Tract. 26. in Ioh. in hunc locum.
Ibid.
Tract. 27.
Tract. in Ioh. 25.
Tract. in Ioh. 26.
Lyr. in Pſal. 11.
Eccius de vtraque ſpecie with diuers others.

Ieſuites

Ieſuites keep about their Sacrament of the Altar, and how with their foule feet they trouble the cleere waters of the Euangeliſt.

RHEM. 2. [32 *The true bread.*] Though the perſon of Chriſt incarnate, euen out of the Sacrament alſo, be meant vnder the Metaphores of bread and drinke from heauen: and our beleefe in him, be ſignified by eating and feeding: yet the cauſes why they ſhould be recommended unto vs in ſuch termes, were, that he was to be eaten and drunken indeed in the formes of bread and wine: for the which cauſe his body on the Croſſe is called *his bread: and his bloud ſhed on the Croſſe, *the bloud of the grape: no doubt becauſe the ſame body & bloud were in the holy Sacrament to be eaten and drunken. In which ſpeaches, either of Chriſtes perſon generally, or peculiarly of the ſame as in the B Sacrament, *the true bread* is not taken properly and ſpecially for that ſubſtance which is of corne, and called with us bread: but generally for foode or meate, and therefore it hath ioyned with it lightly a terme ſignifying a more excellent ſort of ſuſtenance: as, the true bread, the bread of heauen, the bread of life, Superſubſtantiall bread, in which ſort the holy Sacrament which is Chriſts body, is both here, and in S *Luke* and S. *Paul* alſo, often called bread, euen after conſecration: not onely for that it was made of bread, but becauſe it is bread more truely, and by more excellent property and calling, then that which ordinarily is named bread.

Why Chriſt is called bread, and beleeuing eating. *Ier.* 11. 19. *Gen.* 49. 11 *What ſignifieth, The true bread.* *Luk.* 24. 35 *Acts* 2. 42. 20. 7. 1. *Cor.* 10. *The B. Sacrament called bread.*

CARTVV. 2. [32. *The true bread.*] The words of Chriſt which declare that he is called *bread*, and the true bread, for that he giueth life unto the world, *verſ.* 33. for that hee preſerueth men from death *verſ.* 50. 51. leaue no place to your blind and bold affirmation, that it is *recommended unto us under theſe termes, for that it was to be eaten and drunken under the formes of bread and wine*, which is to turne the cauſe in to the effect and contrariwiſe, for that our Sauiour Chriſt is our ſpirituall meate: therefore the ſacrament is recommended unto us in the elements of bread and wine, fitly to reſemble the doctrine which teacheth him to be the food, not as the Ieſuites, not onely falſly, but fooliſhly affirme, that the ſacrament gaue the cauſe of this ſpeech of our Sauiour Chriſt; whereas this ſpeech of our Sauiour Chriſt gaue the occaſion of the ſacrament, as the figured thing is the cauſe of the figure, and not the figure the cauſe of the figured thing. We forbeare to ſpeake of the fond allegation of *Ieremy* and *Geneſis*, wreſted ſo openly from the naturall meaning of the Prophets, for that it hath (eſpecially in the place of *Ieremy*) ſome ancient wreſt, that hath ſet it in a higher note then will agree with any myſticall interpretation of the purpoſe of the Prophets. Howbeit, as we haue uſed ſome freedom of iudgement in other their declinings from the manifeſt meaning of the particular places which they interpret: ſo in theſe places, whereof the former noteth out the counſell of famiſhing the Prophet *Ieremy* in priſon, wherein they thought ſo to ſet him up at the racke, and at hard meate, that he ſhould eate the poſts in the priſon, if he would eate any thing at all: the other noteth ſo great plenty of vines in the tribe of *Iuda*, that the inhabitants might waſh their garments in the bloud of the grape. We may be bold to ſay, that there is a great agreement of theſe places with the imagined ſence that here is ſet downe, as is of hony with ſacrifice.

Verſ. 44 No man can come to me, vnleſſe the Father that ſent me I draw him: and I will raiſe him up at the laſt day.

God draweth vs without free will. *Aug. cont. duas ep. li. 1. c. 19. & Ser. de verb. Apoſt. c. 2.*

RHEM. 3. [44 *Draw him.*] The Father draweth vs and teacheth vs to come to his Sonne, and to beleeue theſe high and hard myſteries of his incarnation, and of feeding vs with his own ſubſtance in the Sacrament: not compelling or violently forcing any againſt their will or without any reſpect of their conſent, as Heretickes pretend: but by the ſweete internall motions and perſwaſions of his grace and ſpirit he wholy maketh us of our owne will and liking to conſent to the ſame.

CARTVV. 3. [44. *Draw him.*] Which is directly againſt *Free-will*, quoted in the margent of the note, both by the words of *drawing*, which is contrary to our running, or *freewill*: and by the drift of our Sauiour Chriſt, which remoueth the offence of thoſe mens contempt of his doctrine, in that it was not in their power to receiue it, vnleſſe by exchange of their naughty wils into good, made by God, they were gathered into the fould of Chriſt. As therefore to take away the thorne that pricked the Apoſtles feet, in that their miniſtery was contemned by the wiſe men of the world, he calleth them to the counſell of God, which had hidden it from their eyes. So here (for the like reſpect) he wil haue them in the cauſe of this peoples vnbeliefe, haue reſpect unto the iuſt iudgement of God, which reacheth not out his ſauing hand to draw them unto him. For whereas the enemies of the truth in glorifying themſelues againſt it, will ſay that it is not ſo great a matter to come unto, that it was in their power to haue been as good a Goſpeller as the beſt of them all; our Sauiour Chriſt cutteth the combe of this boaſting, in ſhewing that it is not in their power, further then they being by nature vnwilling to receiue the truth, ſhall by the grace of God be fitted thereunto. Looke *Auguſtine* hereof, which ſhewes that it was not in us to come when we are called, vnleſſe we receiue this gift from him, of comming by faith.

Math. 11. *Serm.* 12. *de verb. Apoſt.*

Verſe 49 Your fathers did eate Manna in the deſert, and they died.

The manifold prehemineneces of the B. Sacrament aboue Manna

RHEM. 4. [49 *Manna, and died.*] The Heretickes holding the fathers of the olde Teſtament to haue eaten of the ſame meate, and to haue had as good Sacraments as we, be here refuted: Chriſt putting a plaine difference in the very ſubſtance thereof, and in the graces and effects much more at large. Manna was onely a figure of the B. Sacrament, though a very excellent figure thereof for many cauſes. It came in a ſort from heauen, our Sacrament more: it was made by God miraculouſly, our Sacrament more: it was to be eaten for the time of their peregrination, our Sacrament more: it was to euery man what he liked beſt, our Sacraments more: a little whereof ſerued and ſufficed as well as much, our Sacraments more: it was reſerued for ſuch dayes as it could not be gathered, and our Sacrament much more: it was kept for a memoriall in the arke of the Teſtament, our Sacrament much more: the diſcontented incredulous murmured and gainſaid it, at our Sacrament much more: it ſuſtained their bodies in the deſert, our Sacrament both body and ſoule much more.

CARTVV. 4. [49. *Manna and died.*] We willingly paſſe in that number of *Heretiks* where-

of Paul is the generall, who expreſſely teacheth that in Manna, and the water comming out of the
1. Cor. 10. rocke, they ate and dranke the ſame ſpirituall meate and drinke that we doe, that is Chriſt. And therefore the matter of both theirs and our Sacrament is one, the effects alſo are the ſame in kinde and nature, which is a partaking of Chriſt, although (as in all other holy exerciſes of the Goſpell) the manner differ: becauſe he is (in ours) more plentifully partaked, whereas he was more ſparingly in theirs. And as for that which is ſaid, that the Fathers died that ate thereof, it is to be underſtood that our Sauiour Chriſt therein ſpeaketh of the Sacrament, according to the opinion of the Iewes, which conſidered no further of it then of a belly meate. And which in the eating of Manna directed not their faith
Tract. in Ioh. 26. unto Chriſt, as *Auguſtin* ſaith. And therefore in another place ſhewing the cauſe why they died, he ſaith, *not that the Manna was euill, but that they ate it euill*: where they that did eate the ſame ſpirituall meat that we doe, euen as the Apoſtle ſpeaking of the ſacrament of circumciſion, according as the falſe Apoſtles
Gal. 2. 3. eſteemed of it, doth ſpeake of it contemptuouſly: for otherwiſe it is well knowne that all the Fa-
Phil. 3. 2. thers that were in the wilderneſſe, died not, *Moſes, Aaron, Phineas, Hur, Ioſua, Caleb*, and numbers of others
Heb. 3. feeding of Chriſt by the Sacrament of Manna, and of the rocky water to life euerlaſting. And there-
1. Cor. 10. fore *Auguſtine* ſaith, that their Sacraments diuers from ours in ſignes, are in the things ſigned the ſame
Auguſt. in Ioh. tract. 16 with ours. The reſt of your note ruffling and rouling in a figure of Rhetorick, is rather to delight the ſimple and ignorant reader, then to inſtruct him: And it is eaſie to bee returned upon the head of your Sacrament in diuers points to the ſhame thereof, for (as touching the matter) the Manna came
Pſal. 78. 23. from the aire or high clouds: for the forme of it, which was the ſanctification of it to the vſe of a Sacrament, it came from the higheſt heauen: yours, for the matter, groweth out of the earth, but for the forme thereof, which you deuiſe, it came from the loweſt hell. The miraculous making of Manna was euident to all men that had reaſon or ſenſe; yours appeareth not but to thoſe that firſt take their farewell of all ſenſe and reaſon, humane and diuine. Manna, howſoeuer it varied ſome-
Exod. 16. Numb. 11. Wiſd. 16. what, according as it was either boyled or baked, or otherwiſe coqued, it was yet to euery man for taſt partly like unto ſtoned honey, partly unto the principalleſt Oliue Oile, and not as you affirme (under colour of the book of Wiſedom, directly contrary to *Moſes*) unto euery man what hee liſted: Your Sacrament indeed is, as it pleaſeth you, to ſome tranſubſtantiated onely by authority and decree of Church, to other ſome by authority of the Scripture: to ſome it is the naturall body not naturally, to other ſome it is the naturall body naturally, to ſome it is in the Sacrament unſenſibly, to other ſome ſenſibly; to ſome it is eaten whole, to otherſome it is torne with the teeth; to ſome Chriſt in the Sacrament goeth no further then the throate, to other ſome into the ſtomacke, and ſo you ſay truelier then you were aware of, that your Sacrament is as it liketh you. Of Manna, the allowance of an homer was giuen unto euery one daily, but none (the Prieſt excepted) hath any daily and ordinary allowance in your Sacrament, but once a yeare. Where alſo you affirme, that *leſſe then a little* of your ſacrament ſatisfieth: you are taken in the words of your own lippes, that thereby doe grant that is horrible) a parting of Chriſt into portions. Manna was reſerued for thoſe daies wherein God dewed none from the cloudes, yours is reſerued for ſuch times, when (as you would make men beleeue) it falleth from heauen upon all the Altars in Chriſtendom thicke and three-fold. Manna was laid ſecretly up in the Arke, yours is like a puppet carried about to bee gaſed and ſtared upon. Manna being commanded of the Lord to bee laid up corrupted not, conſumed not, ſtunck not, yours being reſerued upon a deuiſe of your own braine, mouldeth, rotteth, ſtinketh, and goeth to naught. Manna being Gods inſtitution was unworthily neglected; yours being a whelp of your own Litter is worthily troden under feete. Manna was meat for the body and for the ſoule, as hath beene ſhewed; yours is good neither for the hungry body, whereunto it giueth little or no nouriſhment, and to the ſoule that hungreth after the bread of life, it is altogether taſteleſſe. If you extend the vſe of your Sacrament beyond the time of our *Peregrination*, it were good you had told us your meaning, for we ſee not how you can iuſtifie it, vnleſſe you will either renue the ſhamefull abuſe of cramming in the Sacrament, into dead mens mouthes, or elſe will haue it celebrated in the glorious kingdome of heauen, where all exerciſes of Religion ſhall ceaſe. But wee perceiue you tooke pleaſure in this figure, and therefore to dwell in it long, you made no conſcience ſomewhat to ſtreine the truth.

Verſe. 52. **The Iewes therefore ſtroue among themſelues, ſaying, | How can this man giue us his fleſh to eate.**

In the B. Sacrament, How, is a Iewiſh word

RHEM. 52 *How can this man?*] *It came not to their minde that nothing was impoſſible to God, that wickedly ſaid, How can this man giue vs his fleſh? but we may make great profite of their ſinne, beleeuing the Myſteries, and taking a leſſon, neuer to ſay or once think, How? for it is a Iewiſh word and worthy all puniſhment,* ſaith S. Cyrill *lib. 4. c. 13. in Io.* Neuertheleſſe if one asked onely for deſire to learne in humilitie, as our Lady did touching her hauing a childe in her virginitie, then he muſt take the Angels anſwer to her, That it is of the Holy Ghoſt, ſo S. *Damaſcene li. 4. c. 14.*

CARTVV. 52 *How can this man.*] Firſt, there wanteth the Lords voice and authority to tell us that his naturall body is in the Sacrament, at whoſe word wee keep our ſoule in ſilence, with the Ieſuites and their companions we dare bee bold to aske how? why? and wherefore? And think that wee honour them and humble our ſelues, which in ſuch truthleſſe and witleſſe paradoxes, vouchſafe to enquire of them for their better inſtruction. Then if the Ieſuites anſwer, *that it is of the Holy Ghoſt*, we hold them for no Angels, ſeeing the ſame Ieſuites are but lying ſpirits, ſent of God to deciue ſuch as will not beleeue the truth.

Verſe 53 **Ieſus therefore ſaid to them, Amen, Amen, I ſay to you, | Vnleſſe you eate the fleſh of the ſonne of man, | and drinke his bloud, | you ſhall not haue life in you.**

RHEM. 53 *Vnleſſe you eate.*] *Chriſt commending the Sacrament of the faithfull vnto vs, ſaith, Except you eate, &c. you cannot haue life in you. So the life ſaith of life, and to him that thinketh the life to be a lie,*

this

this meate ſhall be death and not life to him. Aug. Ser. 2. de verb. Ap. c. 1. S. Leo thus, *Becauſe our Lord ſaith, except you eate, &c. let vs ſo communicate that we nothing doubt of the trueth of Chriſtes body and bloud: for that is receiued with mouth, which is beleeued in heart: and they anſwer Amen in vaine, that diſpute againſt that which they receiue.*

CARTVV. 6 [53. *Vnleſſe you eate*] Here the Ieſuits haue falſified *Auguſtine* both in his words, and in his meaning, to make the ſentence fitter to proue the ſacrament of the Supper vnderſtood in this place, they haue tranſpoſed the word *commending* which *Auguſtine* ioyneth with Chriſt the ſpirituall food, to the word Sacrament. And whereas *Auguſtines* meaning is, to ſhew that Chriſt in calling himſelfe meate, did it to ſet forth the ſacramentall and myſticall coniunction of himſelfe with his Church, to be ſuch as meat vnited and made one with the body that receiueth it: they haue forcibly and impudently applied this to the Supper of the Lord, which *Auguſtine* expreſly maketh a ſacrament of this myſticall vnity. For affirming otherwhere that which he doth here, that *by the meate and drinke* here ſpoken of, *Chriſt will haue vnderſtood the ſociety of his body and his members*, he addeth immediatly *of this thing, that is to ſay, of this vnity, his body and blond the Sacrament is prepared vpon the Lords table in ſome places daily, mother ſome places with intermiſſion vpon certaine dayes.* The ſupper therefore being a ſacrament, or ſigne of the eating here mentioned, is not the eating it ſelfe. And that *Auguſtine* meant not the ſacrament of the ſupper in this place alledged by the Ieſuits, it appeareth a few lines after, where he ſaith, *What is to drink but to liue?* And againe otherwhere, *to beleeue in him is to eate the liuing bread, he that beleeueth in him eateth.* Pope *Leos* authority we make no account of for cauſes before recited, yet his words heere proue *no reall preſence*, conſidering that ſacramentally and in a figure we receiue with our mouthes that which we beleeue in our hearts, according as *Auguſtine* alſo affirmeth, *that then the body and blond of Chriſt is life to euery one, when that which is viſibly taken in the ſacrament, is in truth ſpiritually eaten and ſpiritually drunken.* And it appeareth otherwhere, that giuing to Baptiſme, the water which ranne out of Chriſts ſide, as well as to the cup the bloud, which iſſued thereat: he maketh no other preſence of the bloud in the cup, then is of the water flowing from Chriſts ſide in Baptiſme.

Aug. tract. in Ioh. 26.

Aug. in Ioh. tract. 26.

Aug. de verb Apoſt. ſerm. 2 Leo epiſt. 10 ad Flau.

RHEM, 7. [53 *And drinke.*] This the Proteſtants alledge for the neceſſitie of receiuing in both kindes: but in reſpect of themſelues (who lightly hold all this chapter to pertaine nothing to the Sacramentall receiuing, but to ſpirituall feeding on Chriſt by faith onely) it can make nothing for one kind or other. And in reſpect of vs Catholikes, who beleeue Chriſts whole perſon both humanitie and Diuinitie, both fleſh and bloud to be in either forme, and to be wholy receiued no leſſe in the firſt, then in the ſecond or in both, this place commandeth nothing for both the kinds.

Receiuing in both kinds not neceſſary.

CARTVV. 7. [53. *And drinke*] What you beleeue it maketh no great matter, whoſe beliefes are pinned to the Popes ſleeue. But the Proteſtants denying this place to be vnderſtood of the ſupper, may notwithſtanding vrge the receiuing of both kindes out of the eating and drinking here ſpoken of. For ſeeing the ſupper is (as hath beene avouched) a ſacrament or ſigne of this eating and drinking, and there ought to be a proportion and correſpondence between the ſigne and the thing ſignified: it followeth that vnleſſe there be ſome liquor in the ſacrament, or ſigne, the ſigne is not ſo well fitted and framed to the thing ſignified as is meet.

RHEM. 8. [53 *You ſhall not haue life.*] Though the Catholikes teach theſe wordes to be ſpoken of the Sacrament, yet they meane not (no more then our Sauiour here doth) to exclude all from ſaluation, that receiue not actually & Sacramentally vnder one or both kindes. For then children that die after they be baptized and neuer receiued Sacramentally, ſhould periſh: which to hold, were hereticall. Neither did S. *Auguſtine* meane, applying theſe wordes to infants alſo, that they could not be ſaued without receiuing ſacramentally, as not onely the hereticks, but Eraſmus did vnlearnedly miſtake him: but his ſence is that they were by the right of their Baptiſme ioyned to Chriſtes body Myſticall, and thereby ſpiritually partakers of the other Sacrament alſo of Chriſts body and bloud. As all Catholike men that be in priſon, ioyning with the Church of God in heart and deſire to receiue and be partakers with the Church of this Sacrament, and thoſe ſpecially that deuoutly heare Maſſe and adore in preſence the body & bloud of Chriſt, ioyning in heart with the Prieſt, all theſe receiue life & fruit of the Sacrament, though at euery time they receiue not ſacramentally in one or both kinds. And although in the Primitiue Chuch the holy Sacrament in the ſecond kind were often giuen euen to infants to ſanctifie them, yet (as the holy Councell hath declared) it was neuer miniſtred vnto them with opinion that they could not be ſaued without it, and therefore the heretikes do vntruly charge the Church and the Fathers with that errour,

The ſacramentall receiuing of Chriſts body not alwayes neceſſary to ſaluation.

The true meaning of S. Auguſtins words touching infants receiuing of the B. Sacrament.

L. 1. de pec. mor. & rem. c. 20.

Conc. Trid. Seſſ. 21. c. 4

CARTVV. 8. [53. *You ſhall not haue life*] Here the Ieſuits are grauelled, for our Sauiour Chriſts words being preciſely generall, that none can haue life, but thoſe that eate of this meate, and drink of this drinke, they are to their faces conuicted, that theſe words are not meant of the Sacrament of the ſupper, conſidering that yong infants partaking vnto this food, are not to bee receiued vnto the ſacrament of the ſupper. And the poore ſoules to pull out themſelues out of this mire beray themſelues miſerably, changing our Sauiour Chriſts generall propoſition ſo often repeated into a particular, and that without any proofe, or colour of proofe, more then their bare aſſertion, which had been yet more tollerable, if they would ſell by the ſame meaſure wherewith they buy: for before, (upon *Ioh. 3*) vpon a generall propoſition falſly vnderſtood, they ſhut from the kingdom of heauen the infants that cannot attain the Sacrament of Baptiſme. And here, where the ſame vniuerſality of wordes is vſed and vſed againe, and that (as they ſay) in the matter of the ſupper of the Lord, whereby all are ſhut from life, that are not partakers thereof, yet doe they exempt young infants, which they will not ſuffer to be exempted in the place where they imagine baptiſme to be generally required. And whereas in the other ſacrament of baptiſme they ſeclude infants which cannot attaine baptiſme for that they can haue no deſire, nor make no vow to be baptiſed in the ſacrament of the ſupper, they deny not but that they may be ſaued, although they haue no vow nor deſire thereunto. Thus the water of *Euripus* is not ſo fickle and inconſtant as theſe men are. And although theſe ſilly men are not able to get our their own feet out of this ſlough: yet they make a face, as if they were able to draw out the ancient

Fathers,

Fathers, which haue fallen in this poynt of communicating the ſacrament to yong infants. But marke with what dexterity and deepe knowledge the learned Ieſuites deliuer the ancient Fathers from the charge of the *vnlearned* Proteſtants. Forſooth although they *miniſtred the ſacrament of the ſupper vnto infants, yet they did it not in any opinion of neceſſity*: ſuch Aduocates are worthy to plead without fee, for ſtill you leaue the old doctors in a grieuous crime of diſpenſing the holy Sacrament of the ſupper vnto infants, to whom for want of ability to proue themſelues, the ſcripture denieth it. And by ſo much you make them the more criminous, as they committed ſo great a diſorder, hauing no conſcience of any neceſſity of the infants partaking to the communion, which if they had had, they were the more to be borne with: for a thing done diſorderly in a conſcience and zeale towards God, although it be ſinne, yet is it leſſe then that which is done otherwiſe: where therefore the Proteſtants (affirming that the Fathers did it in an opinion of neceſſity) couer ſomewhat the ſhame of this diſorder, theſe iolly proctors with their defence, haue not onely not couered their nakednesſe, but haue pulled ſome cloath of their innocency from them: which as they haue done with ſome diſhonour to the ancient Fathers, ſo haue they done it falſly, and contrary to their mindes. For *Ieroms* affirmeth plainly of a certaine Biſhop, that he could not miniſter baptiſme to yong infants, but hee muſt needes miniſter the ſacrament of the ſupper vnto them. And *Auguſtine* in receiuing infants that were baptiſed by hereticks, thinketh it expedient that the Church which receiueth them, ſhould giue them the holy ſacrament of the ſupper, which hee would not haue done, vnleſſe he had thought that the Scripture had ſo required. Which iudgement of his, and of *Innocentius* himſelfe, Biſhop of Rome, appeares alſo otherwhere in *Auguſtines* workes. And *Beatus Rhenanus* ſheweth that this corrupt opinion of the neceſſity of the Euchariſt in infants, was very ancient, and continued ſome hundred of yeares. Now where they ſay, that *Auguſtines* meaning was, that *by right of baptiſme ioyned to Chriſts myſticall body, they were partakers ſpiritually of the other ſacrament*. As it is ſpoken without any manner of proofe out of *Auguſtines* either words or circumſtance; ſo it is abſurd that they ſhould eate the ſacrament of the body and bloud of Chriſt, that neuer taſted or once touched it, where *Auguſtine* proued the neceſſitie of baptiſme by the neceſſity of the Euchariſt, which could not be miniſtred before baptiſme. But they add *ſpiritually*, they might truelier haue ſaid, Phantaſtically. They may (I grant, eate the body and bloud of Chriſt ſpiritually, which neuer receiued the Supper of the Lord; But that they ſhould eate the *Sacrament of the body and bloud ſpiritually*, which neuer were admitted vnto the ſupper, needeth ſome cunninger interpreter then euer were *Ioſeph* or *Daniel*. Dig therefore as deepe as you can, yet ſhall you neuer finde, but in the bottom of hell, where you are alwayes raking for ſuch ſtuffe, that infants receiuing the baptiſme, forthwith receiue this ſacrament. Wee will grant you more then you aske, namely that your Maſſe is of that vertue, that it bringeth as much fruit to him that is abſent from it, as to him that is preſent and heareth it; yea granting that the Maſſe were not the abhomination which we proue it to be, yet being done in an vnknowne language, let them tell us what more fruit is there in hearing of a Maſſe then in ſeeing of a Sermon? But heereof there will be a fitter place.

1 Cor. 11.

Ieroms. cont. Luciſer.

Auguſt. de eccleſ. dogm. cont. duas ep. Pelagij ad Bonif.

Rhe in Tertul. de corona mil.

Lib. 2. cap. 4. cont. Iul. lib. 1. de pec. & merit. 1. 2. 20.

Aug. contra Iulian. lib. 1. cap. 2. cont. duas epiſt. Pelag. lib. 4. cap. 4.

De peccat. meritis & r. miſſione. l. 1. cap. 20.

Verſe 53 He that eateth my fleſh, and drinketh my bloud, hath life euerlaſting: and I will raiſe him up in the laſt day.

RHEM. 9, [54 *I will raiſe him.*] *As the Sonne liueth by the Father, euen ſo do we liue by his fleſh.* ſaith S. Hilarie lib. 8. *de Trin.* And S. Cyrill againe thus, *Though by nature of our fleſh we be corruptible, yet by participation of life we are reformed to the property of life. For not only our ſoules were to be lifted vp by the holy Ghoſt to life euerlaſting, but this rude groſſe terreſtriall body of ours is to be reduced to immortality, by touching, taſting, and eating this agreeable food of Chriſts body. And when Chriſt ſaith, I will raiſe him vp, he meaneth that this body which he eateth, ſhall raiſe him. Our fleſh* (ſaith Tertullian) *eateth the body and bloud of Chriſt, that the ſoule may alſo be fatted, therefore they ſhall both haue one reward at the Reſurrection.* And *S.* Irenæus, *How do they affirme that our bodies be not capable of life euerlaſting, which is nouriſhed by the body and bloud of our Lord: Either let them change their opinion, or els ceaſe to offer the Euchariſt.* S. Gregory Niſſen alſo ſaith, *That liuely body entring into our body, changeth it and maketh it liue and be immortall.*

Cyril. lib. 4. cap. 14. 15. The effects of the B. Sacrament both in our body and ſoule. Tertul. de reſur. carnis. nu. 7. lib. 4. cap. 34. Niſſan. orat. catech. mag.

CARTVV. 9. [55 *I will raiſe him.*] This raiſing of the bodies of the Saints riſeth againſt your opinion of the Sacrament of the Supper in this chapter. For conſidering that our reſurrection to life dependeth of this, that wee are one with Chriſt: and Chriſt one with us, wee being one with him and he one with us without the Sacrament of the Supper, and before we can be partakers thereof, it muſt needs follow that the eating of Chriſt in the Sacrament is not the cauſe of our reſurrection, but the eating of his body and bloud in ſpirit and faith. Otherwiſe miſerable is the eſtate of the Fathers before the Law and vnder it: Miſerable alſo is the caſe of many Martyrs, and Infants which all died before they could communicate in this Sacrament. And therefore Cyril ſaith, *That Chriſt is the foundation to ſanctification and righteouſneſſe, namely, through faith, and no otherwiſe.* As for theſe teſtimonies they are idlely alleaged, conſidering that wee hold that no man can haue life, vnleſſe hee partake vnto Chriſt, which is to eate and drinke him. Onely wee deny that this eating is at any time carnall, or alwaies in the Sacrament. And whereas it is affirmed by the ancient Fathers, that wee riſe to life becauſe of our participation in the Sacrament, their meaning is, that the Sacrament is a pledge of our reſurrection to life, whereof the ſpirituall participation by faith is the cauſe. As for *Tertullian* what eating hee meaneth it is apparant in the ſame booke, where ſpeaking of this eating which Iohn ſetteth forth in this chapter, hee ſaith, *That the Word which was made fleſh, for liues ſake is to bee deſired, and to bee deuoured by hearing, to bee chewed by vnderſtanding, and to bee digeſted by faith.* Niſſen affirmeth that the liuely body entring into our body maketh it liue and immortall; but that hee affirmeth not to be by the Sacrament, eſpecially not by that alone, but leaſt of all by the mouth and teeth. For we know that Chriſt dwelleth in our hearts by faith, and if wee loue Chriſt and keepe his commandements, both hee and his Father will come and dwell with us, both in body and ſoule, which are his Temples.

lib. 4 c. 29. in Ioh.

Tertul. de reſur. carnis. p. 66. ſecund. edit. Baſil. 1528.

Epheſ. 3. Ioh. 14. 1 Cor. 6. 19 20.

Verſe. 55. For my fleſh is ſ meate in deed, and my bloud is drinke indeed.

RHEM.

RHEM. 10. [55 *Meat in deed.*] Manna, was not the true meat; nor the water of the rocke, the the drinke indeed: for they did but driue away death or famine for a time and for this life. But the *holy body of Christ is the true food nourishing to life euerlasting, and his bloud the true drinke that driueth death away vtterly, for they be not the body and bloud of a meere man, but of him that being ioyned to life is made life: and therefore are we the bodie and members of Christ, because by this benediction of the mysterie we receiue the Sonne of God himselfe.* So saith S. Cyrill lib. 4 c. 16. in Io. *The B. Sacrament is the Manna and water of the rocke.*

CARTVV. 10. Look the answer before, upon the 49 ver. of this chapter.

Verse. 58. This is the bread that came down from heauen. Not as your fathers did eate Manna, and died. Hee that eateth this bread, shall liue for euer.

RHEM. 11. [58 *He that eateth this bread.*] By this place the holy Councell prooueth that for the grace and effect of the Sacrament, which is the life of the soule, there is no difference whether a man receiue both kindes or one, because our Sauiour who before attributed life to the eating and drinking of his body and bloud, doth here also affirme the same effect, which is life euerlasting, to come of eating onely under one forme. Therefore the heretickes be seditious calumniators that would make the people beleeue, the Catholike Church and Priests to haue defrauded them of the grace and benefite of one of the kinds in the Sacrament. Nay, it is they that haue defrauded the world, by taking away both the reall substance of Christ, and the grace, from one kinde or both kindes, and from all other Sacraments. The Church doth onely (by the wisedome of Gods Spirit and by instruction of Christ and his Apostles, according to time and place for Gods most honour, the reuerence of the Sacrament, and the peoples most profit thereby) dispose of the manner and order, how the Priest, how the people shall receiue, and all other particular points. *Which himselfe (saith S. Augustine) did not take order for, that he might commit that to the Apostles, by whom he was to dispose his Churches affaires,* though both he and the Apostles and the Fathers of the Primitiue Church left vs example of receiuing vnder one kinde, Christ *at Emaus*, the Apostles *Act* 2. 44. The Primitiue Church in giuing the bloud onely to children, *Cypr. li. de lapsis, nn.* 10. in reseruing most commonly the body onely, *Tertul. li.* 2. *ad vxo. nn.* 4. *Cypr. de lapsis nn.* 10. in houseling the sicke therewith, *Euseb. Ec. hist. li.* 6. *c.* 36. in the holy Eremites also that receiued and reserued it commonly & not the bloud in the wilde nesse, *Basil epist. ad Cæsariam Patritiam*, and in diuers other cases which were too long to rehearse. *The Whole grace and effect thereof in one kinde, and therefore the people not defrauded. Conc. Trid. Sess.* 21. *c.* 1 *Ep.* 128. *c.* 6. *ad Ianuarium. Luk.* 24. 35. *Receiuing in one or both kinds indifferent, according the holy Churches appointment. Authority of Scriptures & the primitiue Church for receiuing in one kinde. The causes of the Churches practise and ordinance concerning one kinde.*

Whereby the Church being warranted and in the ruling of such things fully taught by Gods spirit aswell for the reprouing of certaine heresies, that Christ God and man was not whole and all in euery part of the Sacrament, as specially for that the Christian people being now enlarged, and the communicants often so many at once, that neither so much wine could be conueniently consecrated, nor without manifold accidents of shedding or abusing be receiued (whereof the Protestants haue no regard, because it is but common wine which they occupie, but the Church knowing it to be Christs own bloud, must haue all dreadfull regard) therefore I say she hath decreed and for some hundred yeeres put in vse, that the Priest saying Masse, should alwayes both consecrate and also receiue both kindes, because he must expresse liuely the Passion of Christ, and the separation of his bloud from his body in the same, and for to imitate the whole action and institution aswell in sacrificing as receiuing, as to whom properly it was sayd, *Do this*, for that was spoken onely to such as haue power thereby to offer and consecrate. But the Lay men, and the Clergie also when they do not execute or say Masse themselues, should receiue one kinde, thereby no lesse partakers of Christs whole person and grace, then if they receiued both. For (as S. *Paul* saith) *He that eateth the hostes, is partaker of the altar.* He that eateth, saith he: for though there were drinke offerings or libaments ioyned lightly to euery sacrifice, yet it was enough to eat onely of one kinde, for to be partaker of the whole. *The Priests that say Masse, must receiue both kinds. Luk.* 22. 19 1. *Cor.* 11. 1. *Cor.* 10. 18.

CARTVV 11. [58 *Hee that eateth this bread.*] By eating and drinking both, is set forth a full and whole partaking unto Christ to liue by him. And it is a similitude taken from the manner of feeding of the body, which is not nourished to sufficiency, vnlesse it haue both bread and drinke: Wherefore our Sauiour Christ to declare that hee is alone sufficient to eternall life, calleth himselfe both bread and drink. And to the sealing up of this sufficiency, hee ordained not onely bread but wine also: where fore-seeing this treacherous sacriledge of the Synagogue of Rome, in stealing away the cup from the Church, hee more precisely spake of the cup then of the bread, that they *should drinke all of it.* In which act of theirs, by a wonderfull prouidence of God, they haue cut out their Sacrament according to the measure of their doctrine: for as they teach Christ to be but halfe a Sauiour, by making their workes ioynt purchases of their saluation with him, so they minister halfe a Sacrament of saluation. And as they teach doubting and staggering in the saluation that is by Christ, so they haue taken bread alone to seale up that doubting: that as a man cannot be assured of his nourishment in this life by bread alone, so by the Popish faith in Christ, hee can come to haue no certainety of his nourishment unto life euerlasting. As for the prophane rout of *Trent Councell*, it first presumeth the Sacrament of the Supper to bee meant in this place, which is (as hath appeared) false. Secondly, if it were so understood, yet their collection of it is untrue; for if our Sauiour had named both the bread and the cup before to bee necessary to euery one that shall bee saued, as the verse 53 soundeth in their eares, that which followeth of the bread alone must needs bee taken by a trope, wherein the part is put for the whole: otherwise there is a manifest contradiction in these propositions. That a man to saluation must necessarily both eate and drinke: and it is sufficient for a man to saluation to eate onely. Wee which in our Sacrament communicate with Christ, and by him with his graces, take neither *Christ* nor *grace away* from the Sacrament. But you in altering of the ordinance of Christ in a substantiall point, and not in a circumstance, as you pretend, whereof *Augustines* rule is understood, haue made it no Sacrament of God, but an idoll of your own braioe. *As for the wisedome of your Church in disposing of such matters as this is, as time and place doth admo-* *Mar* 26. 27 *Epist.* 118. *c.* 6.

nish, wee know her wisedome is turned into folly: for what wisedome can shee haue that forsaketh the word of the Lord, and his ordinance? Neither doth *Augustine* warrant any such sacriledge, that leaueth onely in the discretion of the Church such things as our Sauiour Christ had giuen no commandement of, and whereof no generall rule could with conuenience be perpetually giuen, as in the time, place, and such like. And albeit the Iesuits hold it an arbitrarie matter, and in the Churches choyce, yet *Gerson*, that writeth against the heresie of Lay mens communicating vnder both kindes, doth not so iudge of it. The former part of *Lukes* Gospell hath been answered, his other of the *Actes* commeth after. The testimonies out of the Fathers touching the halfe communion, first are not to the question: for if men secretly in their houses, when by some impediment they could not assemble themselues publickly in the Church, did take the sacrament in one kinde: yet it neither followeth, that in the common meeting of the Church it was so, or that the Church did allow of that deed, as may appeare, in that they affirme *that the bread is receiued and not inclosed*. Another, that *the remnants of the sacraments were diuided to the schollers to be eaten presently in the Church* And a Councell decreed, that he that ate not the sacrament presently in the Church, should bee accursed. Againe, though there be mention made of bread alone, yet the other part of the sacrament might well be understood, considering that they vsed to carry home with them, and to lay up both parts of the sacrament, which might so much the more easily be done, through the abuse that had crept into the Church of dipping of the bread into the wine, as it is also manifest in the example of *Serapion* by you aledged. Touching *Basils* epistle *ad Cesaream Patritiam*, it is not to be found in his epistles. Now consider the graue consultations that haue moued your Synagogue to change the institution of Christ. The first is, of the number of communicants: and if there were now in your *some hundred yeares*, the like number that was in the Apostles time and long after, when the Gospell was planted in all the parts of the world. Or as in the time of *Constantine*, when the Gospell was maintained by the sword throughout the greatest part of the Empire. Out of this great number of communicants, rise two lets, one the *want of wine for so great a number*, wherein appeareth how needfull it is for liers to haue a good memory. For you gaue your communicants wine, but no sacramentall or consecrated wine, and that to the third sip, which is but a drunken tick, and such as would hardly be allowed at any honest mans boord. And if you haue common wine to sup on after that sort, you might haue it consecrated also if it pleased the Priest to make the Church equall with himselfe in the sacrament, which is equall vnto him in the faith of saluation of Christ, whereof the bread and cup is a sacrament. And therefore *Chrysostom* affirmeth, that the Priest differeth not from one of his people in the mystery of the supper But there is somewhat in this reason of the *number of Communicants*, which peraduenture the Iesuits thought not of: for indeed if it were Christs naturall bloud which is in the cup, there being so many thousands that communicate in the world at one time, it must needs be a monstrous and out-growen body that should hold so much bloud in it as wil satisfie so many thousands drinking of it. As for other accidents of shedding the bloud vpon the beards, or the ground, they are so ridiculous, both in that they are afraid to spill that which is not, and that if there were any spilt, yet being without contempt, the same could draw no more gilt on the Church, then it drew vnto the Disciples, which suffered the bloud which our Sauiour Christ sweat in his agonie, to fall vpon the ground, and there to lye, not sauing it in viols. Besides that both Christs Apostles, and the primitiue Church, are thus priuily bitten by these Serpents, to whom none of these graue considerations euer came to minde, which this Popish age, as the eighth wise man, or the third *Cato*, that is to say, the veriest dotterell of all others, hath bethought it selfe of. And if it be good for the Priest in vsing both kindes, to *expresse lively the passion of Christ*, why should it not be good for the common people, which because of their heauy and slacke vnderstanding, haue most need of the liuelyest portraitour of the passion of Christ that can be. But whatsoeuer is pretended, the true cause indeed of this sacriledge, is that which *Gerson* noteth, that the Priests dignity might be thus prouided for, to whom it would be some disgrace, not to haue one dish more at his table then the common people haue. As for that pretended out of *Luke*, it is answered. And if it were a commandement of Christ to the Priests onely, to communicate onely vnder both kindes, how commeth it to passe, that your Church holdeth it arbitrary? How that the Councel of *Basil* granted it to the Bohemians in both kinds? how also, that your late Councell of Trent in certaine cases, and vpon certaine conditions, licenseth both kindes to the people? The place to the *Corinthians* 11. teacheth manifestly that that which was spoken to the Apostles of eating and drinking the bread and the cup is commanded to all the Churches: so that herein the shameleſse forehead of the Iesuits is open to all the world, which without any visard or disguising by slight of words, or reason, alledge that place for them which is directly against them. The last reason out of the first *Corinth.* 10. 18. to proue the sufficiency of one kind, hath been answered by a Trope most familiar vnto the Scripture, and especially in the matter of meates and eating. And the place maketh manifestly against them: for what sacrifices the people (by commandement of God) did communicate vnto, of the drinke offerings appendant to the same sacrifices, they had the like commandement to be partakers of. Vpon these grounds the Church of Rome *for some hundred yeares, hath thus determined*, by this speech they would make us beleeue, that this decree (that is, from yesterday) should be very ancient. But if it were, yet *that which was the first is true, and that which is the latter is false*. That you affirme our wine to be *common wine*, you speake vntruth, our wine is the wine of the Lord, sacramentall and holy wine set apart to holy vses, and which causeth holy effects, holily and reuerently to be vsed, yet alwayes wine.

Cyp. de cœna Dom. Niceph. lib. 17. cap. 25. Cæs. Aug. cap. 3. Nazian. in funere Gorgon. Aug. ad quod vult deum.

Chrisost. in 2 Cor. homil. 18.

Tertul. lib. 4 aduers. Marcion.

Christ insinuateth that faithlesse men shall not beleeue his presence in the B. Sacrament because he is ascended.

Verse 62 If then you shall see the Sonne of Man ascend where he was before.

RHEM. 12. [62 *If you shall see.*] Our Sauiour seemeth to insinuate, that such as beleeue not his wordes touching the holy Sacrament, and thinke it impossible for him to giue his body to be eaten in so many places at once, being yet in earth, should be much more scandalized and tempted after they saw or knew him to be ascended into heauen. Which is proued true in the *Caphamaits* of our time, whose principall reason against Christes presence in the Sacrament is, that he is ascended into heauen,

yea

yea, who are so bould as to expound this same sentence for themselues thus. It is not this body or flesh I will giue you, for that I will carry with mee to heauen. Whereby if they meant onely that the condition and qualities of his body in heauen should be other then in the Sacrament, it were tollerable: for S. *Augustine* speaketh sometime in that sense, but to deny the substance of the body to be the same, that is wicked.

CARTVV. 12. [62. *If you shall see.*] The Iewes were offended at two sayings of Christ, the one, that he said he was the bread that came down from heauen, whom they esteemed to be *Iosephs* son, vers. 41. 42. the other that he would giue his flesh and bloud to be eaten and drunken. According therefore to this double offence taken, he answereth to the former, that they shall know evidently that hee descended from heauen, when they see him go up to heauen againe: for that none can ascend thither but he that descended from thence. And with this answer to the first offence, he breaketh also the neck of the other offence of the carnall eating of his flesh and drinking of his bloud, for that by the carrying of his body from hence into heauen, they might understand that hee meant not a grosse eating of his flesh, as the Capernaites now and then dreame and dreamt. But dare wee bee so bold to expound this for our selues: we dare in deed expound it so, the circumstance of the place leading us thereunto. And we are the bolder somewhat in that *Augustine* before us hath so applied the ascension of our Saviour Christ to proue, there is no carnall eating meant here by the words of our Saviour. But as for you which are shameless hounds, it were but a folly to aske how you dare bring in this lazie interpretation, that hath proofe of the circumstance of the place, no inducement of ancient authority: yea which haue the circumstances of the Text so manifestly against you. For it appeareth that our Saviour Christ endeavoured like a wise and discreet Teacher, to dissolue the difficultie that his hearers were in, and to remoue the offence which they had taken: whereas your exposition tieth the former knot harder then before, and thrusteth on head long those that were ready to fall: which thing although our Saviour might happily haue done to the obstinate enemies of his trueth; yet would he not deale so with his own Disciples. Now where you call us *Capharnaites*, remember the harlot that calleth an honest Matron, by that name that her selfe seareth to bee called by, is not forth-with made an honest woman. For your whoredom in this case lieth in your skirts, so that no man need to dig, or to seeke corners to discouer it. And all that haue sense and common reason, see that you are the Capharnites, which imagine a grosse and carnall feeding: and not wee. which to obtaine a spirituall food, seek it by a spirituall feeding, whereof let Pope *Nicholas* protestation which he would haue had *Beringarius* to haue protested, be witnesse.

Ioh. 3. 13.

Aug. in Ioh. tract. 27. Item in Psal. 98.

De consecrat. dist. 2. Ego Bering.

Verse 63. It is the spirit that quickneth, the flesh profiteth nothing. The words that I haue spoken to you, be spirit and life.

RHEM. 13. [63. *The flesh profiteth nothing.*] If this speech were spoken in the sense of the Sacramentaries, it would take away Christs incarnation, manhood, and death, no lesse then his corporall presence in the Sacrament, for if his flesh were not profitable, all these things were vayne. Therfore *Christ* denieth not his own flesh to be profitable, but that their grosse & carnall conceiving of his words, of his flesh, and of the manner of eating the same, was unprofitable. Which is plaine by the sentence following, where he warneth them, that his words be spirit and life, of high mysticall meaning, and not vulgarly and grosly to be taken, as they took them. And it is the use of the Scripture to call mans naturall sense, reason, and carnall resisting, or not reaching supernaturall truths, flesh or bloud, as, *Flesh and bloud reueled not this to thee. &c. Mat. 16,*

The Capharnaits grosse understanding of Christs flesh to be giuen or eaten. And how his flesh doth profit and not profit. Aug. de doct. Christ. l. 3. cap. 13.

This carnality then of theirs, stood in two points specially: first, that they imagined that he would kill himselfe, & cut and mangle his flesh into parts, and so giue it them raw or rost to be eaten among them. Which could not be meant, saith S. *Augustine*: for that had conteined an heinous and barbarous fact, and therefore they might and should haue been assured, that he would command no such thing: but some other sweet sense to bee of his hard, mysticall, or figuratiue words, to be fulfilled in a Sacrament: mysterie, and a marvelous divine sort, otherwise then they could comprehend. Secondly, they did erre touching his flesh, in that they took it to bee the flesh of a meere man, and of a dead man also, when it should come to be eaten: of which kinde of flesh Christ here pronounceth, that it profiteth nothing. Whereupon S. *Cyrill* saith, *This body is not of Peter or Paul, or any other like, but of Christ Iesus who is the life it selfe: and therefore this body giueth life, the very fulnesse of the Diuinity dwelling in it.* And the holy counsell of Ephesus in the 11. Anathematisme expounded also by the said S. *Cyril*: *the Eucharist is not the body of any common person, (for the flesh of a common man could not quicken) but of the Word it selfe But the Heretick Nestorius dissolved the vertue of this mistery, holding mans flesh only to be in the Eucharist.* Thus there. And S. Ignatius cited of Theodoret, and many other Fathers haue the like. Whereby we may see that it commeth of the Divinity and Spirit (without which Christs flesh cannot be) that this Sacrament giueth life.

Christs flesh giueth life because it is the flesh of God and man.

Lib. 4. c. 23 in Ioh.

Ignat. apud. Theod. dial 3

CARTVV. 13. [63. *The flesh profiteth nothing.*] Hee sheweth that his flesh as they conceiued of it to bee eaten, profited nothing: For if the Virgin Mary which compassed our Sauiour Christs body and soule in her wombe, were not therefore happy to life euerlasting: neither the bodily receiving of him into the belly can make them blessed: neither esteemed they that hee would giue them his dead flesh when he had killed himselfe, as the Iesuites dreame, but they considered not, that this flesh, that is the humanity of our Saviour Christ his body and soule, were not personaly united unto his spirit, which is his Divinity and Consubstantiall Essence with his Father, from which spirit the flesh of our Saviour communicated unto us in the Preaching of the Gospell, and administration of the Sacraments commeth to haue the vertue of quickning all those which through faith, partaking of his flesh are made members of his body. And hauing told them what the meat of the world is, namely, himselfe both God and man, after he sheweth how and to what end it is to be eaten, The manner hee sheweth to bee by the Spirit giuen into our hearts, and namely by faith, which is the first fruit of the Spirit in the children of God; and therefore that his flesh was not carnally with mouth and

Luk. 11. 27 28.

Aug. tract. in Ioh. 27.

teeth to bee eaten, but by such a way as was meete to partake vnto the Spirit of Christ, as well as vnto his flesh which could not be by mouth and teeth. And if it be a wicked imagination of the Capernaites *that Christ should kill himselfe* to giue his body to be eaten: The Popish Capernaisme is much more horrible, which imagineth that Christ ate his owne flesh, a thing more barbarous then *to kill himselfe*. And if it be a cruell thing to eate the flesh of Christ *mangled*, it is much more to swallow him vp whole at a morsell: the Scripture using to note out the Tyger-like cruelty of Church tyrants, by this metaphor of *swallowing up*, drawn from the likenesse of great Whales, or other great beasts which swallow up things at once. Last of all, if it appeare vnto them an vnworthy thing to imagine that Christs flesh should be eaten when it is dead, it is yet more brutish to imagine it to be eaten when it is aliue, it being another staire and degree of cruelty to deuoure men when they are yet aliue. And touching the end of eating this flesh, it was not as they imagined that they should alwaies liue here vpon earth: but that they should liue a life inded, that is life euerlasting in heauen. Thereby also teaching them that this meate was not to be eaten with the mouth, considering that that which entreth into the mouth goeth into the stomack. and from thence is cast into the priuy, whereas this meat endureth for euer. And this to be the simple and plaine meaning of the words of our Saviour Christ we doubt not but all indifferent iudgement will easily see.

Psal. 27. 2. Psal. 124. 3. Psal. 124. 3. Prou. 1. 12.

Verse, 64 But there be certaine of you | that beleeue not. For IESVS knew from the begining who they were that did not beleeue, and who he was that would betray him.

Iudas the chief of them that beleeue not the reall presence. * *vers. 64.*

RHEM. 14. [64. *That beleeue not.*] It is lacke of faith, you see heere, that causeth men to spurn against this high trueth of the Sacrament: as also it may be learned heere, that it is the great and mercifull gift of God that men do against their senses, and carnall reasons beleeue, and submit themselues to the humble acknowledging of this mystery: lastly, that it may well * by Christs insinuation of *Iudas* be gathered, that he specially spurned against our Masters speeches of the holy Sacrament.

CARTVV. 14. [64. *That beleeue not.*] The true Catholike faith, which is, to be perswaded of the good will of God in Christ, doth easily beleue that Christ is the onely meat of the world. But it cannot beleeue your grosse, or teeth-eating, or biting of Christ, unlesse it be set on tenter-hooks aboue the reach of the holy Scripture: And as for your humble submission of your senses & reason, it is nothing else, as *Augustine* noteth, but a *miserable slauery*, namely, *when the fingers are taken for the things themselues.*

De Doctrin. Christ. lib. 3. cap. 5.

Verse. 66. After this many of his Disciples | went back: and now they walked not with him.

Heretickes beleeue not the reall presence, because they see bread and wine, as the Iewes beleeued not his Godhead, because of the shape of a pore man. The disciples revolting at Christs words proue that he spake not metaphorically as at other times.

RHEM. 15. [66. *Went back.*] It can be no maruell to us now that so many reuolt from the Church by offence or scandall iniustly taken at Christs body and bloud in the Sacrament, seeing many of his Disciples that saw his wonderfull life, doctrine and miracles, forsooke Christ himselfe, upon the speech and promise of the same Sacrament, for the mysterie of it is so supernaturall and diuine in it selfe, and withall so low and base for our sakes, by the shew of the formes of these terrene elements under which it is, and wee eate it: that the unfaithfull and infirme do so stumble at Christ in the Sacrament, as the Iewes and Gentils did at Christ in his humanity. For, the causes of contradictions of the Incarnation & Transubstantiation be like. And it may be verily demed that whosoeuer now can not beleeue the Sacrament to be Christ, because it is vnder the forme of bread and wine, and is eaten and drunken, would not then haue beleeued that Christ had been God, because he was in shape of man, and crucified. To conclude, it was not a figure nor a mistery of bare bread and wine, nor any Metaphoricall or Allegoricall speech, that could make such a troupe of his Disciples reuolt at once. When he said he was *a Doore, a Vine, a Way, a Pastour*, and such like (unto which kinde of speeches the Protestants ridiculously resemble the words of the holy Sacrament) who was so mad to mistake him, or to forsake him for the same: For the Apostles at the least would haue plucked them by the sleeues, and sayd, Goe not away my masters, he speaketh parables. The cause therefore was their incredulity, and the height of the mistery, for that they neither knew the meanes how it might be present, nor would beleeue that he was able to giue his flesh to be eaten in many places. And euen such is the unbeleefe of the hereticks about the matter at this day.

CARTVV. 15. [66. *Went back.*] You say truth, that it is no mervaile though many fall away from you that haue neither Scripture nor reason to hold them by: when so many stept aside from our Saviour Christ whose speech is upholden by both. It will be also lesse maruaile unto you, if you consider that as the Lord in these dayes calleth men to come out of Babylon, so he suffereth not his calling to be in vaine, by drawing numbers of those whom he calleth. There is indeed in diuers points of our faith, Super-naturall and Super-phisicall Theology, as is the incarnation of the Sonne of God: but your divinity in the Supper is Anti-naturall and Anti-phisicall, that is not aboue nature, but contrary to nature. And it is foolishly compared with the *mistery* of the incarnation wherein the Diuinity did continually shew it selfe by such apparant effects, that the humble and base estate of the humanity was not able to hide it so, but that it appeared euen unto the blind: whereas the time is yet to come, that your Idoll could, either in defence of it selfe, or offence of others, doe any greater actes then a peece of bread. And therefore we may say unto him, as *Gideons* father said of *Baal*, if he bee a God let him be auenged of his enemies, let him saue himselfe. And if hee bee not able to saue himselfe from a mouse to whom you betray him, how shall he deliuer others from the mouth of the Lyon. And beside that the *incarnation* implieth no *contradiction*, as not being contrary to nature, although it be aboue it: When you shall shew those evidences for your *Transubstantiation*, as we can for the Incarnation, we will hold up our hands. To conclude (say you) *it was no figure nor mystirie of bread and wine, nor no allegoricall speech*, that could make such a number reuolt from Christ.

Iudg. 6.

Hereby

Hereby your ignorance is shewed of your estate, and of all mens naturally, blinde in things pertaining to the kingdom of God. You forget also that the Apostles themselues stumbled at a like stone to this, and had fallen if they had not been stayed by a plaine exposition of our Saviour Christ. But I feare it bee your malicious wilfulnesse against the truth, rather then ignorance, that the example of the Samaritane woman, mentioned the last chapter saving one, commeth not to your minde, which was in the stocks that these men were, by taking the words of Christ rather according to their sound then their meaning: *If the Apostles had taken them by the sleeue* to stay them whom their Master Christ thought good to let go, they should haue done saucely. And to tell them that it was a *Parable*, which our Sauiour Christ had before told them, in that he declared that this eating was by faith, and that the words which hee spake were spirit and life, had been superfluous. And it is your grosse and palpable ignorance that you esteeme a pull by the sleeue, and a word of admonition sufficient to haue stayed them, whom so many good words of our Saviour did not stay from this revolt, nor any could stay without the working of the Spirit. *The Dore, the Vine, and the Way*, are well resembled to this speech heere, as those which haue the same meaning, namely, that Christ is the onely Saviour of the world: Whereat that none was offended, as at this, the cause is, that as this similitude was most effectuall to shew forth the mysticall unity and coniunction of Christ with his Church so it behoued it to come neerer unto the senses then the other did, whilst it representeth the doctrine not onely by metaphore taken from these, but from the grosser senses and actions of touching and tasting, of eating and swallowing down, which sensuall men perverted according to their sensuality.

Mat. 16. 12

Ioh. 6. 39. 44.

Verſ. 68. Simon Peter therefore answered him, Lord to whom shall we goe? thou hast the words of eternall life:

RHEM. 16 [68. *Peter answered.*] *Peter* answereth for the Twelue, not knowing that *Iudas* in heart was already naught, & beleeued not Christs former words touching the B. Sacrament; but was to revolt afterward as well as the other. * Wherein *Peter* beareth the person of the Church and all Catholike men, that for no difficulty of his word, nor for any revolt (be it neuer so generall) of schismatiks heretickes, or apostates, either for this Sacrament or any Article, will euer forsake Christ. And when company draweth us to revolt, let us say thus: Lord, whither or to whom shall we go, when we haue forsaken thee? to *Caluin*, *Luther*, or such: and forsake thee and thy Church with the unfaithfull multitude? No, thou hast the words of life: and wee beleeue thee, and thy Church will not nor can not beguile us. *thou hast (saith S Augustine) life everlasting in the ministration of thy body and blond.* And a little after, *thou art life everlasting it selfe, and thou giuest not in thy flesh and blond but that which thy self art.*

As Iudas of all unbeleeuing heretickes, so Peter beareth the person of all beleeuing catholikes, namely in the B. Sacrament.

Cyp. ep. 55. nn. 3.

* *Tract. 47. in Euang. Io.*

CARRVV. 16. [68. *Peter answered.*] If *Iudas* had beleeued stedfastly that Christ had been his Saviour, it had been easie for him to haue beleeued that Christ was his meate, and drink, his bread and wine to eternall life. But beleeuing not the former, the other was impossible to be beleeued, and the want of this beleefe our Saviour secretly casteth in his teeth; and not the want of the beleefe of *Christ in the Sacrament*: for it seemeth by his tarying with Christ that hee was no more troubled with that maner of speech of our Sauiour Christ then *Peter* or any of the rest of the Apostles: his disease was of another sort from the disease of the multitude. The sentences of *Augustine* are directly against you, whose whole drift, is to carry this whole chapter altogether from the Sacrament unto the setting forth of the Office of Christ, and our generall communication with him: Neither is there here any word of his which we may not willingly confesse with utter defiance of your carnall and grosse feeding in the Sacrament: yea *Augustines* words do utterly ouerthrow your Sacrament, and proue that the body and bloud which hee speaketh of, is not the Sacrament, which being receiued of the unworthy, killeth, where this he speaketh of, quickneth the receiuer. Wherupon *Augustine* before saith *that the Sacrament of this thing is taken at the Lords table of some to life, of other some to death: but that the thing it selfe, whereof the Sacrament is, is receiued of euery one to life, and of none to death in those that are partaker of it.*

Aug. Tract. in Io. 26.

CHAP. VII.

MARGINALL NOTES.

Verse 17. ‡If any man will doe the will of him, hee shall understand of the doctrine, whether it be of God, or I speake of my selfe,

RHEM. 1. [17. *Will do the will.*] The way to come to know the truth, is to liue well.

CARTVV. 1. [17. *Will do the will.*] The Lord indeed reueales his secrets to them that feare him: but no man can feare God truely, but he that knowes God, and the will of God, as Christ the wisdom of God hath reuealed both him and it. Hee that liues well, liues by faith in the son of God *Gal. 2. 20.* And those that thus liue well, shall haue further reuelation of the will and doctrine of Christ, as here he himselfe speaketh: for to him that hath shall be given.

Verſ. 18. ‡He that speaketh of himselfe seeketh his own glory. But he that seeketh the glory of him that sent him, he is true, and iniustice in him there is not.

RHEM. 2. [18. *He that speaketh of himselfe.*] It is spoken of Antichrist specially, and it is true in all Heretickes. *Aug. tract. 29. in Euang. Io.*

CARTVV. 2. [18. *He that speaketh of himselfe.*] Looke the answer before, upon. *Ioh. 5. 43.*

Verse 20. VVhy seeke you to kill me; The multitude answered and said, ‡Thou hast a Diuell, who seeketh to kill thee.

RHEM. 3. [20. *Thou haſt a deuill.*] No maruell, when theſe ſpeake thus to Chriſt himſelfe, if heretickes call his vicar Antichriſt.

CAR TVV. 3. [20. *Thou haſt a Deuill.*] As it is no maruell that thoſe thus ſpeak to Chriſt, being guided by the ſpirit of Satan; ſo no leſſe maruell that the Pope that great Antichriſt open his mouth to blaſphemy againſt God, to blaſpheme his name, his tabernacle, and them that dwell in heauen, *Reuel.* 13. 6. being inſpired by the ſame ſpirit of Satan. That the Pope is that Antichriſt, he by his proud titles, and abhominable works doth openly manifeſt; and we by Gods word haue heretofore and ſhall hereafter plainly euince: and to giue him his due title, he is more plainly the Vicar of hell, then of Chriſt, being the firſt borne of Satan.

Act. 2. 14. Verſe. 39. And this he ſaid *of the ſpirit that they ſhould receiue which beleeued in him, for as yet the Spirit was not giuen: becauſe Ieſus was not yet glorified.

RHEM. 4. [39. *For as yet the Spirit.*] This was fulfilled on Whitſunday, Act. 2. and afterward alwayes by impoſition of hands in the Sacrament of Confirmation, viſibly in the Primitiue Church and inuiſibly to the end of the world.

CAR TVV. 4. [39. *For as yet the ſpirit.*] In your *Sacrament* it is giuen *inuiſibly*, that is to ſay ſo as the fruits and effects thereof are neuer ſeen nor heard of.

Ioh. 3. 2. Verſe. 50. Nicodemus ſaid to them, ‡he *that came to him by night, who was one of them.

RHEM. 5. [50. *He that came to him.*] Chriſt hath ſome good alwayes euen among the wicked which ſecretly ſerue him and by wiſe delayes auert the execution of vniuſt lawes againſt him and his people, as *Nicodemus* and *Gamaliel*.

CAR TVV. 5. [50. *He that came to him.*] As it is vndoubtedly true that Chriſt hath ſome that in the midſt of Popiſh Babell never bow the knee to Baal, nor receiue the marke of the beaſt, neither in their forehead nor hand: ſo hath Antichriſt ſome ſworne ſlaues to ſerue his turne in the vndermining of ſtates, and murdering of Princes, for the ſuppreſſing of the truth, and aduancing his proud Primacy and deteſtable Idolatrie, amongſt the true ſeruants and people of God.

CHAP. VIII.

MARGINALL NOTES.

Verſe. 11. WHo ſaid, No man, Lord. And IESVS ſaid, ‡Neither will I condemne thee. Go now and ſin no more.

RHEM. 1. [11. *Neither will I condemne.*] S. *Auguſtine* by this example of our Maſter, proueth that Clergy men ſpecially ſhould be much giuen to mercy: and that they ought often, as the cauſe and time require, to get pardon of the ſecular Magiſtrate for offendors that be penitent. *Epiſt.* 54.

CAR TVV. 1. [11. *Neither will I condemne.*] Our Saviour Chriſt being no ciuill Iudge would not condemne any to ciuill puniſhment, but if ſhe had been condemned for her adultery, he would not haue acquited her. And the ſame *Auguſtine* ſaith, that it had been vniuſt for our Saviour Chriſt to haue ſaid that an Adulteſſe ſhould not be ſtoned. And therefore in ſuch caſes, where the law of God appointeth the puniſhment of death, no man may ſet himſelfe between the iudge and the guilty perſon, to deliuer from death: for he that doth ſo, muſt needs ſay‡, that a murderer or an adulterer, &c. eſpecially repentant, ought not to die. Neither ought the repentance of the guilty perſon in ſuch caſes deliver him from the hands of the ciuill Iuſtice, but Gods iuſtice alone: unleſſe the Commonwealth will both pull Gods wrath upon it which threatneth that he will never be reconciled with it, unleſſe due puniſhment be taken of the offender; and draw others to the like lewdneſſe by reaſon of the impunity of the offender. Yet deny we not, but that in the capitall and criminall puniſhment which men do in pollicy make, ſuch mitigation may be at the diſcretion of the iudge, as the circumſtances of repentance and other accidents ſhall require.

The ſame Epiſt. and on that place.

Verſe. 31. IESVS therefore ſaid to them that beleeued him, the Iewes: If ‡you abide in my word, you ſhall be my Diſciples indeed.

RHEM. 2. [31. *Abide in my word.*] Onely faith is not ſufficient without perſeuerance or abiding in the keeping of his commandements.

Ioh. 3. 16. CAR TVV. 2. [31. *Abide in my word.*] Perſeuerance can never bee ſeuered from true faith conſidering that who ſo beleeueth in the ſonne of God periſheth not, but hath life everlaſting: ſo that life once begun in him is never diſcontinued untill he come to be brim-full.

Verſe. 36. If therefore the Sonne make you free, you ſhall be ‡free indeed.

RHEM. 3. [36. *Free indeed.*] Man was never without free will: but having the grace of Chriſt, his will is truely made free (as S. *Auguſtine* ſaith) from ſeruitude of ſinne alſo. *Tractat.* 41. *in Euang. Io.*

CAR TVV. 3. [36. *Free indeed.*] Wherefore by *Auguſtines* own words, man, untill the Sonne of God free him can do nothing but ſinne: before which time hee ſinneth alſo, ſo far freely as hee doth the evill, which he worketh willingly and uncompelledly, not as having power to make choiſe of good and evill, no more then a man is at his choiſe, whether he will ſerue his Maſter whoſe bondſlaue he is. And thus the note is directly contrary to the text.

Verſ. 39. They anſwered, and ſaid to him. Our Father is Abraham. IESVS ſaith to them, if you be the children of Abraham, do the works of Abraham.

RHEM. 4. [39. *Do the works of Abraham.*] Not onely faith but good works alſo make men

the

the children of *Abraham*, according as S. *Iames* alſo ſpeaketh of *Abrahams* workes. *ch.* 2.

CARTVV. 4. [39 *Do the workes of Abraham.*] Workes make not the children of *Abraham* but witneſſe that they are ſo: as good fruites make not trees good, but approue them to bee good. And ſo our Sauiour uſeth it here, bidding them to proue themſelues the children of *Abraham* by their workes, according as they profeſſe themſelues to bee. *Iames* commeth to bee conſidered of in his place.

Verſ. 49 Ieſus anſwered, ‡I haue no Diuell: but I doe honour my Father, and you haue diſhonoured me.

RHEM. 4. [49 *I haue no diuell.*] He denieth not that he is a Samaritane, becauſe he is our keeper or protectour, as the word ſignifieth, and becauſe he is indeed that mercifull Samaritane in the parable of the wounded man. *Luc.* 10. 33. *Aug. Tract.* 43. *in Io.*

CARTVV. 4. [49. *I haue no Diuell.*] *S.*

ANNOTATIONS.

Verſ. 34 Ieſus anſwered them, Amen, Amen, I ſay to you, that euery one which committeth ſinne, is the ſeruant of ſinne.

RHEM. 5. [34 *Amen, amen.*] What is it (ſaith S. *Auguſtine* vpon this place) when our Lord ſaith, *Amen, Amen*? He doth much commend and vrge the thing that he ſo vttereth, doubling it. It is a certeine oth of his, if a man may ſo ſay. for *Amen* in Hebrew ſignifieth, *Verum*, a trueth. Yet is it not tranſlated, whereas it might haue been ſaid, *Verum verum dico vobis.* but neither the* Greeke interpreter durſt do it, nor the Latine. The Hebrew word hath remained ſtill, that ſo it might be the more eſteemed. *Tract.* 41. *in Ioan.* By which words and the like * recorded in other places of the New Teſtament, the Reader may ſee great reaſon, why we alſo ſay, *Amen, Amen*, and durſt not tranſlate it, and ſuch like words into our Engliſh tongue.

Why Amen, amen *is not tranſlated.*

Apoc. 1. 19. 4

* *See the preface and Annot. in*

CARTVV. This is anſwered in the Preface.

CHAP. IX.

MARGINALL NOTES.

Verſe 4 I muſt worke the workes of him that ſent me, whiles it is day. The night commeth ‡when no man can work.

RHEM. 1. [4 *When no man.*] The time of working, and meriting, is in this life: and after death we can deſerue no more by our deedes, but muſt onely receiue good or ill, according to the difference of works here.

CARTVV. 1. [4. *When no man.*] Whereby Popiſh Purgatory is razed from the foundation.

Verſe 7 And ſaid to him, Goe, waſh in the poole of Siloe, which is interpreted *Sent.* He went therefore, and waſhed: and he came ſeeing.

RHEM. 2. [7. *Waſh.*] This was a figure of Baptiſme, to which all men born in ſin and blindneſs are ſent for health and ſtrength. *Ambr. lib.* 3. *c.* 2. *de ſacramentis.*

CVRTVV. 2. [7. *Waſh.*] Baptiſme it ſelfe is a figure, whereof to inſtitute another figure, and that in the time of the Goſpell, when figures are faded away, hath no great colour of truth, vnleſſe vnder the name of a figure be vnderſtood a compariſon. Looke before, vpon *Iohn.* 5. 8.

Verſ. 24 They therefore againe called the man that had been blind, and ſaid to him, ‡Giue glory to God: we know that this man is a ſinner.

RHEM. 3. [24 *Giue glory.*] So ſay the Heretickes when they derogate from miracles done by Saincts or their Reliques, phariſaically pretending the glory of God, As though it were not Gods glory, when his Saincts do it by his power and vertue; yea his greater glory, that doth ſuch things by his ſeruants, and by the meaneſt things belonging to them, as *Peters* ſhadow *Acts* 5. and *Pauls* napkin, *Act.* 9.

CARTVV. 3. [24. *Giue glory.*] You do but threap kindneſſe of the Hereticks, as as you call them: for they acknowledge no ſuch *miracles* to be done by your reliques.

ANNOTATIONS.

Verſe 6 When he had ſaid theſe things, he ſpit on the ground, and I made clay of the ſpettle, and ſpred the clay vpon his eyes.

RHEM. 4. [6 *Made clay.*] Chriſt that could haue cured this man by his onely will or word, yet vſed certaine creatures as his inſtruments in working, and diuers circumſtances and ceremonies, clay, water, anointing, waſhing, &c. No maruell then that he and his Church vſe ſuch diuerſities of Sacraments and ceremonies externall in curing our ſoules.

Externall ceremonies.

CARTVV. 4. [6 *Made clay.*] No *maruell* indeed, ſeeing your Church, as a maſterleſſe hound, runneth before it hath heard any commandement of Chriſt. And yet in this thankleſſe following, how is it that you making your vnſauoury and oftentimes ſtinking ſpittle equall with Chriſts, in mounting it vnto the holy ſacrament, haue omitted the earth or duſt which our Sauiour Chriſt vſed, your ſtrength in theſe gue-gawes is the imitation of Chriſt, and yet you follow at pleaſure.

Verſe 22 Theſe things his parents ſaid, becauſe they feared the Iewes: for the Iewes had now conſpired, that if any man ſhould confeſſe him to be Chriſt, he ſhould be I put out of the Synagogue.

RHEM.

Hereticall Tranſlation.

RHEM. 5. [22 *Put out of the Synagogues.*] The Hereticks vntruely tranſlate here (& v. 35.) Excommunicate: to make the ſimple conceiue the Churches Excommunication to be no other, or no better, or no more rightly vſed againſt them, then this caſting out of the Synagogue of ſuch as confeſſed our Sauiour. They might as well haue tranſlated for Synagogue, Church: for the Old Teſtament, the new: for Law, grace: for fleſh, ſpirit: for *Moyſes*, Chriſt. For no leſſe difference is there between caſting out of the Synagogue, and Excommunication. Beſides that, not euery one which was not of the Iewes Synagogue, was therefore out of the communion of the Faithfull, many true beleeuers being in other partes of the world not ſubiect to the Iewes Synagogue, Law, nor Sacraments. And therefore it was not all one to be out of the Synagogue, and to be excommunicated, as now whoſoeuer is out of the Churches communion, either by his own will, or for his iuſt deſerts thruſt out of it by the ſpirituall Magiſtrate, he is quite abandoned out of all the ſocietie of Saincts in heauen and earth, ſo long as he ſo continueth.

Caſting out of the Synagogue.

The Churches excommunication. See in the Annot. Mat. 18. 17.

As for the cauſe of thruſting this poore man and ſuch other out of the Synagogue, & excommunicating Hereticks, there is as great oddes as betwixt heauen & hel, he being vſed ſo for following Chriſt & his Church: theſe for forſaking Chriſt & his Church. Some more agreement there is between that corrupt ſentence of the Iewes againſt the followers of Chriſt, and the pretended excommunication executed againſt Catholike men by our Hereticks, although in truth there is no great reſemblance. For the Iewes, though they abuſed their power ſometimes, yet had they authoritie indeed by Gods Law ſo to puniſh contemners of their Law, and therefore it was feared and reſpected euen of good men, But the excommunication vſed by Heretickes againſt Catholikes or any offenders is not to be reſpected at all, being no more but a ridiculous vſurpation of the Churches right and faſhion of the ſame. for, out of their Synagogues all faithfull men ought to flee, and not tary to be thruſt out according to the warning giuen againſt Core and Dathan. *Be yee ſeparated from their tabernacles, leſt you be wrapped in their ſinnes.*

The hereticks ridiculous excommunication.

CARTVV. 5. [22. *Put out of the Synagogue.*] If our eares would haue borne it, it might haue been turned unſynagogued, as we ſay unknighted, that being hard, the word of excommunicating ioyned with the Synagogue, which is to put one out from the communion and ſocietie of the Synagogue, was very apt to ſet forth the minde of the Euangeliſt. Neither is there any ſuch religion in the word which you turne Church, as you pretend, as that it ſhould agree onely to the faithfull under the Goſpell, conſidering that it is applied unto the Synagogue of the Iewes, which is often called by that Hebrew word, which the *Septuaginta* turne by that word that both you and we tranſlate Church. In which reſpect that which is here called excommunicating from the Synagogue, is in the old Teſtament called a ſeparation from the Church, which is nothing elſe but an excommunication. And ſeeing the Gentiles were adioyned to the Iewes, unleſſe the Iewes were before the Church of God, the Gentiles by their addition could get no ſuch title. Yea *Luke* vſeth the word that is commonly turned Church, to note out ciuill meetings, and that of them that were ſtrangers from the common wealth of God. And let the indifferent reader iudge who is gone further from the law of tranſlating, we which haue put excommunicate in ſmall letters, declaring that it is not word for word in the Greeke; or they, which haue in text letters, ſet in, *Put out*, as though it were preciſely ſo in the Greeke, which is not. We hold you as none of the Church, and therefore you need not the knife of excommunication to cut you from the tree of the Church, which were neuer branches thereof. As for your excommunication, we take it for no Church cenſure, but for a cauſeleſſe malediction, which can finde no lighting place, unleſſe it returne upon your own head.

ἀποσυνάγωγος.

Eſ. 10. 8.

Act. 19. 40

CHAP. X.

ANNOTATIONS.

Verſe 1 AMen, amen, I ſay to you He that entreth not by the doore into the fold of the ſheepe, but climeth up another way, he is a theefe and a robber.

Arch-hereticks ſpecially, are the theeues that clime in another way, not by the dore.

RHEM. 1. [1 *Climeth an other way.*] Whoſoeuer taketh vpon him to preach without lawfull ſending, to miniſter Sacraments, and is not Canonically of a true Catholike Biſhop, to bee a Curate of ſoules, Perſon, Biſhop, or what other ſpirituall Paſtor ſoeuer and commeth not in by lawfull election and holy Churches ordinance to that dignitie, but breaketh in againſt order by force or fauour of men, and by humane lawes, he is a theefe and a murderer. So came in Arius, Caluin, Luther, and all Heretickes: and all that ſucceed them in roome and doctrine. And generally euery one that deſcendeth not by Lawfull ſucceſſion in the knowen ordinary life of Catholike Biſhops and Paſtors that haue been in all Countries ſince their conuerſion. And according to this rule S. *Irenæus lib 3. cap. 3.* trieth the true ſhepheards from the theeues and Heretickes. So do *Tertul de Præſc nu. 11.* S. *Cyprian de unit. Eccl. nu. 7.* S. *Auguſtin. epiſt. 165, & contr. epiſt. Manich. cap. 4.* and *Lirinenſis.*

CARTVV. 1. [1. *Climeth another way.*] The note here (as in diuers other places which the reader may eaſily ſee) doth not grow out of any ſtalke of the text from whence it is taken, but is directly contrary to it. For the miniſters whom our Sauiour Chriſt chargeth as theeues, and murderers, were of continuall *ſucceſſion* of *Leui* and *Aaron* eſpecially. And our Sauiour Chriſt which recommendeth himſelfe as the true Biſhop, came from no ſucceſſion of former Biſhops, nor was ordained by none of them, but ſent from his father alone. And therefore the Ieſuites by this note do what they can to make not onely the Prophets, *Iohn Baptiſt*, and the Apoſtles, but our Sauiour Chriſt, the Lord of the Prophets and Apoſtles, to hold up their hands at the barre as theeues and murderers, as thoſe which haue no calling by them which are in ordinary ſucceſſion. And *Auguſtine* expounding this place of

Auguſt. in Ioh. Tract.

thoſe

those which teach false doctrine, and not of those which enter without calling, putteth the example of *Arius*, who entred by ordinary calling of the Church. As for the testimonies heere alledged, if they truely expounded these words of the Euangelist, yet are they of no value to helpe you, unlesse you shew, that as hee is a theefe which hath no lawfull ordination, so hee that hath a lawfull calling is forthwith a good shepe-heard. There grew other notes upon this Text to discerne a true Pastor from a false, as that they enter by Christ the dore which are lawfull shepheards, teaching him alone to bee the onely Saiiour and Mediator, and no other Saint or Angell, which we do, and you do not. Also that it is required in a true Pastor that the sheep, or Church of God, agree upon him, and chuse to heare him, which wee teach and you unteach; to whom the Holy Ghost, as the Dore keeper openeth, which is seene in our people, into whose hearts our ministery hath entrance, to the lightning of them with the knowledge of the Word, where your people remaine in a grosse ignorance thereof. Notwithstanding where it may bee conueniently had, wee hold it fit that the weakenesse of the Churches iudgement in the choise of their Minister, should bee supported and vnderset by the discrete knowledge and wisedome of other Ministers thereabout: which was also the practise of the primitiue and elder Churches. But where it cannot bee conueniently, as in places where both the Gospell is newly planted, and farre remoued from other Churches already established, there, that amongst other considerations, the course of the Gospell should not bee stayed untill ordination may be fetched from farre Countries: the Lord himselfe supplyeth the place of the Bishops and Ministers, and layeth on his hands in such euidence of giftes and graces proper for the Ministery, as not onely the Church doth willingly acknowledge, but the enemies of the Church will they nill they, are in their consciences conuinced to bee diuine and excellent. And if wee succeed to the doctrine of the Apostles and godly Bishops that liued in the elder Churches, wee doubt not but they will acknowledge us their lawfull successors, although wee passe not their hands which sitting in their seates stand not in the doctrine they stood in. And be it far from us that wee should do that iniury to the worthy ancient Bishops of Rome, as to make *Boniface* the third with all the suite and rabble of Bishops that followed him unto this day, their successours, who had no predecessor before him of the Antichristian authority that hee seased upon by meanes of *Phocas* that killed his own Maister. And therefore if in ordaining our Ministers it were necessary to haue recourse unto a Bishop which can conuey his discent or succession from the Apostles, we may not go to Rome for our ordination, where the Predecessors being Apostolicall and Christian, the successors are Apostaticall and Anti christian, As for the Fathers heere alledged, as they tooke aduantage of a godly succession of Bishops, where they might, to the greater discredite of their aduersaries; so they make it no certaine and proper marke wherby alwaies a lawfull Ministery is discerned from that which is unlawfull. But as there is no other way, in such a confusion as is in the world, to know the Church but *onely by the Scriptures*, to discerne of the lawfull Ministerie, which is a principall part of the Church, there is no sufficient light beside them. And so *Augustine* (once or twise alledged before) in the discretion of the true Church from the false, useth the succession of Bishops for a probable argument, affirming that the more certaine and sounder knowledge thereof is fetched from the Scriptures. Neither do these Fathers say that they confounded their aduersaries in that they were able to shew a succession of Bishops: but they confounded them by the truth and faith which came to their hands by Bishops that successiuely followed one another. But granting unto you that which is false, and which you can neuer proue, that we were ordained of heretickes, doth it therefore follow that our Ministery is unlawfull? And if our vocation bee voide, because we had the ordination thereof, which is but a part of the Ministery, from heretickes: the other part being conferred unto us by election of the Church, how is it that the holy Sacrament of Baptisme being ministred by an heretick is notwithstanding of force and effect to all purposes whereunto that Sacrament is ordained.

Chrysost. in Matth. homil. 49.

Verse. 11. I am the good Pastor. * The | good Pastor giueth his life for his sheep.

RHEM. 2. [11 *Good Pastor.*] The good Pastor, is he whose speciall care is not of his owne aduantage, but of the safetie of the flocke. The hireling, is he that respecteth not the profite and good of the flocke, but his own lucre. The woulfe, is the Heretick, or any persecutor of the Church, which is Christes flocke.

CARTVV. 2. [11 *Good Pastor.*] S. Onely let the Reader marke that these words which go before, *I am the good shepheard*, sometimes sacrilegiously carryed to the Pope, are (for very shame) suffered to bee free from such blasphemous wresting and violent handling them.

Cap. nnam sanctam extra de maior. & obed.

Verse. 13. And the hireling | fleeth because he is a hireling: and he hath no care of the sheep.

RHEM. 3. [13 *Fleeth.*] Euery Bishop and Pastour is bound to abide with his flocke in time of danger and persecution euen to death, except himselfe be personally sought for, rather then the flocke: or the flocke it selfe forsake him, for in such cases the Pastour may flee, as the Apostles did, and S. *Athanasius* and others. S. *Athan. Apol. de sua fuga. Aug. ep.* 180.

When the Pastor must tarry, or may flee

CARTVV. 3. [13 *Fleeth.*] S.

Verse. 22. And | the Dedication was in Ierusalem: and it was Winter.

RHEM. 4. [22 *The Dedication.*] This is the feast of Dedication instituted by *Iudas Machabaeus*, *Mach. li.* 1. *cap.* 4. Christ vouchsafed to honour and keepe that feast instituted by him: and our heretickes vouchsafe not to pray and sacrifice for the dead, * used and approued by him. The Dedication also of Christian Churches is warranted thereby, with the anuall memories thereof. And proueth that such things may be instituted without any expresse commandement in Scripture.

Iudas Machabeus. 2. Mach. 12 *Dedication of Churches.*

CARTVV. 4. [22 *The Dedication.*] That this Feast was unduely instituted and ungroundedly, it may appeare by conference of the Dedication of the first Temple under *Salomon*, and of the second after the captiuity returned from Babylon. In which Dedications, seeing there was no yeerely remembrance by solemnity of Feast, not so much as of one day, it is euident that the yearely

1. King. 8. 1. Esdr. 6.

celebration of this Feast, for eight daies was not compassed by that Spirit that *Salomon* and the captiuity were directed by: which Spirit when it dwelt more plentifully in *Salomon*, and in the Prophets that stood at the sterne of the captiuities Dedication, then it did in *Iudas*, it was in him so much the more presumptuous as hauing a shorter legge then they, he durst in that matter ouerstride them. And his rashnesse is so much the more aggrauated, as each of them for the building of the whole Temple with all the implements and furniture thereof made no feast to renue the annuall memory, where *Iudas* onely for the renewment of the Altar, and of certaine other decayed places of the Temple, instituted this great solemnity. Now where they would proue the lawfulnesse of this Feast by our Sauiour Christs presence at it, they may as well proue the lawfulnesse of the Iewes Pentecost, and such other Iewish Feasts, because *Paul*, for further spread of the Gospell, was not onely present, but laboured to be present at that time. The Iesuites therefore are to learne that it is one thing to tolerate and to beare with a custome or determination of the Church, and another to approue of it. The truncke therefore of this doctrine being cut downe, the boughes and the branches that the Iesuites will haue to grow forth of it, must needs fall to the ground: To let passe the unlikelyhood of the time of the Law and the Gospell in matters of ceremonies.

Math. 1. 4.

Acts 20.

Verse 29. My Father, that which he hath giuen me, is greater then all, &c.

RHEM. 5. [29 *That which he gaue mee.*] Thus read also diuers of the Fathers, namely S *Hilar. Trin. lib. 7. post medium* S. *Ambro.* de Sp. S. *lib. 3. cap.* 18, S. *Augus. in* Io. *tract.* 48. S. *Cyrill lib. 7. in* Io. *cap.* 10. and vse it to proue that Christ had his essence and nature of the Father. And therefore some Heretickes of our time wickedly accuse the Councell of Laterane for falsifying this place and applying it to the same purpose, which they lesse can abide, for that it is against *Caluins Autotheismes*, holding that Christ tooke his person of the Father, but not his substance. See the 2. Annotation 1. Io. v, 1, 2.

Christs essence and diuine nature of the Father.

Caluins autotheismes.

CARTVV. 5 (29. *That which he gaue me*) Why may not the Iesuits say, *It is wholy that we will*, which upon a few readings of certain Fathers, and that for the most part *Latine*, dare goe against the generall consent of all Greeke coppies, which haue it as we haue translated it. Beside that the translation which they haue followed, hath no sensible understanding, and containeth a manifest barbarisme. And if our Sauiour Christ had meant as they interpret it, he would haue said, *That which my father hath giuen me, is greater then all.* Likewise also, the other part of the sentence should rather haue been: *And no man can pull it out of my fathers hand*, and not as he saith, *And no man can pull them out of my Fathers hand.* Touching the slander against M. *Caluin*, looke the answer before, vpon *Iohn* 1. vers. 1.

CHAP. XI.

MARGINAL NOTES.

Verse 44 AND forthwith hee came forth that had been dead, bound feet and hands with winding bands, and his face was tied with a napkin. Iesus said to them, ✝ Loose him, and let him go.

RHEM 1. [44 *Loose him.*] S. *Cyrill li. 7. c. vlt. in Io* and S. *Aug. Tract. 49. in Io.* apply this to the Apostles and Priests authoritie of absoluing sinners: affirming Christ to reuiue none from sinne, but in the Church and by the Priests ministerie.

CAR. These words of Christ are evidently meant of bodily loosing, and not of spirituall: unto which by any they cannot be applied without being misapplied. *Cyril* is here falsified.

ANNOTATIONS.

Verse 51 And this he said not of himselfe: but being the high Priest of that yeare, he propheſied that Iesus should die for the nation.

The priuilege of the office and order, though in a wicked person.

RHEM. 2. [51 *Being the high Priest.*] Maruell not that Christ preserueth his truth in the Church as well by the vnworthy as the worthy Prelates thereof: the giftes of the Holy Ghost following their Order or office as wee see here in *Caiphas*, and not their merits or person. And if this man being many wayes wicked, and in part an vsurper, and the Law and Priesthood being to decline and to giue place to Christes new ordinance, had yet some assistance of God for vtterance of truth which himselfe meant not, nor kew not: how much more may we be assured, that Christ will not leaue *Peters* seate, *whose faith he promised should neuer faile, though the persons which occupie the same, where as ill as the blasphemous and malicious mouthes of Heretickes doe affirme?

Luk. 22. 31

CARTVV. 2. [51 *Being the high Priest.*] It is a token that the Pope is bankrupt in faith, that is drawne to such sureties for this truth as *Caiphas* is, with whom in this hee is fitly compared, that comming too late to persecute and condemne our Sauiour Christ, which is the head, hee would yet be sure to pursue and condemne the Church, which is his body, wee may also well affoord him this with *Caiphas*, that if he speake the truth at any time, he doth it unawares, his purpose and whole bent of his heart being to ouerthrow the truth. We will not sticke with him also to bee *Caiphas* successor in the contempt of his fellow ministers, assembled in Councell with him, whom he accounteth as beasts *which know nothing*, as if he had all knowledge in the scrinie of his breast: when as notwithstanding beside the Draconicall and bloudy sentence against our Sauiour Christ, hee said nothing but that his assistants had ministred unto him, who giuing their aduice of putting our Sauiour Christ to silence, onely doubted whether the same were best to be done by his death or otherwise. But that he is of *Peters* succession as *Caiphas* was of *Aarons*, that he is ruler ouer the Church under the Gospell, as *Caiphas* was ouer the Church under the Law, that the Lord honoreth him with any gift of propheſie, as he did the high Priest ordinarily, by Vrim and Thummim, and extraordinarily sometimes by other reuelation, that needeth proofe. And if it were proued, yet haue not the Iesuits found that they seeke

1. *Sam.* 17.

for

for, that the Pope cannot erre in iudgement, considering that the same *Caiphas* in Councell charged Christ with blasphemy, and he with the consent of the Councell afterward, condemned our Sauiour Christ as worthy to die: vnlesse the Iesuits will (with *Hosius*) affirme that the iudgement of the Councell wherein they condemned our Sauiour Christ, *was of the holy Ghost*, and of the spirit of truth, which (happily) they would plainlier speake if they durst. *Luke* is answered in the place. *Mat 26.59 65.66. Hosius lib.2. contra Brent.*

CHAP. XII.

MARGINALL NOTES.

Verse 7 IEsus therefore said, Let her alone, that she may keepe it for the day of my ‡ buriall.

RHEM.1. [7.*Buriall.*] The deuout offices of balming and annointing the dead bodies of the faithfull, are here also allowed.

CARTVV.1. [7.*Buriall.*] In the Iewes buriall, to whom the knowledge of the resurrection, was not so cleare as now it is to vs through the resurrection of our Sauiour Christ, more cost was allowed then we may lawfully vse, vnlesse we meane to call our Sauiour Christ to his graue againe.

Verse 8 For the poore you haue alwayes with you: but ‡ me you shall not haue alwayes.

RHEM.2. [8 *Me you shall.*] Not in visible and mortall condition to receiue almes of you, or such like offices for supplie of my necessities. *Real [or corporal presence*

CARTVV. Looke the answer before, vpon *Math.26.11.*

Verse 20 And there were certaine Gentiles of them that ‡ came up to adore in the festiuall day.

RHEM.3. [20 *Came up to.*] We may see there is a great difference where a man pray or adore at home or in the Church and holy places: when the Gentiles also came of deuotion a pilgrimage to the Temple in Hierusalem.

CARTVV.3. [20. *Came up to.*] There is now no such *difference*, for *the houre is come when not in Ierusalem*, or the temple, but euery man from his owne place, shall worship the Lord, yea when the prayer is priuate, the chamber is now fitter then the Church, as that which is as holy as the Church, and more readier and lesse subiect to suspition of hypocrisie then it. *Ioh. 4. 20. Sophon. 2. 11 Math. 6.*

Verse 39 Therefore they ‡ could not beleeue, because Esay said againe.

RHEM.4. [39 *Could not beleeue.*] If any man aske (saith S. *Augustine*) why they could not beleeue I answer roundly, because they would not. *Tract.33.in Io.* See the meaning of this speach, *Annot. Mat.13.15. Mar.4,12.*

CARTVV. 4. [39. *Could not beleeue.*] *Augustine* in the 53. Tractate, (as you say in the 33.) of *Iohn*, answered truely, and assigned one cause of their infidelity, but he answereth not all the truth, nor specifieth not all the causes: for it followeth, that the iust iudgement of God, which they had called forth by their sinnes, blinded their eyes, and hardened their hearts, that they could not see, nor vnderstand. And *Augustine* here ascribing it vnto their wills, doth not thereby leaue any freedom of choyce of that which is good, but sheweth before in the same tractate, that the freedome of will reacheth no further then to exempt them from the coaction and constraint, and not from the necessity of not beleeuing.

ANNOTATIONS.

Vers. 5 Why was not this oyntment sold for three hundred pence, and giuen to the poore?

RHEM.5. [5 *Why was.*] So wicked, couetous, and sacrilegious persons reprehend good men for bestowing their goods vpon Church ornaments &c. vnder pretence of better bestowing them on the poore, such prouide for the poore as *Iudas* did. *Church ornaments.*

CARTVV. Looke the answer before vpon *Math,26.8.*

Verse 6 And he said this, not because he cared for the poore: but because he was a ! thiefe, and hauing the purse, carried the things that were put in.

RHEM.6. [6 *A theefe.*] *Iudas* did not then first perish when he solde our Lord, for he was a theefe before: and being lost he yet followed Christ, not in heart, but in body onely, which our Master tolerated, to giue vs a lesson to tolerate the ill, rather then deuide the body. August. *tractat.50.in Io.* *Toleration of euill.*

CARTV.6. (*A Thiefe*) S.

CHAP. XIII.

ANNOTATIONS.

Verse 5 AFter that, he put water into a bason, and ‡ began to wash the feet of the Disciples, and to wipe them with the towell wherewith he was girded. *Purity required to the receiuing of the B. Sacrament.*

RHEM.1. [5 *Began to wash.*] This lotion was not onely of curtesie, such as the Iewes vsed toward their guests, nor onely for example of humilitie: but for mystery and signification of the great purity

purity that is required before we come to receiue the holy Sacrament which straight after this washing was to be instituted and giuen to the Apostles. *Ambros. li. 3. de Sacram. c. 1. Bernard. de cœna Domni Serm 1.*

CAARTVV. 1. (5. *Began to wash.*) The end hereof is noted, verse 12. 13. 14. 15. 16. expresly. But of that which you assigne, there is not a word in the Scripture: neither haue either *Ambrose* or *Bernard* any such iudgement of this washing, as that it noteth the *purity that men should be of when they come to the supper of the Lord.* And as for *Ambrose*, he is so farre from this exquisite *pureneße* to be had before the supper, rather then at other exercises of the Church, that he affirmeth him *not to bee fit to receiue the bread of the Lord once a yeere, that is not fit to receiue it daily.* The like sayings haue *Chrysostom* and *Augustin* also. This birth therefore appeareth to be the Iesuites, neuer liked by any learned antiquitie

Amb lib. 5. de sacrament. cap. 4. Chrys. hom. 3. in Ephes. Aug. ep. 118

Verse 10 Iesus saith to him, He that is washed, needeth not but to wash his feet, but is clean wholly. And you are cleane, but not all.

Veniall sinnes taken away by sacred ceremonies.

RHEM. 2. [10 *To wash his feete.*] The foulnesse of the feete, when all the rest is cleane, signifyeth the earthly affections and relikes of former sinnes remitted: which are to be cleansed by deuout actes of charitie and humility, as S. *Ambrose li. 3. de Sacram. cap. 1.* and S. *Augustine epist. 108. & tract. 56. in Io.* do note. And because this was onely a ceremonie, and yet had such force, both now and afterward vsed of the Apostles, that it purged smaller offences and filthinesse of the soule, as S. *Ambrose* & *Bernard* gather, it may not seeme strange that holy water and such ceremonies may remit veniall sins.

Amb. de sacrā. l. 3. c. 1

CARTVV. 2. (10. *To wash his feet.*) Our Sauiour here alludeth to the customable washing of the feet, which the Iewes vsed before supper, especially after trauell. And therefore our S. Christ offereth himselfe to doe this office vnto them. But as for *Ambrose* and *Augustine*, they are here manifestly falsified, which speak neuer a word of *cleansing of sinnes by charitie and humility*: and especially *Ambrose* is so much the more impudently alledged, as the Iesuits, together with Rome, refusing his iudgement of imitation of Christ in this action, do notwithstanding snatch at the collections and consequences that *Ambrose* draweth from the imitation thereof: as if a man should condemne the tree to be naught, & yet iustifie the fruit that is gathered of it to be good. After this, *Ambrose* is the third time in this one matter of washing falsified, whilst there is fathered of him a *cleansing of the soule by this washing*, which he (as also doth *Augustin*) referreth these words of our S. Christ (*vnlesse I wash thee, thou hast no part with me*) not to the present washing of the feet, but to our washing by Christ in Baptisme, or in our regeneration, which latter iudgement is most true, whether the same be before, in, or after Baptisme. *Bernards* sentence also is wrested out of the hinges thereof. For although he say, that this washing cleanseth sinne, yet hee affirmeth afterward, that this is proper to Christs owne washing, whereof before hee had said, that this was but a *mystery or a signe*. And so *Augustine* saith, that our euill affections are done away by the intercession of our Sauiour Christ, whilest we pray vnto him to forgiue us our sins. Now when the foundations are not only weake, but also imaginary in the Iesuits idle brain, the *washing away of veniall sins by holy water*, that is builded thereupon must needs lie in the duft of the Popish inuention: for if it should sacramentally purge, as *Bernard* followeth, yet that is, because of the institution of Christ, whereof seeing there is no step in your holy water, it can purge no sin sacramentally, much lesse can it purge by the very work of sprinkling, which you do affirme. Here we omit, that the Apostles are said to haue vsed this washing, which they neither bring, nor can bring any proof of the commandement of Christ, requiring this and such like effects of humility no further then euery one should haue need at the hands of his fellowes, of which need there is no likelihood in so great plentie of godly and faithfull households, which performed this duety vnto them.

Amb. de sacrā. l. 3. c. 1. Aug. ep. 108

Bern. de cœna Dom. Augst in Ioh. tract. 56 & 57.

Verse 14 If then I haue washed your feet, Lord and Master, you ought also to wash one anothers feet.

The Church defines which are sacramēts and which are not. &c.

RHEM. 3. [14 *You also ought.*] Our Master neuer spake plainer, nor seemed to command more precisely, either of Baptisme or the Eucharist or any other Sacrament: and yet by the Churches iudgement directed by the holy Ghost, we know this to be no Sacrament nor necessarie ceremonie, and the other to be. And why do they beleeue the Church in this, and do not credite her affirming the chalice not to be necessary for the communicants,

CATVV. 3. [14. *You also ought.*] He spake indeed plainely in this point, to the purpose and end wherefore hee vsed it: but to the making of it a sacrament hee spake not a word, albeit that your *Bernard* saith that it is a sacrament. And hauing no sacramentall marke or point set into it by Christ, the Curches iudgement can neuer make it currant for a sacrament, to whom it pertaineth to receiue and dispense the sacraments which Christ instituted, and not as you blasphemously note in your margent, to *define of the Sacraments.* Now to your question we answer with *Ambrose*, that we willingly follow that Church of Rome which was in his time *in all things.* But where a thing is *better kept then there, that we also duly obserue*: wherin although we depart frō *Rome*, yet (as *Ambrose* saith) we *follow Peter the Apostle, and cleane fast to his doctrine*, not departing from *Peter* alwaies, when we depart from *Rome*, which if it were truely said of the Church of Rome in those golden dayes, how much more is it truely verified in these times, wherein her gold (as *Esay* saith of the Church of his time, is turned to drosse, and her wine not mingled, but cleane changed into water.

1. Cor. 11. 1. Cor. 4. *Amb. de sacrā. l. 3. c. 1*

Esay. 1.

Verse 34 A new commandement I giue to you, That you loue one another: as I haue loued you, that you also loue one another.

RHEM. 4. [34 *A new commandement.*] The commandement of mutuall loue was giuen before but manifoldly misconstrued, and abridged by the Iewes to friends onely, to this life onely, for earthly respects onely: but Christ reneweth it and enlargeth it after the forme of his own loue toward vs, and giueth grace to fulfill it.

CARTVV. 4. [34. *A new Commandement.*] It is new in Christ, 1. Ioh. 2. especially because he hath fulfilled it for us, and then for that he giueth a new increase of his spirit aboue the measure of those

those under the Law, whereby our selues aime and striue, so farre as the reliques of our corruption will suffer to keepe it.

CHAP. XIIII.

MARGINAL NOTES

Vers. 2 In my Fathers house there be ‡ many mansions. If not, I would haue told you, because I go to prepare you a place.

RHEM. 1. [2 *Many mansions*] These mansions signifie differences of glory in heauen. *Ierom. ib. 2. aduers. Iouin.*

CARTVV. 1. [2. *Many mansions.*] He would then haue said, diuers and sundry, and not many; and the circumstance of the place doth shew that degrees of felicitie in heauen (which we accord) cannot be established of this place, where our Sauiour had enough to doe to perswade his disciples of a place of rest being cast downe with the mention of his departure, as though they should by his bodily absence from them, haue perished altogether: it had been therefore out of season to speake to them of the degrees of happinesse, when as through the storme that was at that time stirred vp, they wauered in their saluation. To this also maketh that our Sauiour Christ speaketh generally, that they should haue a place prepared, that they should be with him, giuing here no inckling of any *difference of glory*. And thus both *Chrysostom* and *Theophilact*, which knew best the difference of πολλαὶ and πολλαὶ, expound the place, referring it to the plentith of places, and not to the diuersitie and sorts of places.

Verse. 15. If you ‡ loue me, keepe my commandements.

RHEM. 2. [15 *Loue mee, keepe my commandements.*] It is then possible both to loue Christ and to keepe his commandements.

CARTVV. 2. [15 *Loue me, keepe my commandements.*] It is possible, in some measure *to keep his commandements*, euen according to the proporrion of loue, which because it is alwaies in this life unperfect and growing, it must needs follow that the keeping of the commandements is also unperfect. *Eph. 4, 15. 1. Thes. 3. 12 13. & 4. 9. 10.*

Verse. 16. And I will aske the Father, and he will giue you another ‡ Paraclete, that hee may abide with you for euer.

RHEM. 3. [16 *Paraclete, that he may.*] *Paraclete* by interpretation is either a comforter, or an aduocate: and therefore to translate it by any of them onely, is perhaps to abridge the sense of this place.

CARTVV. 3. [16 *Peraclete, that hee may.*] You were afraid to translate it *Comforter*, to the end you would not weaken your error in assigning more Aduocates unto God the Father for us, besides our Sauiour Christ.

ANNOTATIONS.

Verse, 12. Amen amen, I say to you, hee that beleeueth in me, the workes that I do hee also shall do, and greater then these shall hee do.

RHEM. 4. [12 *Greater then these.*] S. *Chrysostome* in a whole booke against the Pagans proueth that this was fulfilled not onely in *Peters* shadow, and *Pauls* garments, which as we read in the *Acts, healed infirmities: but also by the Relikes and monuments of Saincts, namely of S. Babylas*, of whom he there treateth: thereby inferring that Christ is God, who could and did performe these wonderfull workes, by the very ashes of his seruants, The Protestants cleane contrary, as Patrones of the Pagans infidelitie, as though our Sauiour had promised these and the like miraculous workes in vaine, either not meaning or not able to fulfill them, so do they discredit all the approued histories of the Church concerning miracles wrought by Saincts, namely that S. *Gregorie Thaumaturgus* *remoued a mountaine, the myracles of S. Paul the eremite, and S Hilarion* written by S. *Hierom*, the miracles of S. *Martin*, written by *Seuerus Sulpitius*, the miracles testified by S. *Aug. de ciuit. Dei*, the miracles approued by S. *Gregorie* in his Dialogues, the miracles reported by S. *Beda* in his Ecclesiastical stories and liues of Saints: and all other miracles neuer so faithfully recorded in Ecclesiasticall writers. In all which things aboue their reach of reason & nature, they are as little perswaded, and haue no more faith then had the Pagans, against whom S. *Chrysostom* in the foresaid booke, and S. *August de ciuit. Dei lib. 22. c. 8.* and other Fathers heretofore haue written. No man therefore needeth to maruell that the very Image of our Lady, & the like do miracles, euen as S. *Peters* shadow did: nor wonder, if such things seem stranger and greater then those which Christ himselfe did: whereas our Sauiour to put vs out of doubt, saith expresly, that his Saincts shall do greater things them himselfe did.

*We may and must easily beleeue the miracles of Saints, and of their reliques, when Christ himselfe foretelleth they shall do such wonderfull things. lib. de Babyla mart. To. 5. * Act. 5. 15 19. 12. * See annot. Mat. 17. 20*

CARTVV. 4. (12 *Greater then these.*) Wee beleeue that the Apostles and Apostolicall men did the wonders here mentioned, and in them the Church and whole company of beleeuers together, and not euery one particularly (as the daily experience doth declare) wrought these workes. Wee know also that the Lord may and sometimes (extraordinarily) doth, worke such miracles in other times, especially by their hands whose publicke Ministery in the Church hee will seale and establish amongst men. But wee affirme also that diuers miracles haue beene esteemed to haue come from the mercy of God, which were either illusions of Satan, or wrought indeed according to their appearance, in a fearefull iudgement of God, that they might beleeue lies, which had not a loue of the truth. And such miracles, Stories both holy and Ecclesiasticall, shew to haue beene done amongst the Iewes and Gentiles by the deuils which haue foretold things to come, and spoken in the Images of the *Gentiles* Gods, with such like maruails, exceeding the reach of mans reason. As for your miracles we haue cause to praise the name of God that they haue no more efficacy to deceiue, as those *2. Thes. 2. 1 Sam. 28. 19. Euseb. de præpa. Euang.*

which for the most part are ridiculous euen to children. At the least, wee are sure they are not in the number of those miracles which are done, that the *Father may be glorified in his Sonne*. Where yours are to robbe God of his glory, and to set up the Saints to bee worshipped and glorified with the glory which is proper unto him.

The Holy Ghost is promised to the Church for euer.

RHEM.5. (*16 For euer.*] If the holy Ghost had been promised onely to the Apostles, their successors and the Church after them could not haue chalenged it, but was promised them for euer. Whereby we may learne, both that the priuileges and promises made to the Apostles were not personall, but pertaining to their offices perpetually: And also that the Church and Pastors in all ages had and haue the same holy Ghost to gouerne them, that the Apostles and Primitiue Church had.

CARTVV.5. (*16 For euer.*) The opposition of our Sauiour Christ tarrying bodily for a time with them, and of the holy Ghost tarrying alwaies with them, declareth apparantly that these words are first and properly spoken unto the Apostles, considering that all the Church Ministers had neuer Christ tarrying with them bodily. Howbeit wee accord that this sentence is also true in the continuall succession of the Church, for the *Spirit of God and Spirit of Truth*, shall alwaies be with it to keep it from such Apostacy as that there should be no Church at all. But yet it is not giuen in that measure that it was unto the Apostles, whom it freed not onely from *heresie*, but from all manner of errour to the loweſt and least point of Religion with the latter whereof both the Church, and her best and sufficienteſt Ministers are intangled.

Verse.17. The ‖ spirit of truth whom the world cannot receiue, because it seeth him not, neither knoweth him, but you know him: because hee shall abide with you, and shall bee in you.

The spirit of truth shall assist the Church alwaies.

RHEM.6. [*17 The spirit of trueth.*] They had many particular gifts and graces of the holy Ghost before, and many vertues by the same, as all holy men haue at all times: but the holy Ghost here promised to the Apostles and their successors for euer, is to this vse specially promised, to direct them in all trueth and veritie: and is contrary to the spirit of error, heresie and falshood. And therefore the Church cannot fall to Apostasie or Heresie, or to nothing, as the Aduersaries say.

CARTVV.6. Looke the note immediately before.

Verse.28. You haue heard that I said to you, I go and I come to you, If you loued mee, you would bee glad verily that I go to the Father: because the ‖ Father is greater then I.

RHEM.7. [*28 Father greater then I.*] There is no place of Scripture that seemeth any thing so much to make for the Sacramentaries, as this and other, in outward shew of words seemed to make for the Arians, who denied the equalitie of the Sonne with the Father. Which words yet indeed rightly vnderstood after the Churches sense, make nothing for their false sect, but onely signifie that Christ according to his Manhood was inferiour indeed, and that according to his Diuinitie he came of the Father, And if the Heresie or disease of this time were Arianisme, we should stand upon these places and the like against the Arians, as we now do vpon others against the Protestants, whose sect is the disease and bane of this time.

The Arrians alledge as plaine Scripture as the Protestants.

CARTVV.7. (*28 Father greater then I.*) It were then your great shame, which being astonied under the weight of our Arguments haue scarce a word of likely answer to the places which wee alledge for upholding of the faith which wee professe: Whereas the defence of the truth against the Arrians is cleere and plentifull.

CHAP. XV.

MARGINALL NOTES.

Verse 2 EVery ‡ branch in mee, not bearing fruite, hee will take it away: and euery one that beareth fruite, hee will purge it, ‡ that it may bring more fruit.

RHEM.1. [*2 Branch in me.*] Christ hath some branches in his body mysticall that be fruitelesse therefore ill liuers also may be members of Christ and the Church.

CARTVV.1. [*2 Branch in mee.*] Rotten *Branches* and *dead Members*, branches and members in shew and not in truth; And therefore that which they haue not in deed, and yet *seeme to haue* in their own and others mens opinion *shall bee taken from them.*

Mat.13.12 & 25.29.

RHEM.2. [*2 That it may bring.*] Man may continually increase in iustice and sanctification, so long as he liueth.

CARTVV.2. [*2 That it may bring.*] And therefore is neuer perfectly iust in this life.

Vers.3. Now you are cleane for the ‡ word which I haue spoken to you.

RHEM.3. [*3 Word which I haue.*] S. *Augustine* expoundeth it of the Sacramentall word of Baptisme, and not as Heretickes do, of preaching onely. *Tract. 80. in Io.*

CARTVV.3. [*3 Word which I haue.*] A drowsie note of our dreaming Iesuites, as if the Word and institution of *Baptisme* were not preached.

ANNOTATIONS.

Verse.4. Abide in mee: and I in you. As the branch cannot beare fruit of it selfe, ‖ unlesse it abide in the Vine: so you neither, ‖ unlesse you abide in me.

RHEM.4. [*4 Vnlesse you abide.*] These conditionall speeches, *If you remaine in the vine, If you keepe my*

my commandements, and such like, giue vs to wit that we be not sure to persist or persuere, nor to bee saued, but under conditions to be fulfilled by vs. *August. de corrept, & gra. c.* 13. *Ioh.3. 15.*

CARTVV.4. [4 *Vnlesse you abide.*] The same Word that teacheth the faithfull to walke warily, by propounding these conditions assureth them of constant perseuerance: And the faithfull not reiecting that assurance, are assured of their finall abode in Christ. *16.& 4.14 Phil.1.6. 1.Ioh.2.19*

RHEM.5. [4 *Vnlesse it abide.*] Whosoeuer by heresie or Schisme or for any other cause is cut off or seperated from the Church, he can do no meritorious worke to Saluation. *Psal.23. 6. Rom.8.35.*

CARTVV.5. (4 *Vnlesse it abide.*) S.

*Verse.*10. If you keep my precepts, you shall abide in my loue: as I also haue kept my fathers precepts, and do abide in his loue.

RHEM.6. [10 *Keepe my precepts.*] This carefull and often admonition of keeping his commandements, proueth that a Christian mans life is not onely or principally in faith, but in good workes. *Not onely faith.*

CARTVV.6. (10 *Keep my precepts.*) The holy Ghost being carefull that the name of God should be glorified, must needs take care of *keeping Christ his precepts*, whereby that glory groweth. And our Sauiour Christ doth euen in this place assigne another end of keeping his precepts, then to be saued thereby, when as he noteth that so wee shall know that the loue of Christ abideth in us, according as the same is otherwhere, of *Iohn* explaned: Wee are not therefore saued by good works, but wee know by them that we stand in the state of saluation: They are no purchasers of our saluation, but they are as witnesses which underwrite our saluation, whereby wee hold it with greater assurance. *Math.5. 1.Ioh. 2.3. & 5.13.*

*Verse.*24. If I had not done among them works that no other man hath done, they should not haue sinne: but now both they haue seene, and they doe hate both mee and my Father.

RHEM.7. [24 *If I had.*] If the Iewes had not sinned by refusing Christ, in case he had not done greater miracles then any other: then were it a great folly of Catholiks to beleeue *Luthers or Caluins* new opinions without any miracles at all.

CARTVV.7. (24 *If I had.*) That you may proue your selues to be an adulterous generation, and Iewish people, which hauing had the doctrine that *Luther* and *Caluin* taught sealed up with so many miracles done by Christ and his Apostles: yet still aske after signes and wonders, as if the miracles which our Sauiour Christ did were in vaine, and not sufficient to draw beleefe vnto his doctrine: for which cause they are registred without a new supply of these times, or as if the infidel by the onely hearing of the word expounded in the Church, *falleth not vpon his face and worshippeth God, professing that God indeed is amongst them* which rightly expound the word. And who is so blind but the Iesuites, as not to know that this saying, that *they should not else haue had sinne*, is spoken by comparison, that they should not haue had so great sin, especially seeing beside the testimony of miracles hee had sufficient witnesser, the Father and *Iohn Baptist*. *Math.16.4 1 Cor.1.22 Ioh.20.31. 1 Cor.14. 24. Iohn 5.*

*Vers.*26. But when the Paraclete commeth, whom I * will send you from the Father, the Spirit of truth, which proceedeth from the Father, hee shall giue testimony of mee:

RHEM.8. [26 *Whom I will send.*] The holy Ghost is sent by the Son, therefore hee proceedeth from him also, as from the Father: though the late Schismaticall Greekes think otherwise.

CARTVV.8. (26 *Whom I will send.*) S.

*Verse*27. And you shall giue testimony, because you are with mee from the beginning.

RHEM.9. [27 *You shall giue.*] He vouchsafeth to ioyne together the testimonie of the holy Ghost, and of the Apostles: that we may see the testimonie of truth ioyntly to consist in the holy Ghost and in the Prelats of the Church.

CARTVV.9. (27 *You shall giue.*) The Holy Ghost ioyneth not in testimony with the Church Gouernours, but onely when they speake the things which our Sauiour Christ taught before: although this sentence is proper to the Apostles, as appeareth by the words immediatly following, *Because yee were with me from the beginning*, he meaneth of his ministery here upon earth, unto the end thereof, which is required of an Apostle onely. *Iohn 14.26 Acts 1. 21.*

CHAP. XVI.

MARGINALL NOTE.

Vers. 2 OVT of the Synagogues they will † cast you: but the houre commeth, that euery one which killeth you, shall thinke that he doth seruice to God.

RHEM.1. [2 *Cast you.*] The Heretikes translate: *Excommunicate you.* See what corruption this is and the reason thereof, *Annot.c.*9.22.

Verse 13 But when he, the Spirit of truth, commeth, † he shall teach you all truth. For he shall not speake of himselfe, but what things soeuer hee shall heare, hee shall speake: and the things that are to come, he shall shew you.

RHEM.2. [13 *He shall teach.*] If he shall teach all truth, and that for euer (as before *c.*14.16.)

how

how is it poſſible, that the Church can erre, or hath erred at any time or in any point,

CARTVV. Theſe two former Sections are anſwered in the places quoted by the Ieſuits.

Verſ. 23 And in that day me you ſhall not aske any thing. Amen, Amen, I ſay to you, if you aske the Father any thing in my ‡ name, he will giue it you.

RHEM. 3. [23 *In my name.*] Vpon this the Church concludeth all her prayers, *Per Chriſtum, Dominum noſtrum*, euen thoſe alſo that be made to Saincts.

CARTVV. 3. [23. *In my name.*] Wherefore you make naughty meſlyn, and yoke not the Oxe and the Aſſe together, but the Aſſe and the Elephant; we mean things that for accouplement in the matter of mediation are moſt abſurd.

ANNOTATIONS.

Verſe 12 I Yet many things I haue to ſay to you: but you cannot beare them now.

Chriſt left many things to be taught by the Church.

RHEM. 4. [12 *Yet many things.*] This place conuinceth that the Apoſtles and the faithfull be taught many things, which Chriſt omitted to teach them for their weakeneſſe: and that it was the prouidence of God that Chriſt in preſence ſhould not teach and order all things, that we might be no leſſe aſſured of the things that the Church teacheth by the holy Ghoſt, then of the things that himſelfe deliuered.

CARTVV. 4. [12. *Yet many things*] He ſaith not that he had many things to tell them, which he had not taught them before, but which they were not now ſo well capable of: for it appeareth that he taught them that which they underſtood not, and therefore needed to be further taught of them by the holy Ghoſt, which ſhould not teach them any new thing that Chriſt had not taught, but only make them underſtand that which they had been taught of our Sauiour Chriſt. In which reſpect he ſaith afterwards, that where his ſpeeches had been hitherto darke and parable-like, through the weakneſſe of their underſtanding, that by the comming of the Spirit all ſhould be cleare, lightſome, and eaſie to be underſtood of them. Wherefore alſo this teaching of the holy Ghoſt is before termed a bringing of the Apoſtles to remembrance of that which Chriſt had ſaid. And if the holy Ghoſt did teach them any thing which our Sauiour Chriſt had not before ſpoke unto them of, yet that helpeth not your patchment of inuentions, wherewith you peece and clout the Church, ſeeing that which the holy ſpirit taught them, he taught them out of the Scriptures, which are able to make any man or miniſter of God able and perfect to all the parts and poynts of his miniſtery to them to whom his ſeruice doth belong, as appeareth manifeſtly by their Sermons and writings, where the ground of all their doctrines and proofes are fetched from the cleare fountaine of the word of our Sauiour Chriſt, and of the Prophets. Howbeit if the holy Ghoſt ſhould haue taught the Apoſtles ſome things which neither Chriſt had told them of, nor the Scriptures had taught them, yet is that ſo farre from giuing any ſupport unto your forgeries, that as a touchſtone it doth utterly bewray your copper money, that you would haue currant. For that which the holy Ghoſt taught unto them, they undoubtedly left in record unto the Church, as being faithfull ſtewards, and with holding nothing of the diet of Gods houſhold committed unto them: ſo that to maintaine your cauſe, in ſtead of bringing this ſentence of our Sauiour Chriſt to his Apoſtles, you ſhould bring ſentences of the Apoſtles, wherein they affirme, that they had many things to tell the Churches, which they were not able then when they had receiued the holy Ghoſt in the greateſt meaſure that euer it was giuen, to beare away, which the holy Ghoſt as it were at another Whitſontide, ſhould teach them. Here alſo let the reader underſtand, that the Papiſts are found to haue the proper eare-markes of heretickes, whoſe practiſe as *Auguſtine* affirmeth, hath beene at all times to couer their dreames and phantaſies with this ſentence of our Sauiour Chriſt. *Tertullian* ſtanding for truth againſt hereſie, affirmeth that the heretickes were accuſtomed to alledge this place for couer and defence of their hereſies. The ſame *Tertullian* ſtanding for hereſie againſt truth, after he fell to Montaniſme, alledgeth this place for maintenance of that hereſie. *Chryſoſtom* alſo ſaith, that there were many which boaſting of the ſpirit, ſet forth their owne inuentions. And indeed herein the ſaying of *Theraſius* the Patriarch of Conſtantinople, may well be verified of the Papiſts, that the opinion of *Macedonius*, that maketh the holy Ghoſt ſeruant unto the Father and to the Son, is more tollerable then of ſuch men which make the holy Ghoſt their ſeruant to avow and to make good whatſoeuer their Pope hath dreamed of in the midnight of his groſſe and palpable ignorance. The ſaying alſo of *Auguſtine* is notable vpon this place, who asketh, *what he is that can utter that which our Sauiour Chriſt hath concealed, and if he be ſo bold to ſpeake of it, he asketh further how he can proue it.* Laſt of all, if it bee asked what were theſe grave and great myſteries which the Apoſtles could not for their rudeneſſe beare, they are forſooth Oyle and Spittle in Baptiſme, candles light at noone dayes (which was not in the ſhadowed and darker time of the Law) baptizing of bels, and ſuch like gue-gawes as the groſſeſt and carnalleſt men are fitteſt to receiue, and wherein a childleſſe underſtanding ſhould be euill beſtowed.

Ioh. 2. 22.

Verſe. 25.

Ioh. 14. 26.

2. *Tim.* 3.

Aug. tract. in Ioh. 97. *De preſ. aduerſ. hæret. Lib. de monog. item lib. de Vel. virg. Chryſoſt. de ſanct & adorand. ſpirit. Theraſ. ad Adrian. epiſc. Rom. Aug. in Ioh. Tract.* 96.

The ſpirit of truth.

RHEM. 5. [23 *The ſpirit of trueth*] Euer note that the holy Ghoſt in that he is promiſed to the Church, is called the Spirit of trueth, which holy Spirit for many other cauſes is giuen to diuers priuate men and to all good men, to ſanctification: but to teach all truth and preſerue in truth and from error, he is promiſed and performed onely to the Church and the chiefe Gouernour, and generall Councels thereof.

CARTVV. 5. [23. *The Spirit of truth.*] Looke the anſwer hereof, and of the marginall note before, vpon *Ioh.* 14. 16. And further let them ſhew how the diſcent of this promiſe is conueyed to the *Pope and Generall Councels*. For if the Pope could ſucceed to the rights and priuiledges of *Peter*, yet he can make no further claime out of this place, then thoſe Biſhops which ſucceeded unto the other Apoſtles, conſidering that this promiſe is indifferently made to all the Apoſtles; and ſeeing alſo it was made not onely to all of them ioyntly aſſembled, but to euery one apart in the execution of his miniſtery: it ſerueth as well to proue that no one Biſhop can erre in his particular charge, as to proue that a Councell and aſſembly of Biſhops cannot erre.

CHAP.

CHAP. XVII.

MARGINAL NOTES.

Verſe 19. AND for them I do ‡ ſanctifie my ſelfe: that they alſo may bee ſanctified in truth.

RHEM. 1. [19 *Sanctifie my ſelfe.*] To ſanctifie himſelfe, is to ſacrifice himſelfe, by dedicating his holy body and bloud to his Father, both vpon the Croſſe, and in the holy Sacrament.

CARTVV. 1. [19 *Sanctifie my ſelfe.*] This is ſpoken eſpecially in regard of his Diuine Nature which could not bee *crucified*, for that as the ever-liuing God hee filled himſelfe with as great fulneſſe of the holy Spirit, as the eſtate of mediation was able to receiue: and that to the end that hee being a fit ſacrificer and ſacrifice to offer, and to bee offered unto God his holy Father, the holineſſe which was in him might runne plentifully upon the Apoſtles, and ſo upon the reſt of his members: For ſeeing the effect and the cauſe are of one kinde, the effect being underſtood of the Spirit of God, which was, and ſhould further bee giuen unto the Apoſtles: it followeth, that the ſanctification of our Sauiour Chriſt, which is the cauſe hereof, muſt needs bee referred unto the gifts of the Spirit, which hee as God tooke unto himſelfe being our Mediator, that is God and man. Beſide that, experience teacheth that any which beleeued by the Apoſtles, might *erre*, but not unto death, albeit for euery of them this prayer was made.

ANNOTATIONS.

Verſe 3. And this is ‖ life euerlaſting, that they know thee, the onely true God, and whom thou haſt ſent IESVS CHRIST.

RHEM. 2 [3 *Life euerlaſting.*] Both the life of glorie in heauen, and of grace here in the Church, conſiſteth in the knowledge of God: that, in perfect viſion: this, in faith working by charitie. For, knowledge of God without keeping his commandements, is not true knowledge, that is to ſay, it is an vnprofitable knowledge, 1. *Io.* 2. *True knowledge of God.*

CARTVV. 2. [3 *Life euerlaſting.*] S.

Verſe 17. ‖ Sanctifie them in truth, thy word is truth.

RHEM. 3. [17 *Sanctifie them.*] Chriſt prayeth that the Apoſtles, their ſucceſſors, and all that ſhall be of their beleefe, may be ſanctified in truth, which is as much to ſay, as to deſire that the Church may euer haue the Spirit of truth, and be free from error, which prayer of Chriſt had not been heard, if the Church might erre. *The Church cannot erre.*

CARTVV. 3. [17 *Sanctifie them.*] Hee prayeth in this verſe for the Apoſtles onely, *and not for the Church*, as appeareth verſe 20. where hee noteth an apparant tranſition and paſſage from his prayer that hee made for his Apoſtles, to this prayer that he uttered for his Church that ſhould bee gathered by their miniſtery.

Vrſe 20. And not for them onely do I pray, but ‖ for them alſo that by their word ſhall beleeue in mee.

RHEM. 4. [20 *But for them.*] He expreſſeth (and it is a great comfort) that he praieth not onely for the Apoſtles, but for the whole Church after them, that is for all beleeuers. And all this profound and diuine prayer is reſembled in the holy Canon of the Maſſe before the conſecration, as here it was made before his viſible ſacrifice on the Croſſe. *The Canon of the Maſſe.*

CARTVV. 4. [20 *But for them.*] It is a ſigne that your candle was put out when you made this *reſemblance*.

CHAP. XVIII.

MARGINALL NOTES.

Verſe 1. VVHen IESVS had ſaid theſe things, hee went forth with his Diſciples beyond the torrent-Cedron, where was a garden, into the which hee entred and his Diſciples.

RHEM. 1. The Paſſion according to S. *Iohn* in theſe two Chapters, is the Goſpell at Maſſe upon good Friday. So the *Paſſion* is read in holy weeke 4. times, according to the foure Euangeliſts, as S. *Auguſtine* appointed alſo in his Church at *Hippo*. Ser 144. *de tempore*.

CARTVV. 1. 1. Being *foure times read*, it is not once neither for the words underſtood, nor for the ſenſe expounded in the Popiſh Churches, which was farre otherwiſe in the *Church of Hippo*.

CHAP. XIX.

MARGINAL NOTES

Verſe 20. THis title therefore many of the Iewes did reade: becauſe the place where IESVS was crucified, was nigh to the City: and it was written in ‖ Hebrew, in Greeke, and in Latine.

All tongues are ſanctified

RHEM. 1. [20 *Hebrew in Greeke, and in Latin*] Theſe three tongues being for other cauſes moſt famous before in all the word, are now alſo dedicated to God in the triumphant title of the Croſſe of Chriſt, and in them the holy Scriptures are more conueniently written, taught and preſerued.

CARTVV. 1. (20 *Hebrew in Greek and in Latin.*) Who but the Papiſts would haue thought that *Pilate* an Heathen man, and a wicked Iudge, ſhould be either ſo inſpired of God, as to know what tongues were moſt conuenient for the Church to haue the Scriptures in to the worlds end, or ſo honoured of the Church, that the counſell that hee tooke of reproaching our Sauiour Chriſt in theſe tongues, ſhould bee ratified of it for euermore. But of the other ſide, the wiſedome of the true Church is, that as *Pilate* by theſe three tongues, beſt underſtood of all that came to the feaſt of the Iewes Paſſe-ouer went about to defame our Sauiour Chriſt; ſo ſhe to glorifie him ſhould ſet forth the Scriptures in ſuch tongues as are beſt underſtood of the hearers and readers. Beſide that one of theſe tongues, being the Syrian tongue, as that which was then uſed in Iury, the Papiſts haue thus at unawares canonized one tongue more for the uſe of the Scripture then they were wont to allow of.

Verſe. 23. The * Souldiers therefore when they had crucified him, tooke his garments (and they made foure parts, to euery Souldier a part) and his coate. And his ‡ coate was without ſeame, wrought from the top throughout.

RHEM. 2. [23 *Coate was without ſeame.*] This coate without ſeame is a figure of the vnitie of the Church. *Cypr. de vnit. Ec.* And *Euthymius* and other write that our Ladie made it.

CARTVV. 2. [23 *Coate Was without ſeame.*] Touching the figure look the anſwer before, upon *Ioh* 5. 8. *&* 9. 7. Touching the *making of the Coat* they can tell beſt that were preſent.

ANNOTATIONS.

Verſe. 17. *, And bearing his ‖ own Croſſe, he went forth in that which is called the place of Caluary, in Hebrew Golgotha.

The Holy Croſſe.

RHEM. 3. [17 *His own croſſe.*] This croſſe, for that it was the inſtrument of our redemption, and as it were the altar of the ſupreme ſacrifice, highly ſanctified by the touching, bearing, and oblation of the ſacred body & bloud of our Lord, is truly called the *Holy Croſſe*: and hath been endued with vertue of miracles, both the whole and euery little peece thereof. For the which cauſes, and eſpecially for the moſt neere memorial of Chriſts Paſſion, it hath been viſited in Pilgrimages, honored by feſtiuall dayes and otherwiſe, reſerued and reuerenced of the ancient fathers, with all deuotion: as contrariwiſe it hath been abuſed of Pagans, Apoſtates, and Hereticks, ſeeking in vaine to deface and deſtroy it. See S. *Cyrill lib. 6. cont. Iulian. S. Hierom ep.* 17. S. *Paulinus ep.* 11. *Ruffinus li. c.* 7. & 8 *Enag. hiſt. li.* 4. *c.* 25. S. *Leo ep.* 72. *& Ser.* 8. *de Paſſione. Paulus Diac, li.* 18.

CARTVV. 3. Looke for anſwer before, upon *Math.* 9. 2. & 24. 30.

Verſe. 26. When IESVS therefore had ſeene his mother and the diſciple ſtanding whom hee loued, hee ‖ ſaith to his mother: Woman behold thy Sonne.

By this you ſee why in Catholike Churches Mary and Iohn ſtand by the Rood.

RHEM. 4. [26 *To his mother.*] The maruelous reſpect that Chriſt had to his mother, vouchſafing to ſpeake to her, and to take order for her euen from the croſſe in the middes of his infinitie anguiſhes and myſteries a working for mankind.

CARTVV. 4. [26 *To his mother.*] S.

Verſe. 27. After that, he ſaith ‖ to the diſciple, Behold thy mother. And from that houre the diſciple took her to his owne.

RHEM. 5. [27 *To the Diſciple.*] A great honour to *Iohn* and charge, to haue that bleſſed iewell in keeping, and an vnſpeakable comfort, that from that day forward the one was to the other mother and ſonne, *Virginem virgini commendauit*, ſayth S. *Hierome He commended the virgin to a virgin.*

CVRTVV. 5. (27 *To the diſciple.*) S.

Verſ. 34 But one of the ſouldiers with a ſpeare opened his ſide, and incontinent there came forth ‖ bloud and water.

The Sacraments iſſued out of Chriſts ſide, and thence haue their vertue.

The Curch builded of Chriſts ſide, as Eue of Adams.

RHEM. 6. [34 *Bloud and water:*] This pearſing of Chriſts ſide, though on the ſouldiers part it was done blindly and inſolently yet by Gods ordinance it conteined great myſteries, and was prefigured by *Moyſes* ſtriking the rocke with his rodde: as this ſtreame of bloud and water drawen miraculouſly out of his dead body, running in the Sacraments of the Church after the people of God, was ſignified by the water of the ſame rocke following the Iſraelites in the deſert. *Out of this ſide* (ſaith S. *Auguſtine*) *iſſued the ſacraments. Hence* (ſaith S. *Chryſoſtome*) *the great myſteries haue their beginning*, Who warneth vs, that when we come to drinke of the holy Chalice, we ſhould ſo approch, as though wee drew the bloud out of Chriſts ſide, and both blood and water apart did flow foorth, to ſhew vs the fountaine of two principall Sacraments, and their ſeuerall matters Baptiſme and the Euchariſt, ſpringing to life euerlaſting in the Church. The Fathers alſo ſay that the Church who is Chriſts ſpouſe and his coadiutrice in applying the bloud and water to the benefit of the Faithfull, was here formed, builded and taken out of this holy ſide of Chriſt ſleeping on the Croſſe, as * *Eue* was of *Adams* ſide, when he was caſt a ſleepe in Paradiſe.

CARTVV. 6. (34 *Bloud and water.*) It is a naturall thing in dead bodies, when they begin to be cold that the water which was before unſenſibly mingled with the bloud, ſeparateth it ſelfe viſibly from it. And therefore the Euangeliſt noteth this iſſue of bloud and water, thereby to note the truth of our Sauiour Chriſts death. It is therefore untrue, that this bloud and water was *miraculouſly drawne out of Chriſts body.* And as for *Auguſtines* ſaying (not in the ninth Tractate, but in the 120 tracte

upon

upon Iohn) *that the Sacrament issued of his side*, hee hath no such grosse meaning as you haue, which would haue the same bloud in the Chalice which was spilt upon the ground: for then the same water that issued out of his side, should be in the Sacramentall element of Baptisme. which you not dareing to affirme, ought not to take any aduantage of this speech of *Augustines*, who affirmeth that the same water washeth in Baptisme which issued out of our Sauiour Christ, where the meaning of *Augustine* is plaine, to shew that both the Sacraments ministred in their seuerall elements haue their effectual operation by the death of Christ, and by the bloud and water that came from him. For that out of *Chrysostome* it maketh against you: for he saith not that when we come to this cup we come to suck the bloud out of his side, but *as it were* to suck the bloud out of his side, which wee confesse frankly to be done in the Supper, as oft as wee drinking the wine in the Supper, with our faith lifted up to heauen, lay hold of Christs Passion. Beside that, it is known that the Fathers and especially *Chrysostome*, speak excessiuely and hyperbolically of the Sacraments, as when he saith, that Christ *is slaine upon the Communion Table*. and his *bloud powred from his side*. Now if by *blind pearsing of the side of Christ*, you meane to maintaine your fable of one *Longus* a blind knight which gaue his stroke, it is hard to say whether you or the Souldier that did this, are blinder: which not onely affirme him to haue been blind, that neither the Scripture doth affirme, nor the estate of a waged souldier will conueniently suffer; but also through your great ignorance of the Greek tongue, haue made it a proper name of one man, which is common to all speare-men.

Chrys. hom. 2. in epist. ad Rom.

CHAP. XX.

MARGINALL NOTES.

Verse 11 BVt Marie stood at the monument without, weeping. Therefore as shee was weeping, she stooped downe, and looked into the monument.

RHEM. 1. [11 *Monument without.*] The Sepulchers of Martyrs (saith S. Hierom. *ep.* 17.) we do honour euery where, and putting their holy ashes to our eyes, if we may, we touch it also with our mouth: and there be some that thinke the monument wherein our Lord was laid, is to be neglected: where the Diuell and his Angels, as often as they are cast out of the possessed before the said monument, tremble and roare as if they stood before the iudgement seate of Christ.

CATVV. 1. [11. *Monument without.*] The example of Mary and other holy Matrons visiting the sepulcher, is flat against you, whose deuotion the Euangelists commending, yet make no mention of any such behauiours of kissing or kneeling before the sepulcher of our Sauiour Christ: and argueth that the faithfull and Christian Iewes, howsoeuer otherwise much addict unto corporall seruices, according to the dispensation of that time, were not for all that so grosse as to dote upon the dust or stones of Christs owne sepulcher. For further answer looke before, upon *Mat.* 14. 12. & 28. 1.

ANNOTATIONS.

Verse 19 Therefore when it was late, that day, the first of the Sabboths, and the doores were shut, where the Disciples were gathered together for feare of the Iewes, IESVS came and stood in the middes, and saith to them, Peace bee to you.

RHEM. 2. [19 *The doores were shut.*] Such Heretickes as deny Christs body to be, or that it can be in the B. Sacrament, for that it is in heauen, and can not be in two places at once, not without the naturall manner of the quantitie, space or place agreable to the condition of his humanitie, be inuincibly refuted by Christes entering into the Disciples, the doores shut: and by that that his true naturall body, whole and perfect in all his limmes, length, breadth, and thicknes, distinct and diuers from the substance and corpulence of the wood, was in the same proper place that the wood was in, and passed through the same: as he also came out of his mothers wombe, the clausure not spurred: and passed through the stone, out of his Sepulcher. By all which the heretikes being plainely reproued, and conuinced of infidelitie, they boldly deny the plaine Scriptures, or so fondly shift themselues from the euidence thereof, that their impudencie is specially to be marked in this point.

The being of Christs Body in the B. Sacrament without space of quantitie correspondent thereunto, is proued by other examples in Scripture. Heretical shifts to auoide plaine Scripture. Aug. ep. 57. Christ can dispose of his own body and others aboue nature. Math. 19. Aug. lib. 22. cap. 8. de Ciu. Dei.

Some say, that he came in at the window: some, that the doore opened of it selfe to let him in: some, that to come in, the doores being shut, signifieth no more, but that he came in late in the euening, at what time men vse to shut their doores: and such other slights to defend falshood, against expresse Scriptures, and against the Apostles testimony, who therefore tooke him to be a Spirit, because they saw him stand sodenly in the middes of them, all the house being close shut. And the Fathers all confesse that he went in, the doores being shut. See S. *Ambrose* li. 10. *in Lucam* c. 24. S. *Augustine ep.* 3. *ad Volusian & li.* 22. *de ciuit. c.* 8. and S. *Cyrill in* 10. *li.* 12. *c.* 53. and S. *Hierom. lib.* 1. *cont. Iouinianum c.* 21. We know it is the naturall course of Gods ordinance, that euery body should haue but one and his owne proper place fitted to the lineaments, quantitie termes and limites of the same; without which naturally the bodies were no where, and consequently not at all, as S. *Augustine* saith *ad Dardanum*. but that God supernaturally and miraculously cannot by his omnipotency dispose otherwise of his owne body then the naturall forme or quantitie or qualitie thereof require, that is great incredulitie, seeing we must beleeue that he can doe so with any other body of meere men or other creatures, the Scriptures being plaine that he can make a camell passe through a needles eye, continuing in his naturall figure & quantitie still: and S. *Augustine* telleth of a woman whose ring fell from her girdle, both being fast and whole: and *Ruperius* of a Religious man, whose girdle fast buckled fell down before him from his body. *De off. Eccl.* Therefore it is too much vnfaithfulnesse, by rules of place to embarre Christ of

Vbiquitaries or Brentiani.

his will or wisdom to be in the Sacrament how himselfe list, and on as many altars or places as he liketh: we detest for all that, the wicked heresie of certaine Protestants, holding quite contrary to the Zuingilians, that Christ according to his humanitie is in euery place where the Diuinitie is: which is both against faith, and the common rules of nature and diuinitie.

CARTVV.2[19 *The doores were shut.*] That we are *invincibly refuted*, is a stronger speech then the weaknes and watrishnes of your argument can beare: wherein neither antecedent which goeth before is true, nor consequent which followeth, hath any suté with it, if it were accorded. And for the former, as there are words in the text, and in the Doctors alledged, to proue a diuine power to haue remained in Christ after his resurrection: so there is not a word in either of them that giueth any strength to this Popish phansie of passing through the doores without either opening, or otherwise causing the matter of them to giue place unto his body. The contrary doth rather appeare: for touching the text, first the word (*shut*) in the Greek tongue betokening not the present, but the time past, giueth to understand, that they had been shut, but were by his diuine power, opened at his entrance. Secondly, the scope and drift of our Sauiour Christ, which was to confirme the truth of his resurrection, and unseparable unity of his diuinity and humanitie together, doth vtterly ouerthrow this not miraculous, but monstrous entrance: for if our Sauiour Christ had entred without any circumscription of place, answerable to the measures of his body, the disciples had had great cause (as we say) and great occasion (as you cannot deny) to haue beleeued that he rose not againe in the same truth of body wherein by death he had fallen. For entring into the house as spirits or Angels doe, to whom it is all one whether the doores be shut or open, why should he not be holden for a spirit without a body? For to make a body without a place, is to make a body no body. *Take* (saith *Augustine*) *the places away from the bodies, and the bodies shall be no where: because they shall be no where, they shall not bee at all*: which he speaketh not onely generally of all bodies, but especially therein noteth the body of Christ; which staffe of S. *Augustines*, when the Iesuits saw they should be beaten, they thought it some pretty policy aforehand, to take the staffe by the end, but so without all skill of their weapon, by distinction of *naturally* and *supernaturally*, that the cudgell sticketh still to their ribs. For *Augustine* sheweth, that the body of Christ being remoued from his essenciall properties, is altogether, (and not onely touching the naturall being) destroyed. And when he saith, that God giuing immortality to the flesh of Christ, left it notwithstanding the nature still: what are you which by this phantasticall being of it without a place, take the nature from it, which the Lord hath left it? Neither doth euery *supernaturall* and miraculous being of the body of Christ, exclude the being of it in a certaine place, considering that both hee and *Peter* walking *supernaturally* and miraculously upon the waters, were not therefore without their seuerall places applied unto their naturall bodies; so that the *supernaturall* and *miraculous* being of the body of Christ, is not here well opposed unto the locall being thereof. Wherefore to returne, of this end and scope of our Sauiour Christs entrance, we conclude, that as hee had declared the truth of his Diuinity sufficiently in a miraculous opening of the doore, through the power of his God-head: so to declare the truth of his humanity, it was expedient in his entrance there should be a place for his body. And seeing that his diuinity is substantially proued without this phansie of yours, and his humanity cannot be but at the least obscured thereby; tell us (we pray you) what should moue our Sauiour Christ to make such kinde of entrance, as to vanish through the doore, seruing to the proofe of neither of his natures; for his diuinity being not thereby argued, seeing that spirits may so enter, much lesse can his humanity, whereunto that entry doth not naturally (as you confesse,) not at all (as the truth is) agree. Now where you would argue this shadowed entrance of the errour of the disciples, which supposed him a ghost, how is it that you cannot remember that they conceiued the same error before, where notwithstanding the body of Christ was fully possessed of a place, you may therefore learne, that in such weakenesse and rudenesse as they yet remained in, it was no maruell if suddenly and vnlooked for, they seeing one not of that house entred, and standing before them, without any knocking at the doore which they had made fast, such cogitations did rise in their hearts. Now concerning the Fathers which are alledged, Cyril excepted, there is none of them that useth any other manner of speeches to note his miraculous entry, then the Euangelist doth. And the speech of piercing the doore used by him, and of *Hilary* before him, doth not relieue you: for he that entreth by piercing, maketh his body a place by thrusting out before him the matter and substance of that thing which he pierceth, as may appeare in the use of a piercer, from whence this speech is taken, which cannot trauers or go through a peece of wood, unlesse it carry the wood before it. Beside that saying that the *nature of things*, meaning the doore or wall, *being ouercomed*, he declareth that the body of Christ remained to haue as much place as before. Ierom also who compareth this miracle of entring, the doores being shut, (as doth also Cyril) with Christs walking upon the sea, where his body according to all measures was placed, maketh flatly against you, and affirming that the miracle stood in that *the creature gaue place to the Creator*, he doth plainly shew that Christs body had the full place therof. Your reason of Christs comming forth of the virgins wombe, the *clausure not stirred*, is answered before vpon *Matth.* 1. 23. That of his *passing through the stone of the sepulcher*, is false, and hath no manner of assistance of scripture or reason, or any thing else. The contrary rather appeareth, in that the stone was rolled away by the Angell, and that before the womens comming, which were at the sepulcher very early, which must needs be either before his resurrection, or at the poynt and moment thereof, considering our Sauiour rose the third day. Here onely we adde, that the miracle which some of the Fathers speake of in this birth, standeth in that she remained still a virgin, and not in that the matrice was not opened. The reason of the *Camel going through a needles eye*, is likewise before shewed (upon *Math.* 19.26.) not to bee worth a gnat. As for the *falling of the girdle buckled, and of the whole ring from the girdle being fast*, if you had read *Augustine* of the Diuels cunning and knowledge in naturall things, wherewith hee is able by naturall causes to doe that which with our reason wee cannot reach: you would not thinke these so great miracles; for either the ring or girdle being broken, might by his sleight be made up before it can be perceiued of us, or else a mist might be cast before our eyes, whereby it should appeare whole that

Epist. 57. ad Dardan.

In Psal. 55.

In lib. de ciui tate Dei

that was broken: for when the iuglers by a leger de main, or ſlight of hand, will thus deceiue men; how much more can that ſubtle and nimble ſpirit make ſuch apparances and ſhewes of things that are not. Neither ought you to meruaile that wee aſcribe theſe things to the deuils work, conſidering that wee neuer read in the Goſpell that the Lord or his Apoſtles wrought ſuch fruitleſſe and unprofitable miracles as theſe bee, of faſt and looſe ſeruing onely to amaze men. The miracle which was done of the veſtall heathniſh virgin, or idolatrous Nunne, which to purge her ſelfe of unchaſtity drew a ſhip to the hauen a ground with her girdle, hath more grauity and reaſon in it then theſe: And yet wee ſuppoſe you will acknowledge the deuill was Pilot of that ſhip. And albeit God ſhould miraculouſly worke theſe changes and alterations of the nature of things in baſer creatures, as Camels, Ring, Girdle, in making of the Camell ſo little that hee might enter into a Needles eye, and in ſundring and conioyning againe either girdle or ring in a moment, yet the body of Chriſt is a more pretious thing then hee will ſuffer to be turkeſſed and tranſformed after that ſort. And the unſeparable unity of the Diuinity with that naturall body which was borne of the Virgine *Mary*, will beare no ſuch bodileſſe bodies as you imagine. Here alſo you are to bee remembred that your lame Sacrament goeth upon the ſame ſtilts that doth the errour of the Manichees, which to proue a phantaſticall body of our Sauiour Chriſt, uſe this ſame place of the Euangeliſt which you do to proue your phantaſticall Tranſubſtantion in the Sacrament. And if ſome *Proteſtants* be *hereticks*, for holding the ubiquity and preſence of Chriſts Body in all places: howſoeuer in words you haue no part with them, yet in deed and in truth in this point yon differ nothing from them: For holding that the body of Chriſt, which is a creature, can bee in divers places at one time, it muſt follow that by the ſame power, it may bee at once in two places, it may bee alſo in all: for ſeeing no creature can be in two, much leſſe in infinite places at once as both by reaſon and induction it doth manifeſtly appeare (for that of *Ambroſe* body at once both in Millan and Towres wee ſuppoſe themſelues to bee aſhamed of) it followeth that it is onely the Diuine nature that can ſo bee, which Diuine nature when it cannot otherwiſe bee in diuers places without beeing in all, it is brought to paſſe that whoſoeuer aſcribeth to the body of Chriſt power to bee at once in divers places, the ſame draweth after him the preſence of it in all. Where you affirme that ſome of the Proteſtants do ſay, that *Chriſt came in at the window*; you ſhall hardly perſwade us (unleſſe you ſhew it) that there hath beene any of ſo ſmall iudgement as to ſuffer that to fall from his penne to a printed book. Now for the latter part of your argument, that it hath no ſute nor knot with the former it is cleare enough: For if it were granted that our Sauiour Chriſts *body paſſed through the dore without place*, yet being perfect in all his limbes, and hauing his length, breadth, and thickneſſe, it followeth not that hee is in the Sacrament both without place and without length and bredth and thickneſſe. But rather that he is in the Sacrament perfect in all his limbes with length, breadth and thickneſſe, which is contrary to your doctrine: Whereas notwithſtanding you may as well ſay, that hee is in the Sacrament without his place, and yet with meaſures and all the quantity of his body, as to ſay hee was ſo in the dores: For the quantity and proportion of his body being denied to be in the Sacrament for want of place, is fooliſhly and uaduiſedly admitted in the paſſage through the dores: where the ſame defect of place is aſſigned. Neither doth it follow that becauſe his body was in the dores without place at one time, that therefore it is in a thouſand places at once without place, neither that becauſe it came through the dores, leauing the place without the dores where it was before he entred: therefore he commeth from heauen and to the Altar leauing it ſelfe ſtill in the place from whence it came. And here the Popiſh Diuinity is ſmally beholden to the Ieſuites: for where it maketh two bodies of Chriſt, one locall, and with all the meaſures thereof, another without both place and meaſures: The Ieſuites haue corrected that diuiſion, and added a third body of Chriſt, which is without place, and yet notwithſtanning retaineth all the proportion and meaſures thereof.

Hier. in Pſal. 119.

Laſt of all, *Epiphanius* alledged *Math.* 14.26. as affirming that *the body of Chriſt is within the compaſſe of a little bread*, is not made to appeare. He indeed ſaith in the ſame booke, that the Sacrament is Chriſt, but yet neither equall, nor like unto the naturall body of Chriſt. And further affirmeth it to be unſenſible, which we ſuppoſe you will not grant your ſacrament to be. Albeit if he ſhould affirme the body of Chriſt to be in the compaſſe of a little bread, yet the anſwer is eaſie, His body is ſo ſacramentally and figuratiuely, according to the uſe of the Scripture, which communicateth the name of the thing ſignified and figured, to the ſigne and figure thereof.

Verſe 21 Hee ſaid therefore to them againe, Peace be to you. | As my Father hath ſent me, I alſo do ſend you.

Chriſt ſheweth his commiſſion, and ſo gineth the Apoſtles power to remit ſins.

RHEM. 3. [21 *As my Father*] As when he gaue them commiſſion to preach and baptize through the world, he made mention of his own power therein: ſo here before he inſtitute the Sacrament of penance, and giue them authority to remit ſinnes, leſt the wicked ſhould aske afterward, by what right they do ſuch great functions, he ſheweth his fathers commiſſion giuen to himſelfe, and then in plaine termes moſt amply imparteth the ſame to his Apoſtles: that whoſoeuer deny the Apoſtles, and their ſucceſſors the Prieſts of Gods Church, to haue right to remit ſinnes, ſhould deny conſequently Chriſt as man to haue authority to doe the ſame.

The H. Ghoſt is here purpoſely giuen to the Apoſtles to remit ſins.

CARTV. 3. [21. *As my Father.*] Look the anſwer before, upon *Math.* 9.3. & 16.19.

Aug. q. ue. Teſt. q. 93. cont. ep. Parm. l. 2. c. 11.

Verſe 22 When he had ſaid this, | he breathed upon them, and he ſaith to them, Receiue yee the holy Ghoſt.

RHEM. 4 [22. *He breathed*] He giueth the holy Ghoſt in, and by an externall ſigne, to his Apoſtles not viſibly and to all ſuch purpoſes as afterward at Whitſuntide, but for the grace of the Sacrament of Orders, as S. *Auguſtine* ſaith, and that none make doubt of the Prieſts right in remiſſion of ſinnes ſeeing the Holy Ghoſt is purpoſely giuen them to do this ſame. In which caſe if any be yet contentious, he muſt deny the Holy Ghoſt to be God, and not to haue power to remit ſinnes. It *is not abſurd* (ſaith S. Cyrill) *that they forgiue ſinnes, which haue the Holy Ghoſt. For when they remit or retaine, the Holy Ghoſt* remitteth

Cyril. lib. 12 c. 56 in Ioh.

remitteth or retaineth in them, and that they do two wayes, firſt in Baptiſme, and then in Penance. As S. *Ambroſe* alſo (*li. 1. c. 7. de pœnitentia*) refelling the Nouatian (a Sect of old Heretickes which pretending Gods glory as our new Sectaries do, denied that Prieſts could remit ſinnes in the Sacrament of Penance) asketh, why it ſhould be more diſhonour to God, or more impoſſible or inconuenient for men to forgiue ſinnes by Penance then by Baptiſme, ſeeing it is the holy Ghoſt that doth it, by the Prieſts office and miniſtery in both.

CARTVV. 4. [22. *He breathed.*] We grant that by *an externall ſigne he gaueth the holy Ghoſt*, but deny it to be giuen in the ſigne: for the ſeat of the holy Ghoſt, being not in periſhable things, but in euerlaſting veſſels, it could not be in the breath of our Sauiour Chriſt, which paſſing from him, vaniſhed in the aire. Alſo, that our Sauiour Chriſt gaue *the grace of the ſacrament of orders* to his Apoſtles, three yeares almoſt after he had appointed them in the order of the Apoſtleſhip (which you call the *ſacrament of orders*) and after they had executed their miniſtery, to the forgiueneſſe of many ſins, is moſt abſurd, as if our Sauiour had ſent out any to preach and pronounce forgiueneſſe of ſins, without grace in ſome meaſure to execute the ſame. The *grace* therefore of the order of the Apoſtle, was not here the firſt fruits of that ſpirit, whereby they were fitted to the order of their miniſtery, but it was an increaſe of the former gifts. That which followeth of the Prieſts remitting of ſins often repeated, hath anſwer in places marked out in the former Annotation. *The two wayes alſo of the miniſteriall remitting of ſins* alledged by Cyril and *Ambroſe*, we do willingly admit with two cautions. The former, that the water of the baptiſme remitteth onely ſacramentally, that is to ſay, ſealeth and pledgeth the remiſſion of ſins that is giuen in the blood of Chriſt, and not that the worke of waſhing with elementall water, doth cleanſe from ſinne. The other is, that the remiſſion of ſinne in Baptiſme is not oppoſed unto the remiſſion of ſinnes which is giuen by *Penance*; conſidering that Baptiſme once miniſtred is a ſeale of all manner of remiſſion of ſinnes, committed aſwell after Baptiſme as before it, as *Ambroſe* in the ſame place doth manifeſtly declare, euen as it is the ſeale of all the graces which are beſtowed either before or after. And that it is not Cyrils meaning to giue either to the action of waſhing in Baptiſme, or to the Prieſt ſuch a priuilege, as that whomſoeuer the water in Baptiſme ſhall bee laid upon, or unto whomſoeuer, euery Prieſt ſhall ſay, that his ſinnes are forgiuen, his ſinnes are forthwith remitted, it appeareth in the ſame place, where he affirmeth, that the true God alone looſeth ſinne. And *Ambroſe* ſpeaking againſt the Nouatians, whom *Cyprian* calleth quellers or murderers of Repentance, maketh more againſt you, which with your impoſſible confeſſion contrition and ſatiſfaction, are butchers and not Phiſitions of ſicke ſoules, then againſt us, which prouoking them to repentance, aſſure them of forgiueneſſe in Chriſt through faith.

Act. 1. 5.

Verſe. 23. *Whoſe ſinnes you ſhall forgiue, they are forgiuen them: And whoſe you ſhall retaine, they are retained.*

RHEM. 5. [23 *Whoſe ſinnes.*] Power to offer ſacrifice, which is the principall function and act of Prieſthood, was giuen them at the inſtitution of the B. Sacrament: the ſecond and next ſpeciall faculty of Prieſthood, conſiſting in remitting ſinnes, is here beſtowed on them. And withall the holy Sacrament of Penance implying Contrition, Confeſſion, and Satisfaction in the Penitent, and abſolution on the Prieſts part, is inſtituted, for in that, that expreſſe power and commiſſion is giuen to the Prieſts to remit or reteine all ſinnes: and in that, that Chriſt promiſeth, whoſe ſinnes ſoeuer they forgiue, they be of God forgiuen alſo: and whoſe ſinnes they reteine, they be reteined before God: it followeth neceſſarily, that we be bound to ſubmit our ſelues to their iudgement for releaſe of our ſinnes, For, this wonderfull power were giuen them in vaine, if none were bound to ſeeke abſolution at their hands. Neither can any rightly ſeeke for abſolution of them, vnleſſe they confeſſe particularly at leaſt all their mortall offences, whether they be committed in minde, heart, will and *cogitation onely or in word, and worke, for Gods Prieſts being in this Sacrament of Penance conſtituted in Chriſts ſteede as iudges in cauſes of our conſcience, cannot rightly rule our caſes without full and exact cognition and knowledge of all our ſinnes, and the neceſſary circumſtances and *differences of the ſame. Which can not otherwiſe be had of them being mortall men. then by our ſimple, ſincere, and diſtinct vtterance to them of our ſinnes, with humble contrite heart, ready to take and to do penance according to their iniunction. For that authority to reteine ſinnes, conſiſteth ſpecially in enioyning ſatisfaction and penitentiall workes of praying, faſting, almes, and ſuch like. All which Gods ordinance whoſoeuer condemneth or contemneth, as Heretickes doe, or neglecteth, as ſome careleſſe Catholikes may perhaps do: let them be aſſured they can not be ſaued. Neither muſt any ſuch Chriſtian man pretend or looke to haue his ſinnes after Baptiſme, remitted by God onely, without this Sacrament: (which was the old Hereſie of the Nouatians *Amb. li. 1. de penit. c. 2. Socrat. li. 7. Ec. hiſt. c. 25.*) more then any may hope to be ſaued or haue his originall or other ſinnes before baptiſme, forgiuen by God without the ſame Sacrament. Let no man deceiue himſelfe, this is the *ſecond table or borde after ſhipwracke*, as S. *Hierome* calleth it. Whoſoeuer take not holde of it, ſhall periſh without all doubt, becauſe they contemne Gods counſell and order for their ſaluation. And therefore S. *Auguſtine* (*ep. 180.*) ioyning both together, ſaith it is a pittifull caſe, when by the abſence of of Gods Prieſts, men depart this life, *aut non regenerati, aut ligati*, that is, *either not regenerated* by Baptiſme, *or faſt bound*, and not abſolued by the Sacrament of Penance and reconciliation: becauſe they ſhalbe excluded from eternall life, and *deſtruction followeth them*. And S. *Victor* (*li. 2. de perſecut. Vandalica*) telleth the miſerable lamentation of the people, when their Prieſts were baniſhed by the Arian Heretikes: *Who* (ſay they) *ſhall baptiſe theſe infants: Who ſhall miniſter Penance vnto vs, and looſe vs from the bands of ſins, &c.* And therefore S. *Cyprian* very often (namely *ep. 54.*) calleth it a great crueltie, & ſuch as Prieſts ſhall anſwer for at the latter day, to ſuffer any man that is pœnitent of his ſins, to depart this life without this reconciliation & abſolution: *becauſe* (ſaith he) *the Lawmaker himſelfe* (Chriſt) *hath graunted, that things bound in earth, ſhold alſo be bound in heauen, & that thoſe things might there be loſed which were looſed before here in the Church.* And it is a world to ſee, how the Heretickes wraſtle with this ſo plaine a commiſſion of remitting ſins,

The Sacrament of Penance inſtituted.

Men are bound to confeſſe all their mortall ſins, and that in particular.
* *Cypr. de lapſ. nn. 11.*
* *Hiero in 16. Mat.*

To retaine ſinnes.

The neceſſity of this Sacrament.
* *Hiero ad Demetriad. c 16. to 1.*
Math. 18.

The hereticks wrangling againſt plaine Scripture.

referring

referring it to preaching, to denouncing Gods threates vpon ſinners, and to wee cannot tell what els, though to our Engliſh Proteſtants this authoritie ſeemeth ſo cleere that in their order of viſiting the ſick, their Miniſter acknowledge and chalenge the ſame, vſing a formall abſolution according to the Churches order, after the ſpeciall confeſſion of the partie, But to conclude the matter, let euery one that liſt to ſee the true meaning of Chriſts wordes and the Prieſts great power and dignitie giuen them by the ſame words & other, mark well theſe words of S *Chryſoſtom*. *For, ſaith he, they that dwell on the earth, and converſe in it, to them is commiſſion giuen to diſpenſe thoſe things that are in heauen, to them is it giuen to haue power which God would not to be giuen neither to Angels nor Archangels, for neither to them was it ſaid, What ſoeuer you ſhall bind in earth, ſhall be bound in heauen: and whatſoeuer you ſhall looſe in earth, ſhall be looſed in heauen. The earthly Princes indeed haue alſo power to bindo, but the bodies onely: but that bond of Prieſts which I ſpeake of, toucheth the very ſoule it ſelfe and reacheth euen to the heauens? in ſo much that whatſoeuer the Prieſts ſhall do beneath, the ſelfeſame God doth ratifie aboue, and the ſentence of the ſeruants of the Lord doth confirme, for indeed what els is this, then that the power of all heauenly things is granted them of God? Whoſe ſinnes ſoeuer, ſaith he, you ſhall retcine, they are reteined. What power (I beſeech you) can be greater then this one? The Father gaue all power to the Sonne: but I ſee the ſame power altogether deliuered by the Sonne vnto them.* And as this concerneth the Prieſts high authoritie to abſolue, ſo thereupon concerning confeſſion alſo to be made vnto them, the ancient Fathers ſpeake in this ſort. S. *Cyprian de lapſis nu.* 11. *They* (ſaith he) *that haue greater faith and feare of God, though they did not fall in perſecution, yet becauſe they did onely thinke it in their minde, this very cogitation they confeſſe to Gods Prieſts ſorowfully and plainely, opening their conſcience, vttering and diſcharging the burden of their minde, and ſeeking holſome medicine for their wounds though but ſmall and little.* And a little after. *Let euery one (my brethren) I beſeech you, confeſſe his ſinne, whiles he is yet aliue, whiles his confeſſion may be admitted, whiles ſatisfaction and remiſſion made by Prieſts is acceptable before God.* S. *Cyrill* (or as ſome thinke, *Origen*) *li.* 2. *in Leuit.* calleth it a great part of penance when a man is aſhamed, and yet openeth his ſinnes to our Lords Prieſt. See alſo *Tertul. li. de pœnit.* S. *Hierom. in c.* 10. *Eccleſiaſte.* S. *Baſill in Regulis bre. quæſt.* 229. who compare ſinners that refuſe to confeſſe, to them that haue ſome diſeaſe in their ſecret parts, and are aſhamed to ſhew it to the Phyſicion or Surgeon, that might cure it, where they muſt needes meane ſecret confeſſion to be made to them that may abſolue. And S. Leo, ep. 80. moſt plainely as before S. Cyril) expreſly nameth Prieſts. *That confeſſion is ſufficient which is made firſt to God, then to the Prieſt alſo.* And againe, *It is ſufficient that the guiltineſſe of mens conſciences be vttered to the Prieſts onely by the ſecrecie of confeſſion.* S, Hierom. *in* 16. Matth. ſaith, that Prieſts looſe or bind, *audita peccatorum varietate, hauing heard the varietie and differences of ſins.* S. Paulinus writeth of S. Ambroſe, *that as often as any confeſſed his ſinnes vnto him for to receiue penance, he ſo wept for compaſſion, that thereby he cauſed the penitent to weepe alſo.* He added moreouer, that this holy Doctor was ſo ſecret in this caſe, that no man knew the ſins confeſſed, but God and himſelfe. And S. Auguſtine hom. 49. de 50. homilijs To. 10. ſaith thus. *Do penance ſuch as is done in the Church, Let no man ſay, I do it ſecretly. I doe it to God, in vaine then was it ſaid,* Whatſoeuer you ſhall looſe in earth, ſhall be looſed in heauen, See S. Ambroſe *de pœnitentia* through out. S, Cyprian *de Lapſis*, the booke *de vera & falſa pœnit. in* S. Auguſtine, beſide all antiquitie which is full of theſe ſpeaches concerning abſolution, and confeſſion.

The Engliſh Miniſters heare confeſſions and abſolue.

See the communion booke. Li. 3. de Sacer.

Prieſts power to forgiue ſins is aboue the power of Angels or worldly Princes.

Confeſſion to Prieſts.

Secret or auricular confeſſion. Math.

In vita D. Amb. prope finem.

CARTVV 5. [*23 Whoſe ſins.*] If there were any merite of patience we ſhould purchaſe it in anſwering the fooleries and dotages of thoſe Ieſuites, who haue both miſerably and cauſeleſly mangled and hacked the office of the Apoſtleſhip which is one and without ſeame: For beſide, that by diuers ordinations at diuers times, for ſundry charges they make one function many: as if a ſteward for euery ſeuerall commandement of doing divers duties of the ſtewards office, ſhould be new authoriſed, they ſuppoſe our Sauiour Chriſt at his ordination of Apoſtles, *Math.* 10. to haue ſent them forth in Embaſſage without two of the moſt *principall* parts thereof, namely (as it pleaſeth them) without power to *ſacrifice* and to *forgiue ſins*, ſo that the royalleſt Miniſtery that euer was or ſhall be in the Church, is not onely ſet behind the Miniſtery of the Prieſts in the Law, which had power both to ſacrifice and to forgiue ſinnes, but behind the Miniſtery of euery ſimple ſir *Iohn*, who hath (in their opinion) power of both. And albeit in their creation, power, and authority being giuen to do any thing which might pertaine to the charge of an Apoſtle, the execution of all the parts and points of their minſtery followed not at once, but was reſerued vnto their proper times; yet the power to forgiue ſinnes was forthwith after their ordination put in practiſe: for they both baptizing with water, which ſignified the cleanſing of all ſins, and healing all manner diſeaſes of the body, which pledged the curing of all maladies of the ſoule, vnleſſe the Ieſuites will ſay that they had the bare ſignes, without the things ſignified, as it were empty boxes, without precious oyntment; it cannot be denied, but that they had then power to forgiue ſins. The commiſſion therefore here giuen, is not new, but renewed; beginneth not, but is continued, and for this reſpect eſpecially repeated, that the Apoſtles might be aſſured of the continuance of that honour and authority, which their deniall or forſaking of Chriſt might cauſe them to ſuſpect a diſcontinuance of. For the reſt in this annotation, firſt it is nothing but paper-blotting, vaine repetition, and that without colour or occaſion of any text here, whereof there is yet ſome ſhew in other places. Secondly, the allegation of the ancient Fathers is idle, and not of any thing in controuerſie between vs, which confeſſe that the Miniſters haue power to forgiue ſins, and power to abſolue ſinners, which teach and urge repentance without which the ſacrament of baptiſme receiued in infancie, cannot profit men of yeares and diſcretion, which require publicke confeſſion for publicke faults, and exhort men to priuate confeſſion, as oft as they ſhall either priuatly offend their brethren, or haue ſcruple or doubt of conſcience: whereof they haue need of the miniſters reſolution. But that the miniſter abſoluing the vnbeleeving or vnrepentant, looſeth them; or not abſoluing the repentant, bindeth them; or that penance (as you call it) is a ſacrament, or that a man is bound to diſcharge all his ſinnes that euer he committed whiſperingly and ſecretly into the eare of a Prieſt, all which the Ieſuits would beare us in hand to be affirmed of the doctors, there is not a word to be ſeen in them: the contrary of all which (their ſacrament of penance onely excepted, which is reſerued vnto the treatiſe of the number of the 7 Sacraments) hath been before confuted out of the Scriptures, and

Iohn 4. Math. 3.

Doctors

Doctors both. Their reason for an *exact confession of all sins*, becauſe *the Priest* cannot otherwiſe *rightly rule* the ſinners caſes, is naught. For firſt of all, no man is able to know all his ſinnes, much leſſe to confeſſe them *all exactly*. Secondly, as by preaching repentance the ſinner is conuinced of the miniſter, and iudged by him: ſo by preaching of the glad tidings of the Goſpell, the ſinner is abſolued and acquited of him. The writer alſo to the *Hebrewes* ſheweth, that the word of God is liuely and effectuall, ſharper then the two edged ſword, reaching to the diuiſion of the ſoule and the ſpirit, of the ioynts and of the marrow, *having power to iudge of the thoughts and cogitations of the heart*, whereby appeareth that the miniſter by the preaching of the word, may be a competent *iudge of the ſinner*, without his auricular confeſſion, and ſeuerall rehearſall of ſins. Wherefore when men, ſorry for their ſins, came to the Apoſtles to aske what they ſhould doe to haue life euerlaſting, the Apoſtles required no numbring of their ſins, but preached unto them the word of grace, and of the promiſes of God. And when the forme of their own abſolution is generall, without ſpecifying the ſeuerall forgiueneſſe of particular ſins, what need they any information of the particularities of debts for ſo generall and univerſall acquittance. And if it be enough for the Prieſt to ſay onely in his abſolution, *I forgiue all thy ſins*, why is it not enough in the Confeſſant, for his confeſſion to ſay onely, I *confeſſe all my ſins*? For as for *ſatisfaction* other then to God, by Chriſt alone, and unto men, according unto the qualitie of the fault which is committed, either publicke or priuate: neither the Scripture nor the ancient Churches know not of, as hath been before declared, upon *Math.3.2.* As for the *ſatisfaction which the Prieſt maketh* (as you alledge out of *Cyprian*) it is nothing elſe but the declaration of the ſinners repentance unto the Church, for ſome publicke offence, whereby the Church being ſatisfied, the penitent is receiued into the Church, as appeareth by *remiſſion of ſins*, which *Cyprian* annexeth with the ſatisfaction which the penitent had then pronounced unto him, when by the mouth of the miniſter he had ſatisfied the Church. And as touching *Cyprians* confeſſion of thoughts unto the *Prieſt*, it is of the horrible thoughts of Apoſtaſie, and falling away from God, which although they be but *ſmall* and *lytle*, in compariſon of the act of Apoſtaſie it ſelfe, yet a bare thought with conſent of the heart in that caſe, is more heynous then ſome other actuall offence againſt the ſecond Table. And therefore it is no maruell though *Cyprian* exhorteth to the confeſſion of them, to the end he might receiue comfort againſt the gnawing worme of his conſcience, which otherwiſe would ſting him to death. And this to bee *Cyprians* meaning, it appeareth manifeſtly both by words which go before and follow: For hee ſpeakketh of the confeſſion of ſuch faults for want of medicine whereof, men were through torment of their conſcience, driuen *out of their wits*. And for the grievouſneſſe whereof the iudgement of God ſtrooke ſo ſore upon them, as to *poſſeſſe them with Diuels*. Likewiſe, of ſuch as were a burden *or weight of conſcience*. In which caſe, and like unto it, the reſt of the Fathers ſayings, ſpeaking of confeſſions made to the miniſter, haue place, and therefore are here vainly, and to no purpoſe alledged. That out of *Ieroм* is manifeſtly underſtood of open and publicke ſins. And therefore hee compareth them with the Prieſts iudgement of the leproſie under the Law, which was not taken of the confeſſion of the Leper, but of the apparant and undoubted markes which the Prieſts eyes did behold. And *Ieroм* hath alſo, that the Prieſt hearing not the *variety*, but the *varieties* of ſinnes, giueth iudgement accordingly, meaning that as the old Prieſts gaue ſeuerall iudgements according to the diuers eſtates of the Leper, ſome to be ſhut up, ſome to be ſhut out: ſo the Prieſt in publicke and ſcandalous faults, according to their qualitie and diuerſitie gaue iudgement of them milder or ſofter as they appeared unto him: where alſo noting the abuſes of ſome Prieſts then, he doth ſo paint forth the Papiſts as if he had had them preſently before his face: ſaying, *That the Biſhops and Prieſts not underſtanding that place, tooke upon them Phariſee like to condemne the guiltleſſe, and to abſolue the guilty, when as with God not the iudgement of the Prieſts, but the life of the ſinner is conſidered*. *Leo* is as well againſt them as againſt the truth; for he declareth that the confeſſions which he would haue ſecret to the Prieſt alone, were ſome times publick, and by his iudgement to be altered, leaſt (forſooth) *the penitents ſhould be aſhamed, and afraid to lay open their deeds to their enemies, that they might trouble them by Law*. As if it were not required that ſinners ſhould be aſhamed of their ſinnes: or as if the openneſſe of their fact knowne unto many, doth not caſt them into danger of their enemies, without their confeſſion, or that our Sauiour Chriſt, which ordained open confeſſion in publike faults, did not with his Angels eye foreſee the inconuenience that *Leo* with his Iayes eye did eſpy. The reſt of the places alledged, haue no colour of contrarietie with any thing that we hold. And *Chryſoſtom* eſpecially is ſo much the more ſhamefully alledged for their kinde of confeſſion, as he maintaining the iudgement of his predeceſſor *Nectarius*, who tooke away priuate confeſſion, (that began to creepe in at that time) doth plainly ſpeake againſt it. The *Miniſters alſo of England* are here falſely charged to heare *ſicke mens confeſſions*, which requiring onely a generall confeſſion that he is a ſinner, and deſtitute of the glory and grace of God, pronounceth upon his profeſſion of faith in Chriſt, remiſſion of ſins, neither do we exclude a forme of abſolution in conceiued words ſo that the ſame be firſt made knowen by preaching and ſetting forth of the promiſes of God in Chriſt. But we condemne the Popiſh abſolution, who keeping a forme of words which they buzze into the eares of the people, haue left no key of knowledge whereby the ſinners hearts ſhould be opened to be partakers of it.

Pſal.19. 1.Cor.4.4 1.Ioh.3.21 1.Cor.14.24. Heb.4.12.

Act.2.37. 38.39. & 16.30.31. 32.

Ezech.36. 32. Rom.6.21.

Chryſoſt. in Pſal.50. Chryſoſt. ſerm. de penitent. & confeſſ.

CHAP. XXI.

MARGINALL NOTE.

Verſe 7 THat his diſciple therefore whom IEVS loued, ſaith to Peter, it is our Lord. ‡ Simon Peter when he heard that it is our Lord, girded his coate unto him (for hee was naked) and caſt himſelfe into the ſea,

RHEM.

RHEM. 1. [7 *Simon, Peter.*] See in S. *Augustine Tract.* 122 *in Io.* the great mystery hereof concerning the *Church*, and *in* S. *Gregory hom.* 24. *in Euang.* and S. *Bernard li.* 2. *c.* 8. *de consid.* Peters Prymacy here mystically signified.

CARTVV. 1. [7 *Simon Peter.*] It is seene by this that it was not for naught that Antiquity esteemed swimming so much as to match it with liberall sciences, seeing Peter by once swimming gate more then by all his fishing. A man would thinke that *Iohns* first discerning and discrying of Christ to *Peter* and the rest, should lift him as high as *Peters* first comming unto him. And verily Peters primacy seemeth to haue beene but a base thing which hath so easie a purchase. And if alwaies to bee first in a good thing is so highly rewarded. why should not *Iohn* which was before *Peter* with Christ in his condemnation in the high Priests house, before Peter also at the Sepulchre, hauing as well the superiority ouer *Peter* as *Peter* ouer him. And whatsoeuer *Gregory* the Pope and *Bernard* the Abbot say, *Chrysostome* saith, *Paul* needed not *Peter* at all, but was of like honour unto him: but of this matter see before upon *Matth.* 16. 18. 19.

Verse. 25. But there * are many ‡ other things also which IESVS did: which if they were written in particular, neither the world it selfe I thinke were able to containe these books that should be written.

RHEM. 2. [25. *Other things.*] How few things are written of Christs acts and doctrine in comparison of that which he did and spake, and yet the Hereticks will needs haue all in Scripture, trusting not the Apostles own preaching, or report of any thing that our Master did or sayd, if it be not written.

CARTVV. 2. [25 *Other things*] If you had made your note where these words are first written by the Euangelist, you should haue had his own answer. *That these are written that you might beleeue that Iesus is Christ the Son of God, and that beleeuing you should haue life in his name.* Therefore these written being *sufficient* for *our faith in Christ to saluation*: As *Augustine* after the Euangelist witnesseth: and *sufficient both for doctrine and manners* as saith Cyril, you ought not to maruaile if we forbeare to credite your superfluous fables. But that we *trust not the Apostles own Preaching, and report of them*, it is your accustomable veyne of slanderous speaking, for in beleeuing the Scriptures we beleeue the summe of all which either the *Apostles preached or reported.*

Ioh. 20. 30. 31.

Aug. tract. 124. *in Ioh.* 49.

ANNOTATIONS.

Verse. 17. He saith to him the third time, Simon of Iohn, loueſt thou mee? Peter was stroken sad, because hee said to him the third time, Loueſt thou mee? And hee said to him, Lord, thou knowest all things: thou knowest that I loue thee. Hee saith to him, ‡ *Feede my sheepe.*

RHEM. 3. [17 *Feede my sheepe.*] As it was promised him *Matth.* 16. that the Church should be builded vpon him, and that the keyes of heauen should be giuen him, so here it is performed, and he is actually made the generall pastor and gouernour of all Christs sheepe. For though the other ten (as Matthias and *Paul* also afterward) were Apostles, Bishops, Priests, and had authority to binde and loose, to remit and reteine, to preach, baptize, and such like, aswell as he, Yet in these things and all other gouernment, Christ would haue him to be their head, and they to depend of him as head of their College, and consequently of the whole flocke of Christ: no Apostle nor no Prince in earth (if he acknowledge himselfe to be a sheepe of Christ) exempted from his charge. And that Christ maketh a difference betwixt Peter and the rest, and giueth him some greater preeminence and regiment then the rest, it is plaine by that he is asked whether he loue our Lord more then the other Apostles do: Where, for equall charge no difference of loue had been required. To Peter (saith S. Cyprian) our Lord after his Resurrection said, *Feede my sheepe, and builded his Church vpon him alone, and to him he giueth the charge of feeding his sheepe. For although after his Resurrection he gaue his power alike to all, saying, As my Father sent me, so I send you, take the holy Ghost, if you remit to any their sinnes, they shalbe remitted, &c. Yet to manifest vnitie, he constituted one Chaire, and so disposed by his authority that vnitie should haue origine of one. The rest of the Apostles were that Peter was, in equall fellowship of honour and power, but the beginning commeth of vnity: the primacy is giuen to Peter, that the Church of Christ may be shewed to be one, and one Chaire.* S. Chrysostome also (*Lib.* 2. *de Sacerd.*) saith thus: *Why did our Lord shed his bloud? truly to redeeme those sheepe, the cure of which he committed both to Peter and also to his successors.* And a little after, *Christ would haue Peter indued with such authoritie, and to be far aboue all other his Apostles: for he saith: Peter, doest thou loue me more then all these do? Whereupon our Master might haue inferred, If thou loue me Peter, vse much fasting, sleepe on the hard floore, watch much, be patron to the oppressed, father to the orphans, and husband to the widdowes: but omitting all these things, he saith, Feede my sheepe. For, all the foresayd vertues certes may be done easily of many subiects, not only men but women: but when it commeth to the gouernment of the Church, and committing the charge of so many soules, as women kinde must needes wholy give place to the burthen and greatneste thereof and a great number of men also.* So writeth he.

Peter is here made the generall Pastor, and the Church is builded vpon him.

The Protestants otherwise denying this preheminence of Peter yet to vphold their Archbishops, doe avouch it against the Puritans. Peters successors succeede him in vniuersall extent.

And because the Protestants would make the vnlearned thinke, that S. *Gregory* deemed the Popes supremacy to be wholly vnlawfull and Antichristian, for that he condemned *Iohn* of *Constantinople* for vsurping the name of vniuersall Bishop, resembling his insolencie therein to the pride of Antichrist: note well the words of this holy Father in the very same place and Epistle against the *B.* of *Constantinople*, by which you shall easely see that to deny him to be vniuersall Bishop, is not to deny Peter or the Pope to be head of the Church, or supreme gouernour of the same, as our aduersaries fraudulently pretend. *It is plaine to all men*, (saith he) *that euer read the Gospell, that by our Lords mouth the charge of the whole Church was committed to* S. Peter *Prince of the Apostles for to him it was sayd, Feede my sheepe. for him was the prayer made that his faith should not faile: to him were the keyes of heauen giuen, and authority to binde and loose: to him the cure of the Church and principality was delinered: and yet he was not called the vniuersall Apostle. This title indeede was offered for the honour of* S. Peter *Prince of the Apostles, to the Pope of Rome by the Holy Councell of Chalcedone: but none of that See did euer vse it or consent to take it.* Thus much S. Gregory.

S. Gregorie, though hee misliked the title of vniuersall bishop, yet is most plaine both in his writings and doings, for the Popes supremacy, as also S. Leo the great.

See lib. 1. ep. 72. 75. lib. 2. ep. 37. 45 lib. 4. ep. 95. l. 7. ep. 63.

The tit'e of vniuerſall Biſhop refuſed, but vniuerſall iuriſdictional-wayes acknowledged & practiſed.

Ber. lib. 2. 6. 8. de conſider.

The Pope is Paſtour of all Paſtours.

* Who though hee both practiſed iuriſdiction throughout all Chriſtendome, as other of that See haue euer done, and alſo acknowledged the principality and ſoueraignety to bee in *Peter* and his ſucceſſours: yet would he not for ſuch cauſes vſe that title ſubiect to vanity and miſconſtruction. But both he and all the Popes ſince haue rather called themſelues. *Seruos Seruorum Dei*, the ſeruants of Gods ſeruants: though the word, *Vniuerſall Biſhop*, in that ſenſe wherein the holy Councell of Chalcedone offered it to the ſee of Rome, was true and lawfull. For that Councell would not haue giuen any Antichriſtian or vniuſt title to any man: Onely in the B. of *Conſtantinople*, which in no ſenſe had any right to it, and who vſurped it in a very falſe and tyrannicall meaning, it was inſolent, vniuſt, and antichriſtian. See alſo the Epiſtles of S. *Leo* the Great concerning his practiſe of vniuerſall iuriſdiction, though he refuſed the title of univerſall Biſhop. And S. *Bernard* (that you may better perceiue that the generall charge of Chriſts ſheepe was not onely giuen to *Peters* perſon, but alſo to his ſucceſſors the Popes of Rome, as S. *Chryſoſtome* alſo before alledged doth teſtifie) writeth thus to *Eugenius*. Thou art he to whom the keyes of heauen are deliuered, and to whom the ſheepe are committed, there be other Porters of heauen, and others Paſtours of flockes: but thou haſt inherited in more glorious and different ſort. For they haue euery one their particular flocke, but to thee all vniuerſally, as one flocke to one man, are credited: being not onely the Paſtour of the ſheepe, but the one Paſtour of all the Paſtours themſelues, but thou wilt aske me how I proue that? euen by our Lords word: for to whom of all, I ſay not onely Biſhops, but Apoſtles, were the ſheepe ſo abſolutely and without limitation committed? *If thou loue me Peter, feede my ſheepe.* Hee ſaith not, the people of this kingdome or that Citty, but, *my ſheepe*, without all diſtinction. So S. *Bernard*. And hereunto may be added that the ſecond *feed*, is in Greeke a word that ſignifieth withall to gouerne and rule, as *Pſa. 2. Mich. 5. Matth. 2. Apoc. 2.* and therefore it is ſpoken of *Dauid* alſo, and other temporall gouernours (as the *Hebrew* word anſwering thereunto) in the * Scriptures very often, and the Greek in profane writers alſo.

ποιμαινε.

2. Reg. 5. Pſal. 77.

CARTVV. 5. [17 *Feed my ſheep.*] It hath beene ſhewed in the place heere alledged, that nothing was *promiſed vnto Peter* more then to the reſt of the Apoſtles; wherefore it followeth that nothing more is here *performed* vnto him then to the reſt of his fellowes, who hauing beene ſent before with the ſame authority from him that hee was from his Father, could no more bee inferiour to *Peter* then *Peter* could bee ſuperiour vnto himſelfe. And if Chriſt were ſent of his Father to feed his Fathers ſheep, it followeth alſo that the other Apoſtles were ſent to feed Chriſts ſheep as well as *Peter*, onely his commiſſion is in ſpeciall renued, and by the ſame power thrice repeated, leaſt the conſcience of his thrice denials ſhould make him wauer and ſtagger in his calling of Apoſtleſhip, whereof it ſtood both him and the Church vpon, that hee ſhould bee well aſſured, leaſt alſo hee ſhould faint in his ſufferings for the truth, forthwith fore-told him. And that hee meant not to make heere any new Primacy over all the Apoſtles, it may well bee gathered by the circumſtance of the time, which was after dinner after they had eaten: whereas both the weight of the honour here giuen, and reuerent handling of the Miniſteries of the Church by our Sauiour Chriſt, required rather that it ſhould haue beene done faſting, if not for our Sauiour Chriſts ſake, that needed no ſuch helpes, and could not at this time afflict him by want of food, yet for examples ſake, and for *Peters* ſake, which was better able to conceiue of this ſuppoſed ordination, faſting then full. Secondly, in that hauing drawn out the confeſſion of *Peters* loue towards him, hee requireth the feeding of his ſheep as a worke and operation of *Peters* loue vnto him, and giueth not (as you would haue it) a reward of his loue, he commandeth an effect of *Peters* charity, and promiſeth not an adiunct of honour and ſuperiority: For what reaſon or coherence is in this ſpeech? *If thou loue mee more then theſe, declare it in taking ſupreme honour aboue all the reſt of thy fellowes*, for *as much as they need ſmal loue in taking of honour aboue the reſt.* But in this ſpeech there is a good ſenſible meaning: *If thou loue mee more then theſe feed my ſheepe, and feed them, and thrice feed*, that is, moſt diligently and painefully feed them. Neither hindereth it that which the Ieſuites alledge, that in requiring a greater *loue of Peter then of the reſt of the Apoſtles*, it muſt follow that hee *gaue him an higher charge then to the reſt.* For firſt of all wee may (as wee eſteeme) deny that the compariſon here is made between the loue of *Peter*, and the loue of all the reſt of the Apoſtles, but between the loue which hee bare vnto Chriſt aboue that which hee had to his ſhip, to his nets, and to his friends that were there preſent, in ſuch ſort as our Sauiour Chriſt might commodiouſly point vnto them. The reaſon is firſt; for that our Sauiour Chriſt renuing *Peters* calling, and not (as hath beene ſhewed) ordaining him to a new, calleth him againe to the condition of his firſt calling, which was not to loue Chriſt more then the reſt of the Apoſtles did loue him, but onely that hee ſhould forſake all and follow him, louing him better then hee did his ſhip, nets, and other things, which to follow Chriſt hee muſt forſake. Secondly, for that if our Sauiour Chriſt had asked *Peter* whether hee loued him more then any other of the Apoſtles did loue him, hee ſhould haue asked that which *Peter* could not anſwer, for as much as no man knoweth the depth of an others loue, but his own ſpirit that is within him. Thirdly, if our Sauiour Chriſt had demanded this queſtion in the preſence of the reſt of the Apoſtles, who were (as wee haue heard) prone to diſdaine and enuy one another, hee ſhould appeare thereby to haue ſowen the ſeed of a hote contention amongſt them, which alwaies carefully auoiding, it muſt likewiſe appeare that hee moued no ſuch queſtion of compariſon between *Peters* and the reſt of his fellowes loue towards him. Howbeit granting that hee asked him (as you ſay) yet it followeth not that *Peters* loue being greater then the loue of the reſt, therefore he ſhould haue a preheminence of Miniſtery before the reſt: for it was requiſite to proue himſelfe a dutifull Chriſtian, that hauing more forgiuen him then the other, hee ſhould loue more then they, ſeeing otherwiſe hee ſhould haue beene worſe then any of his fellowes: ſo that the loving of Chriſt more then others ſhould haue deliuered him from being inferiour vnto any of them, and not to make him a ſtirrup to ride on horſe backe when they ſhould goe a foote. It was therefore enough after ſo ſhamefull a fall, and abiuring of our Sauiour Chriſt, that he was reſtored vnto the ſame place that hee occupied amongſt his fellowes, without being mounted to a further

Iohn. 20. 21.

Maths 4.

1. Cor. 2. 11

Luke 7.

further ſtep of Prince hood then they were. Laſt of all, if he had any ſuch authority and preheminence giuen vnto him, the ſame (whatſoeuer) he communicateth to euery Biſhop or Paſtour of the Church of Chriſt, ſo farre as a Biſhops office was able to pertake of that authority. So that the Biſhop of Rome not being written and inrouled heire to this whole authority, but fellow heire with the reſt of the Biſhops, is found to be an vſurper and vnworthy of the leaſt part therein. 1. Pet. 5. 12

Touching *Cyprian* it appeareth, that the ſiege againſt the Biſhop of Romes ſupremacy is very hote, and the famine amongſt the Popiſh Souldiers very great, when they are faine to feed themſelues with ſuch ſentences as this is, which giuing them at the firſt entrance into their mouth ſome hope of reliefe, choketh them or euer they can ſwallow it all down. For the latter part of this ſentence, *That the reſt of the Apoſtles were the ſame that Peter in equall fellowſhip of honour and power* (which ſentence *Cyprian* repeateth in another booke) is the verie bane of *Peters* ſupremacie. For if they haue like honour and power or authoritie with him how is either he higher, or they lower, he greater or they leſſe then hee? Now for that he ſaith that *he buildeth his Church vpon Peter aloue* he declareth his owne meaning when ſheweth that albeit all had like power or authoritie, yet he rather called *Peter* the rocke or a foundation then all them, to the end that in ſo doing he might declare that the Church is but one which hath but one foundation. So then the meaning of *Cyprian* was that vnder the name of *Peter*, were vnderſtood all the Apoſtles, which had by *Peters* mouth giuen vp their anſwer, and that in this foundation, which is but one, euerie Apoſtle had as good a part as *Peter*, without the which they could not haue had like honour and fellow-like power or authoritie with him. This is alſo confirmed by a like ſpeech of *Cyprians* where he affirmeth that *there is one Biſhoprike whereof euerie Biſhop is fullie poſſeſſed in part.* Likewiſe his meaning is in committing the ſheepe to *Peter* being one to declare an vnitie, he committed them to all his Apoſtles, as appeareth by commiſſion giuen to the reſt, as well as to *Peter*, that they ſhould preach through all the world, who alſo was ſo far from making *Peter* the ruler of the Apoſtles, that he affirmeth preciſely of him that *he tooke not vpon him arrogantlie ſo far as to ſay that he held the primacie, and that others as nouices and afterlinges ſhould be obedient vnto him.* And as he plainely denieth the preheminence of *Peter* aboue the reſt of the Apoſtles ſo doth he yet more plainely reſiſt the ſuperioritie of the Biſhop of Rome aboue other biſhops: for *he affirmeth the authoritie of the Biſhop of Afrique to be as good as the authoritie of the Biſhop of Rome. And ſo was houlden of all but of a few deſperate men and caſt awaies.* *Chryſoſtome* ſaith that *Peter was indued with authoritie*, wherewith that the other Apoſtles were indued, the Ieſuites themſelues cannot denie. But the kind of authoritie whether it were ſuperiour or inferiour, or equal, with the authority of the reſt of the Apoſtles, that is not mentioned. And therefore the Ieſuites which haue thruſt in ſuch, thereby to note a ſoueraignety of authority in *Peter* haue dealt vnfaithfully, which vnfaithfulneſſe they continue in the next words, in leauing out the word (alſo) or (likewiſe) which is a note that the *excellency of Peter aboue the other Apoſtles*, ſtandeth not in the authority hee ſpake of before, but in ſome other thing, as in boldneſſe of ſpeech, or zeale to the truth, or ſuch like. Wherefore (as hath beene alledged) he affirmeth that *Peter did all by common conſent of the Apoſtles, nothing by authority, nothing by commandement.* And if *Chryſoſtome* ſhould in the words alledged by the Ieſuites, ſet on a head of authority upon *Peter*, yet it is well known that hee cut it off againe: for where *Paul* profeſſeth himſelfe nothing inferiour vnto *Peter*, *Chryſoſtome* is bold to preferre *Paul* to all the reſt of the Apoſtles, and therefore to *Peter* himſelfe, whilſt hee calleth him *the chiefe of all*: yet otherwhere hee ſaith, that hee and the Apoſtles *differed not.* that they had all like dignity. The principality thereof, and excellency that hee giueth, either to *Paul* or *Peter*, is not any preheminence of authority, which alwaies draweth with it a degree of dignity aboue the reſt; but a preferment onely in order, or gifts, and ſuch like.

Gregory how bitter an enemy he was (at leaſt in ſhew) to the Antichriſtian authority, which is now chalenged and exerciſed, hath been before ſhewed, whereunto that which is here ſpoken of *Peter*, is ſo farre from aduancing the Popes head, that it maketh not *Peter* himſelfe an inch higher then his fellowes; for here was nothing ſaid to him, which was not both in effect ſpoken directly to them, and indirectly (that is to ſay to *Peter* repreſenting them) in the ſame words wherein they were ſpoken to *Peter*, the treple feeding onely excepted, which was particularly ſpoken to *Peter*, for the cauſe before alledged. Although *Cyprian* (as hath beene ſhewed) inclineth to this iudgement, that the ſame alſo was (in *Peters* perſon) ſpoken to them all. And *Chryſoſtome* ſtretcheth it yet further to all that haue any charge ouer others, be the flocke neuer ſo ſmall. The ſame is done by the Clergy of Rome, of *Ambroſe* and *Auguſtine*, who apply this to all Paſtors and Teachers of the Church. But where Pope *Gregory* ſaith, That *for the honour of Peter the Councell of Chaledon offered the title of univerſall Biſhop vnto the Biſhop of Rome*: Therein if we might truſt him as *Gregory*, yet wee may not truſt him as Pope. And it is without all controuerſie, that it is better truſting the Councell it ſelfe, then them both: who not onely maketh no mention of any ſuch thing, but hath manifeſt words againſt it: For firſt, whereas it is ſaid, that this offer was made *for the honour of S. Peter*, the Councell affirmeth that the Primacy that the Biſhop of Rome had, was for that Rome was the Emperiall City; that is, for that the Emperour held his Court and made his reſidence there. And where it is that the title of univerſall Biſhop was offered vnto him, the Councell decreed cleane contrary, ſaying; *Let Egypt hold this, that the Biſhop of Alexandria haue power of all there, becauſe the Biſhop of Rome hath the ſame cuſtome, and ſo likewiſe let the B. of Antioch.* Againe, *the B. of Antioch, & thoſe in other prouinces, let them haue the primacies of the larger or nobler Cities.* Further, it appeareth in the ſame Councel, that the Emperours, *Theodoſius* and *Valentinian* gaue *authoritie* and *primacie* ouer his Iuriſdiction, to *Dioſcorus*, B. of Alexandria, whereby appeareth that euery of theſe three Patriarches had iuriſdiction ouer their ſeuerall charges, and none of them rule and commandement ouer other. Beſide that, in the ſame Councell, the See of Conſtantinople was iudged to haue equall priuiledges with Rome. And the truth is, that *Gregory* doth the Councell great iniury, to charge it with offering that title vnto the Biſhop of Rome, which he doth ſo deeply condemne. For as for the ſhift of the Ieſuites that the title in that ſenſe the Councell offered it to the Biſhop of Rome, was lawfull, it is too ſottiſh, conſidering that *Gregory* teſtifieth that the ſame title which *John* Biſhop of Conſtantinople

De ſimplicitat. prelat.

Cyprian de ſimp. prelat.

Cypian de Quirin.

Cyprian. lib. 1. ep. 3.

Chryſ. hom. in Act. c. 1. hom. 3.

Chryſoſt. 39. hom. 2. in Rom. hom. 31.

1. Cor. 1. hom 38. 39.

Ioh. 20. 21. Mat. 28. 19. 20. Math. 16. 17. 19.

Ad populum Antioch. hom. 24. in epiſt. ad cler. Carthag. apud Cypr. epiſt. 3.

Ambroſ. de dignitat. ſacerd. epiſt. 3.

Conc. Chal. cap. 28.

Conc. Chal. Act. 16.

Conc. Chal. Act. 1.

Conc. Chalced. act. 16. Greg. lib. 4. epist. 30.

Epist. 288.

Math. 28. 1. Pet. 5. ποιμανατε.

ἀρχοντες αὐτοκράτορα αὐθέντας.

Peter crucified at Rome Beza in hunc locum.

Beza in annot. in nou. Test.

Constantinople sued for, and Gregory condemned was offered to the Bishop of Rome. As for that, *That Gregory, and other Bishops of that See before him did alwaies practise iurisdiction through Christendome*, it is barely said, without any proofe, and is most untrue. For first, Gregory a centricall, or middle man, of all the Bishops of Rome, worse then all those that went before, and better then all those that followed after him, refuseth utterly to take upon him the commanding of other Bishops. And Eneas Silvius that for his good deserts of the Church of Rome, was made Pope thereof, affirmeth, that before *the Nicen Councell there was small regard had to the Church of Rome, at what time the Bishop was equall onely to the three other Patriarchs*: Neither was the title of universall Bishop euer more proud and arrogant, then is now the title of being called the *seruant of seruants* hypocriticall, and a very open mockery of the Church of God, to make it beleeue that hee is a seruant to all, that treadeth upon the neckes of all, euen of the Emperour himselfe. What ctedite *Leo* and *Bernard* deserue in this case, it hath beene before obserued.

The note *of my sheepe* is too sheepish, considering that both Churches are Christs sheep as well as the whole. And that the rest of the Apostles aswell as *Peter* had their charge to feed all the world by preaching vnto it: The reason also drawen from the Greek word to *Peter* peerles rule and authoritie ouer all is as simple as the other, for *Peter* applying the same word unto euery Pastour should (by their reason) giue euery Pastor the same peerles authoritie in his charge and consequently shut foorth himselfe from hauing any rule ouer them. Againe it is vnskilfully reasoned, that for so much as this word is giuen to Kinges with rule commandinglie, that therefore it signifieth a commanding rule or authoritie, when it is known that Kings and princes haue diuers titles which set forth their diuers either effects or properties which belong vnto them; And therefore as certain words do signifie their commanding power and authoritie, so there be some other that set forth carefull and louing prouision which they make for their subiects in the number whereof this word of *feeding* is.

Verse 18 Amen, Amen, I say to thee, when thou wast yonger, thou didst gird thy selfe, and didst walke where thou wouldest: but when thou shalt bee old, thou shalt stretch forth thy hands, and ¶ another shalll gird thee, and leade thee whither thou wilt not.

RHEM. 4. [18 *Another shall gird thee.*] He propheseth of *Peters* martyrdome, and of the kind of death which he should suffer that was crucifying, which the heretikes fearing that it were a step to proue he was martyred in *Rome*, deny: whereas the Fathers & ancient writers are as plain in this, as that he was at Rome, *Origen apud Euseb. lib. 3. c. 1. Euseb. li. 2. c. 24. Hist. Ec. Tertul. de prescript. nn. 14. Aug. Tract 123. in Ioan. Chrysost. Beda in hunc locum.*

CARTVV. 4. [18 *Another shall gird thee.*] If it were true that *Peter* were at Rome, and was martyred there, it hurteth not but helpeth vs as hath been shewed upon Math. 16. 18. And if hee were, yet this text doeth no more proue it, then that he was martyred in Ierusalem, which is that onely that M. Beza saith in this place. Neither is there any of these Authorities alledged, that with these words either doe or can frame *Peters* crosse at Rome. And therefore they are idely opposed to M. *Bezas* iudgement, against whom, how greadily they cauill in this point, it may easily appeare, in that he is willing to pleasure these poore men with the graunt of both their demands, that both *Peter* was at Rome and there martyred.

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THE

THE SVMME AND THE ORDER
OF THE EVANGELICALL HISTORIE,
Gathered briefly out of all foure, euen unto
CHRISTS ASCENSION.

Mt	Mr	Luk	Ioh	
			1	THE Preface mouing the Reader to receiue Christ, being the eternall Word of God, the Life and the Light.
		1		The Angell telleth *Zacharie* of the conception of *Iohn Baptist*: Christs Procursor: and *Elizabeth* conceiueth him.
		1		The same Angell doing his message to the B. virgin, Christ is incarnate in her wombe.
		1		Our B. Lady visiteth *Elizabeth*: and *Iohn Baptist* is borne and circumcised.
1				The Angell telleth *Ioseph* that his wife is with childe by the holy Ghost.
3		3		The genealogie of Christ.
		2		The birth of Christ in Bethlehem, and his circumcision.
2				The Sages come from the East, and adore Christ.
		2		Christ is presented in the Temple: where *Simon* and *Anna* propheſie of him.
2				*Ioseph* with the childe and his mother fleeth into Egypt: and returneth to Nazareth.
		2		Iesus being sought of his parents, is found in the Temple among the Doctors.
3	1	3		*Iohn* the Baptist preacheth and baptizeth, preparing all to receiue Christ: and among other Christ is baptised of him.
4	1	4		Christ fasteth forty dayes, and is tempted in the wilderneſſe.
			1	*Iohn* giueth testimonie of Christ to the Legat of the Iewes, to the people, and to his owne Disciples.
			2	Christ worketh his first miracle, turning water into wine at a Marriage.
			2	In the feast of Pasche he casteth out the buyers and sellers in the Temple, insinuating to the Iewes his death and resurrection.
			3	He teacheth *Nichodemus* by night: and baptiseth in Iurie by the Ministery of his Disciples, whereupon a question is moued to *Iohn* about their two Baptismes.
14	6	3		*Iohn Baptist* is put into prison for reprehending *Herods* incestuous advoutry.
4			4	After *Iohns* imprisonment, Christ returning into Galilee by Samaria, talketh with the Samaritan woman.
			4	He healeth a Lords sonne of an ague.
4	1	4		He preacheth in Galilee, and waxeth very famous.
4	1	5		He calleth foure Disciples out of the Boat, and they follow him.
	1	4		He healeth one possessed of a Diuell, in the Synagogue.
8	1	4		He cureth *Simon Peters* mother in law, and many sick persons.
8		9		He refuseth three that offer to follow him.
8	4	8		He appeaseth the tempest on the sea.
8	5	8		He healeth two possessed of Diuels in the Countrey of the Gerasens, and permitteth the Diuels to enter into swine.
9	2	5		He healeth the sicke of the palsie, being let down through the tiles.
9	8	5		He calleth *Matthew* from the Gustom-house, and disputeth with Iohns disciples and the Pharisees of fasting.
9	5	8		He raiseth the Archisynagogues daughter, and cureth her that had a flux of bloud.
9				He healeth two blinde, and one possessed.
			5	He healeth him on the Sabboth day that lay at the Probatica, and had been diseased eight and thirty yeares.
12	3	6		He confuteth the Pharisees, being offended that his Disciples bruised the eares of corne on the Sabboth.
12				He refelleth the Pharisees beeing offended becauſe he cured the withered hand on the Sabboth.
5.6	3	6		He chooseth the 12. Apostles: and maketh that diuine Sermon called *Sermo Domini in monte. The Sermon of our Lord on the mount*, containing the patterne of a Christian mans life.
7	1	5		
8	1	5		He cureth a Leper.
8		7		He healeth the Centurions seruant.
		7		He raiseth the widowes sonne at Naim.
11		7.9		*Iohn* sendeth out of prison his disciples unto Christ.
		7		He forgiueth M. *Magdalens* sinnes, preferring her much before the Pharisees that despised her.

The 1. part containing the infantie of Christ, and the time that he lived obscurely.

The 2. part, containing the time of the preparation toward his manifestation

The 1. pasche

The 3. part, from the time that he began (Mat. 4.12 and 17.) to manifest himselfe by preaching and miracles.

The 2. pasche

Mt.	Mr	Luk	Iob	
12		1		He healeth him that had a deafe and dumbe Diuell, and refuteth the blaſphemming Phariſees.
12		1.8		He preferreth the obſeruers of Gods word before carnall mother and brethren.
13	4	8		The parable of the Sower.
13	4			The parables of the Cockle, of the ſeed growing when men ſleepe, of the muſtard ſeed, and of the leauen.
13				The parables of the treaſure hid in the field, of the precious ſtone and of the net.
13	6	4		Teaching in Nazareth, he condemneth it of incredulity.
9.10	6	8		He ſendeth the twelue Apoſtles to preach.
14	6	9		*Iohn* is beheaded, and the fame of Ieſus commeth to *Herods* eares.
14	6	9	6	He feedeth fiue thouſand men with fiue loaues.
14	6	9	6	He walketh upon the ſea, and ſo maketh *Peter* alſo to do.
The 3. paſche.			6	He reaſoneth of Manna, and of the true bread from heauen.
15	7			He reprehendeth the Phariſees for cauilling at his Diſciples becauſe they did eate with unwaſhed hands.
15	7			He healeth the daughter of the woman of Canaan.
	7			He cureth a man that was deafe and dumbe.
15	8			He feedeth foure thouſand with ſeuen loaues.
16	8			He reiecteth the Phariſees that asked a ſigne, and biddeth his diſciples beware of their leauen.
	8			He healeth a blinde man in Bethſaida.
The 4 part, *from the time that he began* (*Math.* 16. 21) *to foretell to his diſciples that he muſt go and ſuffer in Ieruſalem.* 16	8	9		The time that he will paſſe out of this world, now drawing nigh, he maketh *Peter*, for confeſſing him to be Chriſt, the Rock upon which he will build his Church, promiſing to giue him the keyes of heauen, and withall foretelleth that hee muſt ſuffer in Ieruſalem, and that all muſt be ready to ſuffer with him.
17		9		The transfiguration.
17		9		He caſteth out the Diuell which his diſciples could not caſt out, commending unto them faſting and prayer.
17	9			He payeth the didrachmes for him and *Peter*, after that *Peter* had found a ſtater in the fiſhes mouth.
18	9	9		His diſciples contending for ſuperiority, he teacheth them humility.
18	9			He threatneth the ſcandalizers of little ones.
18				He teacheth vs to forgiue our brother ſinning againſt us.
The 5. part, *of his going into Iury towards his Paſſion.* 19	10	9	7	Leaving Galilee, he goeth into Iurie, and the Samaritans will not receiue him.
		17		In that iourney he healeth the ten Lepers.
			7	He teacheth in the Temple in the feaſt of Scenopegia, that is, of Tabernacles.
			8	He abſolueth the woman taken in aduoutry, teacheth in the Temple, and goeth out of their hands that would haue ſtoned him.
			9	He reſtoreth ſight to him that was borne blinde.
			10	He reaſoneth of the true Paſtor and his ſheepe.
		10		He ſendeth the 70. Diſciples, and they returne. The parable of the Samaritan and the wounded man. *Martha* entertaineth *Ieſus*.
		11		He teacheth the manner and force of prayers, and reprehendeth the prepoſterous cleanneſſe of the Phariſees.
		12		He teacheth, not to feare them that kill the body onely, to caſt away the care of riches, by the parable of him that thought his barnes too little, and that the faithfull ſeruant will alwayes expect the comming of his Lord and Maſter.
		13		He threatneth them, unleſſe they doe penance, ſhewing Gods patience by the fruitleſſe figge-tre that was ſuffered to ſtand one yeare more. He healeth the crooked woman, teacheth the way to heauen to be narrow.
		14		He healeth him that had a dropſie, on the Sabboth: and teacheth them to renounce all things in compariſon of him.
			10	In the feaſt of Dedication he goeth out of their hands that would haue ſtoned him.
		15		The parables of the loſt ſheepe, of the groat, and of the prodigall ſonne.
		16		The parable of the uniuſt bailiefe.
19	10	16		Of the indiſſolubility of matrimony.
		16		The rich glutton and *Lazarus*.
		17		Woe to ſcandalizers. The force of faith euen to the remouing of trees with a word.
		18		Of the Phariſee and the publican that went to pray.
19	10	18		He impoſeth or layeth his hand upon little children, and exhorteth a yong rich man to forſake all and become perfect.
20				The parable of the workmen hired into the vineyard.
		11		He raiſeth *Lazarus*, and the Iewes conſult how to deſtroy him.
20	10	19		He foretelleth his death, and denieth the requeſt of *Zebedees* two ſonnes, asking the two chiefe places about him.
		18		He healeth a blinde man before his entring into Iericho.
		19		*Zacheus* the Publican entertaineth Chriſt. The parable of the ten pounds deliuered to ten ſeruants.
20		10		He healeth two blinde men as he goeth out of Iericho.

Mt.	Mr	Luk	Ioh.		
26	14	12		At a ſupper in Bethania *Mary* powred ointment upon him.	Palme ſunday.
21	11	19	12	Riding upon an Aſſe he entreth glorioufly into Ieruſalem.	
21			12	He healeth the lame and the blinde, and the Gentiles deſire to ſee him.	*The ſixth part containing the holy week of his Paſſion in Hieruſalem.*
21	11	19		He curſeth the fig-tree, and caſteth the buyers and ſellers out of the Temple.	
21	11	19		To his enemies the Iewes, he auoucheth his power by *Iohns* baptiſme which was of	
		20		God, and foretelleth their reprobation, with the Gentiles vocation in their place, by parables, as the parable of the two ſonnes, the one promiſing to doe, the other doing his fathers commandement.	
21	12	20		The parable of the vineyard let out to husbandmen that killed both the ſeruants and the ſonne ſent to require fruit.	
22				The parable of the King that made a marriage for his ſonne, inuiting gheſts to the feaſt, and they would not come.	
22	12	20		He anſwereth their queſtion of paying tribute to *Cæſar*, and the Sadduces queſtion of the reſurrection.	
22	12			He anſwereth the Phariſees queſtion, of the greateſt commandement.	
22	12	20		He putteth them to ſilence with this queſtion, concerning Chriſt, how he could be *Dauids* ſonne.	
23	12	20		He biddeth them doe as the Scribes teach, but not as they doe.	
	12	21		He extolleth and preferreth the poore widowes offering.	
24	13	21		He foretelleth to ſome of his diſciples the deſtruction of the Temple, and of Ieruſa-	Thurſeday
				lem: and by that occaſion, what things ſhall be before the conſummation of the world, and Antichriſt in the conſummation, and then incontinently Doomeſday, warning us to prepare our ſelues againſt his comming.	*night.*
25				By the parable of the ten virgins, and the parable of the talents, he ſheweth how it ſhall be at Doomeſday with the faithfull that prepare, and that prepare not themſelues: and without parables, that they which do not good workes ſhall be damned.	
26	14	22		*Iudas* bargaineth with the Iewes to betray him. And two of his diſciples prepare the Paſchall lambe.	Tenebre *Wedneſday.*
			13	At ſupper he waſheth his diſciples feet.	Maundy *Thurſday.*
26	14	22		He inſtituteth the Sacrifice of his body and bloud in the B. Sacrament.	
25	14	22	13	He foretelleth that one of the Twelue ſhall betray him (appeaſing their contention for the ſuperioritie) and that they ſhall all deny him.	The 4. Paſche.
			14	His Sermon after Supper.	
			17	His prayer to his Father.	
26	14	22	18	The ſtory of his paſſion and buriall, from Thurſday at night, till the next day at Euentide.	*All Thurſeday night &* good Friday.
27	15	23	19	He riſeth the third day,	
28	16	24	20	Appeareth firſt to *Mary Magdalen.*	Eaſter day.
	16		20	Then to the other women.	
28		24		Then to *Peter, verſ.* 34. then to the two Diſciples going into *Emaus. verſ.* 15.	
		24	20	Then to his Diſciples gathered together in a houſe at Ieruſalem, when hee entred	
	16			the doores being ſhut, and gaue to them power to remit and reteine ſinnes.	
			20	Then, upon Low-ſunday, to the diſciples gathered together, and *Thomas* among them.	Low-ſunday.
			21	Then, at the Sea of Tiberias, to *Peter* and the reſt that were fiſhing. Where hee committeth his ſheepe to *Peter.*	
28	16			Then, to the diſciples upon a mount in Galilee: giuing them commiſſion to preach and baptiſe throughout the whole world.	
		24		Then in Bethania, where he promiſeth to ſend the Holy Ghoſt (bidding them tarry	Aſcenſion
	16	24		in the meane time in Ieruſalem) and ſo bleſſing them, Aſcendeth into heauen.	day.

THE

THE ARGVMENT OF THE ACTS OF THE APOSTLES.

RHEMIST.

THE Goſpell hauing ſhewed, how the Iewes moſt impiouſly reiected Chriſt (as alſo *Moyſes* and the Prophets had foretolde them:) and therefore deſerued to be reiected themſelues alſo of him: now followeth this booke of *The Actes of the Apoſtles* (writ-
Hier. in Catal. ten by S. *Luke* in Rome the fourth yeere of *Nero*, *Ann. Dom.* 61.) and ſheweth, how notwithſtanding their deſerts, Chriſt of his mercy (as the Prophets alſo had foretolde of him) offered himſelfe vnto that vnworthy people, yea after that they had crucified him, ſending vnto them his twelue Apoſtles to moue them to penance and ſo by baptiſme to make them of his Church: and whiles all the Twelue were ſo occupied about the Iewes: how of a perſecuting Iew he made him an extraordinary Apoſtle (who was S. *Paul*) and to auoyd the ſcandall of the Iewes (to whom onely himſelfe likewiſe for the ſame cauſe had preached) ſent him, and not any of his Twelue by and by, who were his knowen Apoſtles, vnto the Gentiles, who neuer afore had heard of Chriſt, and were worſhippers of many Gods, to moue them alſo (for, that likewiſe the Prophets had foretolde) to faith and penance, and by baptiſme to
Act. 13.46. 18.6. 19.9 28.28. make them of his Church: and how the incredulous Iewes euery where reſiſted the ſame Apoſtle and his preaching to the Gentiles, perſecuting him & ſeeking his death, and neuer ceaſing vntill he fell into the hands of the Gentiles: that ſo (as not onely he euery were, but alſo the Prophets afore him, and
Mat. 21.23 *Eſay* 2. *Luke* 13.33. Chriſt had foretolde) the Goſpell might be taken away from them, and giuen to the Gentiles: euen from Hieruſalem (whoſe reprobation alſo by name had been often foretolde) the head city of the Iewes, where it began, tranſlated to Rome the head city of the Gentiles. All this will be euident by the parts of the booke, which may be theſe ſixe.

Firſt, how Chriſt aſcending in the ſight of his Diſciples, promiſed vnto them the holy Ghoſt, foretelling that of him they ſhould receiue ſtrength, and ſo begin his Church in Hieruſalem: and from thence dilate it into all that country that is into all Iury: yea and into Samaria alſo, yea into all nations of the Gentiles, be they neuer ſo far of. *You ſhall receiue* (ſaith he) *the vertue of the holy Ghoſt comming vpon you: and you ſhall be witneſſes vnto me in Hieruſalem, and in all Iury, and Samaria, and euen to the vttermoſt of the earth.* *Chap.* 1.

Secondly, the beginning of the Church in Hieruſalem accordingly, *Chap.* 2.

Thirdly, the propagation of it conſequently into all Iury, and alſo to Samaria. *Chap.* 8.

Fourthly, the propagation of it to the Gentiles alſo. *Chap.* 10.

Fifthly: the taking of it away from the obſtinate Iewes, and giuing of it to the Gentiles, by the miniſtery of S. *Paul* and S. *Barnabee* *Chap.* 13.

Acts 25. 11 *Luke* 23. 1. Sixthly, of taking it away from Hieruſalem it ſelfe, the head Citty of the Iewes, and ſending it (as it were) to Rome the head city of the Gentiles, and that, in their perſecuting of *Paul* ſo farre, *that he appealed to Cæſar, and ſo deliuering him after a ſort vnto the Romanes: as they had *before deliuered to them alſo Chriſt himſelfe, whereas S. *Peters* firſt comming thither, was vpon another occaſion, as ſhall be ſaid anon: Of which Romans and Gentiles therefore, the ſame S. *Paul* being
Act. 28.28. now come to Rome (the laſt chapter of the Actes) foretelleth the obſtinate Iewes there, ſaying, *Et ipſi audient.* You will not heare, but *they will heare*, that ſo the prediction of Chriſt aboue rehearſed might be fulfilled: *And euen vnto the vttermoſt of the earth.* And there doth S. *Luke* end the booke, not caring to tell ſo much as the fulfilling of that which our Lord had foretolde (*Act.* 27.24.) to S. *Paul*, *Thou muſt appeare before Cæſar*, becauſe his purpoſe was no more but to ſhew the new Hieruſalem of the Chriſtians, where Chriſt would place the chiefe ſeat of his Church as alſo in deed the Fathers and all other Catholikes haue in all ages looked thither, when they were in any great doubt: no leſſe then the Iewes to Hieruſalem, as they were appointed in the olde Teſtament, *Deut.* 17 8.

And ſo this booke doth ſhewe the true Church, as plainely, as the Goſpell doth ſhewe the true Chriſt vnto all that do not wilfully ſhut their own eyes, to wit, this to be the true Church, which beginning viſibly at Hieruſalem, was taken from the Iewes, and tranſlated to the Gentiles (and namely to Rome) continuing viſibly, and viſibly to continue hereafter alſo, *vn-*
Rom. 11.25 *Mat.* 24.14 *till the fulneſſe of the Gentiles ſhall be come in*: that then alſo *all Iſrael may be ſaued*, and then is come the end of the world. For ſo did Chriſt moſt plainely foretell vs: *This Goſpell of the Kingdome ſhall be preached in the whole world, for a teſtimonie to all nations, and then ſhall come the conſummation.* For the conuerſion of which nations and accompliſhing of the fulneſſe of all Gentiles, the foreſayd Church Catholike, being mindfull of her office, *to be Chriſts witneſſe euen to the vttermoſt of the earth*, doth at this preſent) as alwayes) ſend preachers to conuert and make them alſo Chriſtians: whereas the Proteſtants and all
Tertul. de præſ. other heretickes do nothing els but ſubuert ſuch as before were Chriſtians.

And this being the ſumme and ſcope of this book, thus to giue vs hiſtorically a iuſt ſight of the fulfilling of the Prophets and Chriſts prediction about the Church: it is not to be maruelled at, why it telleth not of S. *Peters* comming to Rome, conſidering that his firſt comming thither, was not, as S. *Pauls* was, by the Iewes deliuery of him, working ſo to their own reprobation, but vpon another occaſion, to wit, to confound *Simon Magus*. *Euſ. hiſt. l.* 2. *c.* 12. 13. For who alſo ſeeth not, that it makes no mention of preaching to any Gentiles at all, thoſe few only *Act.* 10. excepted, who were the firſt, and therefore

fore (least the Gentiles seeme lesse cared for of God, then the Iewes) *Peter* being the head of all, was elected of God, to incorporate them into the Church, as before he had done the Iewes. God (saith he) *among us chose that by my mouth the Gentiles should heare the words of the Gospell, and beleeue*, and S. *Iames* thereupon: *Simon hath told how God first visited to take of the Gentiles a people to his name.* But otherwise (I say) here is no mention of *Peters* preaching to any Gentiles: no nor of the other eleuen Apostles, will any man therefore inferre, that neither *Peter*, nor the other eleuen preached to any nation or city of the Gentiles; No, the meaning of the holy Ghost was not to write all the Actes of all the Apostles, no nor the preaching of *Peter* and his, to the Gentiles, but onely to the Iewes: thereby to set out vnto the world the great mercy of Christ toward those vnworthy Iewes, and consequently their most worthy reprobation for contemning such grace and mercy, as also on the other side to shew, how readily the Gentils in so many nations, were conuerted by one Apostle onely, who *from Hierusalem euen to Illiricum replenished the Gospell of Christ.* And this parting of the worke so made by S. *Peter* with the rest, doth S. *Paul* himselfe touch: *That we vnto the Gentiles, and they vnto the Circumcision.* Neuertheless before his comming to Rome, not onely was the Church come to Rome (as it is euident Acts the last chapter) there planted by S. *Peter* and others (as likewise by S. *Peter* it was planted in the first Gentils, before that S. *Paul* began the taking of it away from the multitude of the Iewes, and the translating of it to the multitude of the Gentiles) but also so notable was the same Church of Rome, that S. *Paul* writing his Epistle to the Romanes, before he came thither, saith: *Your faith is renowmed in the whole world*, and therefore they with the rest of the Gentiles, be that Nation whereof Christ told the Iewes, saying: *The kingdom of God shal be taken away from you, and shall be giuen to a Nation yeelding the fruits thereof.*

Act. 15. 7.
Act. 15. 14.
Rom. 15. 19
Rom. 1. 8.
Mat. 21. 43

CAP. V. That *Baptisme maketh not men of the Church*, but sealeth their incorporation into it, hath be en before declared, vpon *Math.* 3. 11. The tale of the *head Citie of Rome, whereunto the Church was translated, from the head Citie Ierusalem*, is headlesse. And first it is foolish, that they affirme the Gospell, to haue beene first *translated from the Iewes vnto the Gentiles*, and after that to haue bene translated *from Ierusalem to Rome*; as if it could be taken away from the Iewes, as long as it was at Ierusalem, where numbers of the Iewes abode. Secondly, because S. *Paul*, *by persecution at Ierusalem came vnto Rome*, therefore the Church was translated from Ierusalem to Rome, hath no more sauour in it then the white of an egge eaten without salt. As if *Paul* had beene the Church of God Iewish at Ierusalem, and Christian at Rome: or as if *Paul* had bene *persecuted* of the Church of Ierusalem, and not rather of certaine Iewes comming out of Asia, to the feast holden there: or as if *Pauls* entertainement were better at Rome, where he was slaine, then at Ierusalem where he had bene like to haue beene slaine: or that the *many thousand beleeuers among the Iewes*, had beene in so small a while, as was betweene his apprehension and conveyance to Rome worne out, and come to nothing: where as *Eusebius* testifieth, that there was a Church of Christ in Ierusalem, euen when it was to be besieged of *Titus* and *Vespasian*: which Church, by Diuine warning, was *translated to Pella*. And this being some yeares after both *Peters* and *Pauls* death at Rome, with what face can the Iesuites say, that the Church was (with *Pauls* transport to Rome) translated thither. Thirdly, because *Luke ends his story after hee had brought* Paul *to Rome, therefore it was his purpose to shew, that Rome was the new Ierusalem of the Christians*, requireth that you should first haue giuen your Reader warning to hold his laughter, or euer you had set this reason before him. For *Luke* made an end, albeit hee had not set forth all the Actes of *Paul*, as the Euangelists made an end of their story of Christs Actes: namely, for that they had couched in writing so much as serued for the edifying of the Church; although they had not laid down euerie particular miracle or sermon of his. Againe the *scope of Luke* is, in setting forth the actes of the Apostles; to shew how the Gospell (according both to the promise and charge, which was giuen vnto them) by their trumpettes was sounded out, from Ierusalem into all Iurie; afterwards into Samaria, and last of all vnto the vtmost of the earth: and not as you (without all manner of ground) say, that he might shew *Rome to be the chiefe seat of the Church*, or to be the *new Ierusalem of the Christians* directly contrary to the Apostle; which calleth the multitude of beleeuers the new Ierusalem, for the beleeuers vnder the Gospel; from the first preaching thereof, are called the new Ierusalem, & not from the time that the Church was planted at Rome, & all in all places of the world, which beleeued the Gospell, are the new Ierusalem: and not onely those of the Church of Rome. And therefore he compareth this new Ierusalem, to the mother of vs all, by a familiar speach of the Prophets, who as they liken particuler Churches to the daughters so they compare the whole Church, with the mother. That the *fathers and other catholickes*, haue in all *ages looked to Rome, as some times the Iewes did to Ierusalem, for resolution of their doubts* it is vtterly false, for first the Iewes did it by constreint, and commandement from God; where they can shew no such commandement of the word, for repairing to Rome in doutfull cases, nor yet decree of the Church, as long as it remayned in any tollerable soundnesse, for beside that the discussion that was sought for there at Rome was alwaies arbitrarie and at the choise of those that sought thether: it is to be shewed out of *Cyprian*, and the Aphricane Councell, that certain Churches were forbidden to seek thither. And it may further bee shewed, that although Rome being the Emperiall citie, was for that cause alone, likest to be sought vnto, in matters of great weight: yet for all that, there were times, when other cities through the light of knowledge, and godlines, or both, that shined in their bishops and Ministers, were for such causes more respected, then Rome. Hereupon there was so great seeking to *Alexandria*, and Cesarea in *Origens* time: that he is called the master or Teacher of the Churches. Likewise in *Athanasius* time, who was called the chiefest of the Bishops. Againe in *Dydimus* time, to whom *Ierome* an Elder of Rome for his doubts resorted, not to Rome but to *Alexandria*. To Carthage in *Cyprians* time, who was called the mightiest, and most respected Bishop, who is said to haue ruled, not onely ouer the Church of Carthage, and Aphrick, but ouer all the West, and in a manner ouer all the East, likewise ouer the North and South. To Antioch and Constantinople, in *Chrysostomes* time, who is in that regard called the Doctor of the world. Againe to Cæsarea in *Basils* times, who was called the eye of all the

Act. 21. 27
Act. 21. 20.
Euseb. 3. lib. hist. Eccles. cap. 5.
Ioh. 20. 30.
Act. 1. 8.
Gal. 4. 25.
Apocal. 21. 2
Hieroni de locis Hebraicis.
Nazian. ad Heronem.
Hieroni. præm. in Epist. ad Ephes.
Nazian. de Cypriano.
Theod. li. 5. cap. 32.

Amb.li. 10. Epiſt. 83. the world. Vnto Millain in *Ambroſe* time, whoſe iudgement was ſought for, and waited after, euen of the Biſhops of Rome themſelues.

And where you would proue, that *Peter* was *head of the whole Church*, becauſe hee *incorporated Cornelius* houſe, which (you ſay) *were the firſt of the Gentiles, into the Church, as hee had done the Iewes before:* you haue neither truth in your antecedent, or propoſition that goeth before, nor neceſſary ſute in the conſequent or propoſition that followeth after: for firſt, it is falſe that *Peter* did firſt incorporate both the Iewes and the Gentiles, into the Church under the Goſpell, when as it may be ſhewed, that he did neither. For touching the Iewes, it appeareth that at *Mathias* election, Act. 1. 15. there were about 120 which had beene incorporate into the Church under the Goſpell. And therefore *Luke* ſaith, that the three thouſand which were gained on the day of Pentecoſt by the Apoſtle Act. 2. 42. *Peter* and the reſt of the Apoſtles, *were added* unto the other: which word of addition, hee could not haue uſed, unleſſe there had beene a Church of the ſame ſort before. And for the incorporation of the firſt Gentils, it is manifeſt that hee was preuented of *Paul*, who being called to that Apoſtleſhip, Act. 9. Gal. 1. 16. 17. before *Peter* was ſent for to *Cornelius*, went out without all delay, and Preached the Goſpell in Arabia, where (no doubt) hee incorporated many both Iewes and Gentiles, into the body or Church of Chriſt. That the conſequence alſo is naught, appeareth in that *Iohn Baptiſt* Preaching the Goſpell, Mat. 21. 32 and that with great power and effect of gathering many thereby; yet notwithſtanding had not therefore an excellency, or preheminence of Miniſtery aboue Chriſt and his Apoſtles: And *Paul* ſheweth, Gal. 2. 6. that comming after *Peter* in the function of the Apoſtleſhip, and being a perſecutor, when *Peter* was a feeder: yet was he not therefore inferiour unto him. Neither is it denyed, but that *Peters* chiefe charge being towards the Iewes, hee might alſo incorporate ſometimes the Gentiles: euen as *Paul*, whoſe cheife commiſſion being towards the Gentiles, might ſometimes incorporate the Iewes. But that *Lukes* ſcope, being to ſet forth the Actes of the Apoſtles, and amongſt them *Peters*, ſhould leaue out (in a manner) all his Preachings and doings towards the Gentiles, and eſpecially towards Rome, where hee was (by the Ieſuites) to worke (as it were) the Maſter-peece of his whole Apoſtleſhip, it were a blanke, which wee are well aſſured, *Lukes* penne could not leaue unfilled: conſidering that in the Gentiles willing embracing of *Peters* doctrine, more then the Iewes, the ſame ſcope of *Luke*, which they imagine to bee the cauſe of leauing out his doings towards the Gentiles, ſhould haue beene better performed by his writing of them, then by his ſilence in them.

Againe, where you ſpeake of *Peters firſt comming to Rome*, whereby your ſpeech implyeth three commings thither at the leaſt, it had beene meet, that you had ſet down when hee came; but you durſt not: For you know that whatſoeuer you ſhould haue ſet down, could not haue been void of diuers contradictions of Writers, in this point: for if (as ſome ſay) hee ſuffered at Rome 38 yeares after Chriſts Paſſion, tarrying at Rome by the ſpace of 25 yeares? what ſhall become of the diuers yeares that hee remained at Ieruſalem, as both *Luke* and *Paul* teſtifie. Where are the ſeuen yeares, which they gaue him to ſit in at Antioche? What reckoning will they make of the time wherein hee preached in *Pontus*, *in Bythinia*, in *Galatia*, *Cappadocia*, and *Aſia*: which long abode there, is further confuted by your own *Damaſus*, who affirmeth that hee came thither in *Neros* raigne, conſidering that *Nero* raigned but foureteene yeares in all, under whom hee is ſuppoſed to haue been martyred, by which aecompt, *Nero* ſlew him long after hee was dead. Againe, his reſidence at Rome being of ſo long continuance, his firſt arriuall there, muſt needs haue beene about the third yeare of *Claudius* raigne: where as it is manifeſt that the Synode holden at Ieruſalem (whereat *Peter* was preſent) was after that time, about the ſixth yeare of *Claudius* raigne. But if you (for ſhift) ſay, that going to Rome before, he came backagaine to Ieruſalem to the Synode; Beſide that, you can ſhew nothing to warrant your anſwer, the contrary appeareth, in that he is reported to haue taken his iourney to Rome towards the end of his life. Finally, as the beginning of the twenty fiue yeares, is taken from the third of *Claudius* raigne, ſo the end of them, muſt needs be defined by the fourteenth yeare of *Neros* raigne: contrary to *Epiphanius* who affirmeth him to haue beene ſlaine the twelfth yeare of his raigne. And if euer he were at Rome, yet it will nothing auaile you, to proue that he founded the Church of Rome, if your own *Clement* be of any credite, who declareth by a long circumſtance, that *Barnabas* founded that Church firſt of all. And *Irenæus* affirming that *Peter* and *Paul* founded the Church at Rome, ſetteth them in this regard in equall degree of builders. If therefore the primacy of the whole Church, follow the founding and planting of the Church of Rome; it is euident, that *Paul* did equally diuide this Empire, rather then Apoſtleſhip of the Church with *Peter*, and held the Supremacy in common with him. Of all which the indifferent Reader, may eaſily ſee, how miſerable the Popiſh Religion is, the chiefe pillar and foundation whereof, hath ſo uncertaine, or rather no ground at all, to ſtand upon.

Niceph. 2. lib. cap. 36. Luke, Acts. Gal. 2. 18. & 2. 1. Epiph. lib 1. com. 2. Euſeb. Eccl. hiſt. l. 3. c. 1. Tom. 1. Concil.

Orig. in Gen Euſeb. Eccl. hiſt. l. 3. c. 1. Epip. lib. 1. Tom. 2. hæreſ. 27. Clem. lib. recog. 1. non procul ab initio. Iren. lib. 3. c. 1. & 3.

Laſtly, for your conuerting of Nations, whereof you boaſt, it is rather a deſtroying then a converting; witneſſe thoſe populous Kingdomes and Countries of thoſe harmeleſſe Indians wholy diſ-peopled: ſuch aboundant charity and zeale you haue to conuert men. And what are thoſe by you converted but Popiſh Proſelites, tranſlated out of the ſtate of Heatheniſh, to Anti-chriſtian idolatries and ſuperſtitions: and therefore except the righteouſneſſe of your converts exceed the righteouſneſſe of you Phariſiacall Ieſuites and Papiſts, they ſhall not enter into the kingdome of heauen. True converſion is not turning from one ſinne and euill to another, but from ſinne to God in Chriſt, which this Ieſuiticall converſion is not: And ſo your converts *are* falſe *witneſſes of Chriſt to the uttermoſt of the earth.*

RHEM. AS before we noted the Goſpels, as they are read both at Mattens and Maſſe throughout the yeare, in their conuenient time and place, ſo the bookes following (as alſo the bookes of the old Teſtament) are read in the ſaid Seruice of the Church, for Epiſtles and Leſſons, in their time and place, as hereafter ſhall be noted in euery of them. See the very ſame order and cuſtome of the Primitiue Church, in *S. Ambroſe ep. 33. S. Auguſtine Ser. de Tempore* 139. 140. 141. 144. *S. Leo Ser. 2. & 4 de Quadrag. & Ser. 13. & 19. de Paſſ. Domin. S. Gregory* in 40 Homilies upon the Goſpell.

CAR TVV.

CARTVV. Touching the note of their Epiſtles, look the anſwer before, upon *Ioh.* chap 18. Beſide that *Ambroſe* ſpeaking of the Book of *Iob* read in his Church, doth declare that he made no ſuch mammockes of the Scriptures as the Papiſts do.

THE ANSWER TO THE RHEMISTS ANNOTATIONS VPON THE ACTES OF THE APOSTLES.

CHAP. I.

MARGINALL NOTES.

Verſe 1 THE *firſt treatiſe I made of ‡ all things, O Theophilus, which Ieſus began to do and teach.

RHEM. 1. [1 *All things.*] Not all particularly, (for the other Euangeliſts writ diuers things not touched by him) but all the principall and moſt neceſſary things.

CARTVV. 1. [1. *All things.*] S.

Verſe 5. For Iohn indeed baptized with ‡ water, but you ſhall be baptiſed with the holy Ghoſt after theſe few dayes.

RHEM. 2. [5 *Water.*] *Iohns* baptiſme gaue not the holy Ghoſt.

CARTVV. 2 [5. *Water.*] Looke the anſwer before, vpon *Math.* 3. 11.

Verſe 14 All theſe were perſeuering with one minde in prayer with the ‡ women, and | MARY the mother of IESVS, and his brethren.

RHEM. 3. [14 *Women.*] The heretikes, ſome in the text, other in the margent tranſlate *Wiues*, to wit, of the Apoſtles, moſt impudently, knowing in their conſciences that hee meaneth the Maries and other holy women that followed Chriſt, as *Luc.* 8. 2. 24. 10. See Beza and the *Engl.* Bible 1579.

CARTVV. 3. [14 *Women.*] Who were like to abide continually with the Apoſtles in one houſe, but the Apoſtles wiues, and the mother of Chriſt commended unto one of them? And the old Copie which M. *Beza* maketh mention of, wherein it is added; *With their children*: declareth that this is no new tranſlation: thoſe in that time wherein that Copie was written, following the ſame ſence that our tranſlation doth. And therefore the *Tranſlators are not impudent*; which beſide the word, favouring their tranſlation as much as yours, haue apparant circumſtances of the text, and a reuerent antiquity to direct them. But you barke at the men whoſe ſtaffe of reaſon you dare not come neere. For touching the women that followed Chriſt in iourneying, beſide the inconvenience before remembred, it is not like but *Luke* would (to their further commendation) haue noted them, if they had continued their liberality towards the Apoſtles, which they uſed towards Chriſt. And ſeeing there is no mention of them, neither at his paſſion nor reſurrection (where mention is made of others leſſe famous then they) it is apparant that they had ere that, retired themſelues to their husbands and families.

Beza in hunc locum.

1. *Cor.* 7.

ANNOTATIONS.

Verſe 2 Vntill the day wherein | giuing commandement by the holy Ghoſt to the Apoſtles whom he choſe, he was aſſumpted.

RHEM. 4. [2 *Giuing commandement.*] He meaneth the power giuen them to preach, to baptize, to remit ſinnes, and generally the whole commiſſion and charge of gouernment of the Church after him and in his name, ſteed and right, the which Regiment was giuen them together with the Holy Ghoſt to aſſiſt them therein for euer.

CARTVV 4 [2 *Giuing commandement,*] S.

Verſe 7 But he ſaid to them: | It is not for you to know times or moments, which the Father hath put in his own power.

RHEM. 5. [7 *It is not for you.*] It is not for vs, nor needfull for the Church, to know the times and moment of the world, the comming of Antichriſt, and ſuch other Gods ſecrets. This is ynough in that caſe, to be aſſured that Chriſts faith ſhall be preached, and the Church ſpread throughout all Nations, the holy Ghoſt concurring continually with the Apoſtles and their Succeſſours for the ſame.

The times & moments of things to come pertaine not to vs.

CARTV. 5. [*It is not for you.*] It is no maruell although you would haue men *ignorant of*

the comming of Antichriſt. For we feare that ſome of you know that the Pope and Antichriſt dwell vnder one roofe. But *Paul* thought the time of his comming neceſſary to bee knowen, whereof hee
2. Theſ. 2. giueth preciſe and euident tokens.

Verſe 11 Who alſo ſaid, Yee men of Galile, why ſtand yee looking into heauen? This Ieſus which is aſſumpted from you into heauen, ſhall ſo come as you haue ſeen him going into heauen.

Chriſt is aſcended, and yet really in the B. Sacrament.

RHEM. 6. [11 *Aſſumpted from you.*] By this viſible Aſcending of Chriſt to heauen, and like returne from thence to iudgement, the Heretickes do incredulouſly argue him not to be in the Sacrament. But let the faithfull rather giue eare to S. *Chryſoſtome* ſaying thus: *O miracle, he that ſitteth with the Father in heauen aboue, at the very ſame time is handled of men beneath. Chriſt aſcending to heauen, both hath his fleſh with him, and left it with vs beneath. Elias being taken vp, left to his Diſciples his cloke onely: but the Son of man aſcending left his owne fleſh to vs.* Lib. 3. de Sacerd. Ho. 2. ad po. Ant. in fine Ho. de diuit. & paup. in fine.

Chryſoſt. de ſacerd lib. 3

CARTVV. 6. [11. *Aſſumpted from you.*] The words are cleare, that his fleſh being taken from the earth into heauen, it could not remaine in the place from whence it was taken: and that to be from vs and with vs at once, cannot ſtand. Laſt of all, that hee need not take ſo long a iourney to come vnto vs at the latter day, as to come from heauen; if he then be here vpon the Altar, where *Luke* expreſly noteth, that as he left the earth to aſcend into the heauens, ſo he muſt leaue the heauens to come down from them vnto the earth. Neither doe *Chryſoſtoms* words diminiſh the credit hereof: for as his fleſh is naturally in heauen, ſo is it ſacramentally, and in a moſt liuely repreſentation, in the hands of the receiuers. And this hyperbolicall and exceſſiue ſpeech, which is ſo familiar with *Chryſoſtom*, is the more to be borne with, as *Paul* vſeth the like, when he affirmeth that Chriſt in the preaching of the Goſpell, is crucified before our eyes. And that *Chryſoſtom* vſed this figure here, it is manifeſt, in that as he ſaith, that Chriſt is vpon earth in the celebration of the ſacrament: ſo hee ſaith, that the communicants are tranſlated into heauen. As therefore his meaning is, that the communicants are naturally vpon the earth, onely figuratiuely in heauen: ſo is the fleſh of Chriſt naturally in heauen onely, and figuratiuely or ſacramentally vpon the table. Secondly, this exceſſiue ſpeech is confirmed in that he ſaith, that the multitude aſſembled is dipped in, and made red with his precious bloud, which your ſelues dare not ſay to be true without the figure which we ſpeake of. What alſo, that he affirmeth that wee ſee and behold him with our eyes in the ſacrament? doth it not manifeſtly argue that his meaning is, that there is ſo liuely and ſo full a repreſentation of his death in the ſupper, as if we ſhould haue ſeene him crucified without the Citty of Ieruſalem. The ſame anſwer is to the other place. And thus *Chryſoſtom* ſpeaketh without figure in another place, That the *Sacrifice is a token and a ſigne of Chriſt crucified*: And that *the very body of Chriſt, is not in the holy veſſels, but the myſtery or ſacrament thereof.* And againe he affirmeth, that the bread in the Sacrament is *worthy to haue the name of the body of Chriſt, although the nature of bread remain in it.*

Chryſoſt. in Mat. hom. 83.

Chryſ. in oper. imper. hom. 11.

Chryſoſt. ad Caſarium.

Our B. Lady

RHEM. 7. [14 *Marie the mother of Ieſus.*] This is the laſt mention that is made in holy Scriptures of our Lady, for though ſhe were full of all diuine wiſedome, and opened (no doubt) vnto the Euangeliſts and other writers of holy Scriptures, diuers of Chriſts actions, ſpeaches, and myſteries, whereof ſhe had both experimentall and reueaſed knowledge: Yet for that ſhe was a woman, and the humbleſt creature liuing, and the paterne of all order and obedience, it pleaſed not God that there ſhould be any further note of her life, or death in the Scriptures. She liued the reſt of her time with the Chriſtians (as here is peculiarly named and noted among them) and ſpecially with S. *Iohn* the Apoſtle to whom our Lord recommended her, who prouided for her all neceſſaries, her ſpouſe *Ioſeph* (as it may be thought being deceaſed before. The common opinion is that ſhe liued 63. yeeres in all. At the time of her death, (as S. *Denys* firſt, and after him S. *Damaſcene de Dormit. Deipara*, writeth) as the Apoſtles then diſperſed into diuers nations to preach the Goſpell, were miraculouſly brought together (ſauing S. *Thomas* who came the third day after) to Hieruſalem, to honour her diuine departure and funerall, as the ſayd S. *Denys* witneſſeth, who ſaith that himſelfe, S. *Timothee*, and S. *Hierotheus* were preſent: teſtifying alſo of his owne hearing, both before her death and after for three dayes, not onely the Apoſtles and other holy men preſent, but the Angels alſo and Powers of heauen did ſing moſt melodious Hymnes. They buried her ſacred body in Gethſemany, but for S. *Thomas* ſake, who deſired to ſee and reuerence it, they opened the ſepulchre the third day, and finding it voyd of the holy body, but exceedingly fragrant, they returned, aſſuredly deeming that her body was aſſumpted into heauen, as the Church of God holdeth, being moſt agreeable to the ſingular priuiledge of the mother of God, and therefore celebrateth moſt ſolemnly the day of her Aſſumption. And that is conſonant not onely to the ſayd S. *Denys* and S *Damaſcene*, but to holy *Athanaſius* alſo, who auoucheth the ſame, *Ser. in Euang. de Deipara.* of which Aſſumption of her body, S. *Bernard* alſo wrote 5. notable ſermons extant in his workes.

Her life. Ioh. 19. 26. 27.

Her death. Dyoniſ. ep. ad Timothen

Her aſſumption.

The Proteſtants haue no feaſt of her at all, as they haue of other Saints.

But neither theſe holy fathers, nor the Churches tradition and teſtimony, do beare any ſway now a dayes with the Proteſtants, that haue aboliſhed this her greateſt feaſt of her Aſſumption, who of reaſon ſhould at the leaſt celebrate it as the day of her death, as they do of other Sainets. For though they beleeue not that her body is aſſumpted, yet they will not (we trow) deny that ſhe is dead, and her ſoule in glory: neither can they aske Scriptures for that, no more then they require for the deaths of *Peter Paul and Iohn*, and other, which be not mentioned in Scriptures, and yet are ſtill celebrated by the Proteſtants. But concerning the B. Virgin *Marie*, they haue blotted out alſo both her natiuitie, and her Conception: ſo as it may be thought the Diuell beareth a ſpeciall malice to this woman whoſe ſeede brake his head. For as for the other two dayes of her Purification and Anunciation, they be not proper to our Lady, but the one to Chriſts conception, the other to his Preſentation, ſo that ſhee by this meanes ſhall haue no feſtiuitie at all.

How the

But contrariwiſe, to conſider, how the ancient Church and Fathers eſteemed, ſpake and wrote of

of this excellent vessell of grace, may make vs detest these mens impietie, that cannot abide the praises of her *whom all generations should call blessed, and that esteeme her honours a derogation to her Son. Some of their speaches we will set down that all men may see, that we neither praise her, nor pray to her, more amply then they did. S. Athanasius in the place alleaged, after he had declared how all the Angelicall spirits and euery order of them honored and praised her with the *Aue*, wherewith S. Gabriel saluted her: we also, saith he, of all degrees vpon the earth extoll thee with loud voyces, saying, *Aue gratia plena, &c. Haile full of grace, our Lord is with thee, pray for vs O Mistres, & Lady, & Queen & mother of God.* Most holy and ancient *Ephrem*, also in a speciall oration made in praise of our Lady, saith thus in diuers places thereof. *Intemerata Deipara, &c. Mother of God vndefiled, Queene of all, the hope of them that despaire, my lady most glorious, higher then the heauenly spirits, more honourable then the Cherubins, holier then the Seraphins, & without comparison more glorious then the supernal hosts, the hope of the Fathers, the glory of the Prophets, the praise of the Apostles.* And a little after, *Virgo ante partum, in partu, & post partum, by thee wee are reconciled to Christ my God, thy Sonne: thou art the hope of sinners, thou the hauen for them that are tossed with stormes, the solace of the world, the deliuerer of the imprisoned, the helper of orphans, the redemption of captiues.* And afterward, *Vouchsafe me thy seruant to praise thee. Haile lady Mary full of grace, haile Virgin most blessed among women.* And much more in that sense which were too long to repeate.

Primitive Church and ancient fathers honored our B. Lady.

* Luk. 1. 48.

S. Athanasius S. Ephr. m.

S. Cyrill hath the like wonderfull speaches of her honour. *hom. 6. contra Nestorium. Praise and glory be to thee O holy Trinitie: to thee also be praise, holy mother of God, for thou art the precious pearle of the world, thou the candell of vnquenchable light, the crown of virginitie, the scepter of the Catholike faith. By thee the Trinitie is glorified and adored in all the world: by thee heauen reioyceth, Angels and Archangels are glad, diuels are put to flight and man is called againe to heauen, and euery creature that was held with the errour of Idols, is turned to the knowledge of the truth: by thee Churches are founded thro ghout the world: thee being their helper, the Gentiles come to penance* & much more which we omit. Likewise the Greek Liturgies or Masses of S. Iames. S. Basil, & S. Chrysostome, make most honourable mention of our B. Lady, praying vnto her, saluting her with the Angelicall hymne, *Aue Maria, and vsing these speaches; Most holy, vndefiled, blessed aboue all, our Quene, our Lady the mother of God, Marie. a virgin for euer, the sacred arke of Christs incarnation, broader then the heauens that didst bear thy creator, holy mother, of vnspeakeable light, we magnifie thee with Angelicall hymnes. all things passe vnderstanding, all things are glorious in thee O mother of God. by thee the mystirie before vnknowen to the Angels, is made manifest and reuealed to them on the earth. thou art more honourable then the Cherubins, and more glorious then the Seraphins, to thee, O full o grace, all creatures, both men and Angels doe gratulate and reioyce: glory be to thee, which art a sanctified temple: a spirituall paradise, the glorie of virgins, of whom God tooke flesh and made thy wombe to be his throne, &c.*

S. Cyril.

The Greeke Liturgies of S. Iames, S. Basil, S. Chrysostom.

And S. *Augustine Serm. 18 de Sanctis*, to 10. or (as some thinke) S. *Fulgentius*: *O blessed Marie, Who can be able worthily to praise or thanke thee receiue our prayers, obtaine vs our requests, for thou art the * speciall hope of sinners, by thee we hope for pardon of our sinnes, and in thee, O most blessed, is the expectation of our rewards.* And then follow these wordes now vsed in the Churches seruice: *Sancta Maria succurre miseris, iuua pusillanimes refone flebiles, ora pro populo, interueni pro clero, intercede pro deuoto fœminco sexu. Sentiant omnes tuum iuamen quicunque celebrant tuam commemorationem. Pray thou continually for the people of God, which didst deserue to beare the redeemer of the world, who liueth and reigneth for euer.* S. Damascene a so ser. de dormitione *Deipara, Let vs crie with Gabriell, Aue gratia plena, Haile full of grace, Haile sea of ioy that cannot be emptied, haile the *onely ease of greefes, haile holy virgin, by whom death was expelled and life brought in.* See S. Iteneus lib 3 c. 33. and li. 5. *circa medium*, and S. *Augustine* de fide & Symbolo de agone Christ ano where they declare how both the sexes concurre to our saluation, the man and the woman, Christ and our Lady as *Adam* and *Eue* both were the case of our fall, though Adam far more then his wife, and so Christ, farre more excellently and in an other sort then our Lady: who (though his mother) yet is but his creature and handmaid, himselfe truly both God and man. In all which places alleaged and many other like to these, if it p ease the reader to see and read, and make his own eyes witnesses, he shall perceiue that there is much more said of her, and to her, then we haue here recited, and that the very same or the like speaches and termes were vsed then, that the Church vseth now, in the honour and inuocation of the B. Virgin: to the confusion of all those that wilfully will not vnderstand in what sense all such speaches are applied vnto her, to wit, either because of her prayer and intercession for vs, wereby she is our hope, our refuge, our aduocate &c. or because she brought forth the author of our redemption and saluation, whereby she is the mother of mercy and grace, and life, and whatsoeuer goodnes we rece ue by Christ

S. Augustine. Sancta Maria succurre miseris. &c. * vnica spes.

S. Damascen

* Vnicum leuamen.

S. Irenæus. As *Adam* and *Eue*, so *Christ* and our Lady. See S. Greg. Naz. in fi. Trag. Christus patiens.

CAR TVV. 7. [14. *Mary the mother of Iesus.*] If the holy Ghost in *Luke* thought good to cut of her story here: who shall be so bold (by drawing it further out) to put an old patch to his new cloth. If he that knew it thought good to set his signet upon it, thereby to seale it up from mens knowledge: shall men whose best knowledge hereof is by ghesse and heare say, unseale it. And (without doubt) the counsell of God, in speaking so sparingly of her life, and of her death nothing at all: is not vnlike that counsell that he followed in burying of *Moses* so priuily, that none of the Israelites could attaine to the knowledge of his graue: namely, that by silence of their graues he might make a graue for much idolatry, that he foreseeing to be in mens hearts, thought good as an untimely fruit, thus to bury or euer it came to light But by their confession that *she died* unawares, they confesse that she was a sinner, contrary to that they otherwhere affirme, seeing that death cannot enter but where a gate of sinne is opened before: neither could Christ haue died if he had not been our suretie, and charged our sins upon his backe. And as if it were but a small matter to speake so precisely of the time, and of the place wherein she was buried, hereby to make (as it were) a supply of *Lukes* storie of her: these men also dare be hold to tell us of the assumption of her body into heauen: yet notwithstanding both *Ierom* and *Augustine* desiring to set forth the virgin to the uttermost, and nereer unto the times wherein this assumption is supposed, dare affirme nothing of it: the latter of which saith, that none can define hereof, unlesse it be he that knoweth the minde of the Lord, and is of counsell with him. As for *Dens* the Apostles scholler, *Epist. ad Timoth.* alledged for proofe of this untruth and old wiues tale of her

The meaning of the titles and termes giuen to our B. Lady.

Deut. 34.

Rom. 5.

Ierom. ad Paulam Enstoch. tom. 4 Aug. Serm. de Sanct. 34

assumption, and miraculous assembly of the Apostles to the buriall of the Virgin: Not to enquire here whether he be the Deus you imagine, let the Reader obserue that they haue falsified him, who hath not a word, either of the Virgins assumption, or of the miraculous assembly of the Apostles at her buriall. *Athanasius Sermon in Euang. de deipara,* is of your own disavowed as a Bastard; And albeit being by Bastardy forbidden to enter into the Congregation, hee can beare no witnesse: yet admitting him to speak, his boldnesse of speech is not such as will iustifie your fable of the miraculous assembly of the Apostles, &c. Touching *Damascene* and *Barnard*, as they are partiall and for their partiality chalengable: yet doth neither of them, nor both together, make it good which you haue most shamelesly and impudently written: so that this brasse in the Iesuites face, doth evidently argue a hote iron in their hearts and consciences. And beside that, their feast of purification, is manifestly taken from the heathen, who at that time that they hold this feast, did at noone daies carry lights about the graues of men departed, and prayed for their soules rest: Let the dotage of the Papists be obserued, which make greater account, and hold more solemnly the feast of the Assumption then any of the other Feasts consecrated unto her: where if there were cause either of feast, or degree of feast, it had beene meet, that the upper hand should haue beene giuen to the Conception and Anunciation, which haue certaine testimonies in the Scriptures of their truth, and serue more for the commendation of Christ and of the Lords work in him, more then for the commendation of the Virgin, rather then to the assumption, which hath no warrant in the Scriptures or other approued Writers.

In edit. Petr. Nancij. Louan. praefat. ad Epist. Atrab.

Varro primo lib. de vita pop. Rom.

Macrob. l. 1. Saturna. ca. 15.

Durand. de assumpio Maria.

Iob. 32. 21. 22.

In the estimation of the holy Virgin, wee meane to use *Elihues* liberty: not to accept the person of any, nor to giue titles without the consent of truth: For the feare of God is upon us, that if wee should never so little use them, he would destroy us. Wherefore whatsoever title is cut forth, by the measure of the Scripture, that (as a comely garment) will be fit for her; Whereupon wee frankely confesse, and willingly afford her to be a Virgin, the mother of Christ, to bee blessed amongst women, amongst all ages. But if wee should call her the Queene of heauen, as you are accustomed to doe, we would feare the suspition of the heresie of the *Collyridians*, whom *Epiphanius* scourgeth, for that they called the Virgin *Mary* the Queene of heauen. But if we should adore or worship her, as you and they do, that pray unto her: then wee would not feare onely, but certainely look for, not the suspicion, but the manifest guilt of the heresie of the *Collyridians*, whom *Epiphanius* so condemned, for that they adored or worshipped the Virgin *Mary*. And if they were condemned which sacrificed unto her a handfull of flowre, made up in a writhen and wrested cake, from whence they tooke their name: How much are you more detestable Heretickes, that sacrifice unto her, the fine and costly flowre of prayer and thankesgiving, whereof the flowre in times past was but a shadow? which take that which is ordained onely for the Lords Table, to set it as upon a Table before the Virgin? which build an Altar to the Virgin, when the Scripture acknowledgeth no Altar but the Lords? Not content also to match the Virgin with our Saviour Christ, in this and divers other titles, which they ascribe unto her, they haue made her the head of our Saviour Christ, and him as it were a member underneath her. For in avowing the title of the *onely ease of griefes*, ascribed unto her, they make her not (as they are wont to cavill) an under Intercessor, but they with a dash of their unruly and blasphemous penne, strike out our Saviour Christ, as one that standeth for a cyphar, yea as one which in the daies of his flesh, and of his bitter passion, stood in need of her comfort and deliverance, without whom there had beene no medicine for his griefes. Your Starre therefore, that you put to this title, giveth no light, but is as dark as pitch. As for divers of the titles ascribed unto her, by undoubted Antiquity, it is apparant, that they are given vnto her, not that she bringeth forth any effects of those titles her selfe, but that she brought forth our Sauiour Christ, which effected that whereof she beareth title. For it is well known, that she turneth not *all creatures from idolatry to the knowledge of the truth, that shee founded not all the Churches in the world*, nor *brought the Gentiles to penance*; but our Saviour Christ, and that not through her ministery, but through the ministery of the Apostles. And this the Iesuites themselues in part confesse. As for the Treatise fathered upon *Athanasius*, it is like to bee counterfeite, as divers other things which the Papists alledge out of him, are already proued certainely to be. For in his workes translated into Latin, and Printed anno 1548. we find no such Sermon. The sentence also out of *Augustine* being by their own confession doubtfull, whether it be of him or of *Fulgentius*, moveth suspicion that it is of neither of them; for *Augustines* verily it can hardly bee iudged, who teacheth that the Saints departed, are to be *honoured for imitation, and not to bee adored for Religion*, or religiously, and that they will *not bee so honoured of us*: Who also affirmeth, that of all *those that euer tasted or took flesh, Christ alone maketh intercession for us*. Howbeit if there be any such sentences of the Fathers themselues, which in the desire they had to commend the benefite of Christ, haue thus excessiuely spoken of the virgine *Mary*, as of stubble, which they haue laid with their gold and siluer, they must be content to suffer the damage of it: and seeing there was then crept in, some excessiue opinion of abstaining from meates and marriage, as it is not unlike, but at the same time wherein the Apostle saith that those should come: there entred also the errour of worshipping of the dead, as the same Apostle (by *Epiphanius* report) doth affirme. And where you say, that you giue no other titles then these Fathers giue, it seemeth that you are ignorant of him that hath turned the Psalmes spoken of God, unto the Virgine *Mary*, by exchange of one word Lady for Lord. Of *Bembus* also the Cardinals saying, who calleth the Virgin our Lady and Goddesse: But yet you could not be ignorant of your Popish Seruice, which willeth the *Virgin to command her Son*, and to use a *mothers authority over him*: In which blasphemy of yours, you do as it were iustifie the old heretikes the *Collyridians*, which in respect of your doings against Christ for his mother, may bee called Catholikes. But what shall wee stand to accuse you, the Virgin *Mary* her selfe, in whom you trust, she will accuse you and condemne you in the latter day, which confessed, that she had no saluation nor deliverance but in our Saviour Christ: For us we had rather instruct you, if happily the Lord haue left any place of repentance unto you: And therefore we wish you would understand, that although it is a noble blessing that the Lord bestowed of the holy Virgin,

Epipha. l. 3. Tom. 2. haeres. 9.

Ibid.

Math. 4. 10 Rom. 10. 14

By the worthy learned Father M. Iewel sometimes Bishop of Sarisbury, Augusti. de vera relig. cap. 6.

2. Tim. 4. Epiph. lib. 3. Tom. 2. haeres. 78. Bonauenture Psalter. Epist. ad Carol. 5.

Luk. 1.

virgin, when as he made her the mother of Christ, yet you should consider that the greater part of her blessednesse standeth not in that she was the mother of Christ, but in that as *Luke* reporteth, she heard the word of God and did it. And this doth *Augustine* notably set forth, saying, *That Mary was happier in receiuing the faith of Christ, then in conceiuing the flesh of Christ, and that her motherly kindred had nothing profited her, vnlesse she had borne Christ more happily in her heart, then in her flesh.* You therefore that draw the principality of her happinesse from that shee was Christs mother, and not from that shee was by faith Gods daughter, common vnto her with all the faithfull, deceiue both your selues and others, for in the chiefest of her happinesse she hath all the godly her companions. And if you looke well, you shall finde her a fellow member in the spirituall body of Christ: and further, that as one of the Churches daughters, she waiteth with the rest upon her mother, and therefore is not onely inferiour unto Christ, but inferiour vnto the Church whose daughter she is. And you must remember, that although shee be the mother of our Sauiour Christ, yet the Church which is his wife, is deerer unto him, and therefore better then she. And if it were possible for our Sauiour Christ to forsake either the Church or her, the law of his spirituall marriage would hold in his wife before his mother. Now when the whole Church cannot truely chalenge the glory of these titles which are giuen unto her one onely of the members, you may easily see that you haue taken a wrong measure, in making the virgins garment. And if we should further say, that being a noble member in the body of the Church, she was yet not the chiefe, but inferiour unto the Apostles, which are as the eye in the body, we might well bee more afraid of your *Theons* tooth, and slanderous tongue, then of any sword of reason that would proceed from your mouth to cut vs with. Furthermore we wish you to haue in remembrance the Lords iealousie ouer his glory, which he will not giue to another, nor unto Christ himselfe as hee is man. And therefore you in diuers of the titles which you ascribe unto the virgin, haue not (as they say) robbed *Peter* to pay *Paul*, but haue spoiled the Creator to spill (as much as in you lieth) the creature. Last of all, as we flatter not the holy virgin with titles too high for her: so it is farre from us to speake so basely and vilely of her as some of your companions haue done; who to set out the glory of the Popes pardon, so farre forgat the honour and reuerent respect that he should haue borne to her, that he affirmed, that if a man had lien with our Lady the mother of Christ, and had gotten her with childe, yet that the Popes pardon (whereof he was then the Pedler) was able to set him free.

Luk. 11. 27 28. *Aug. de sanct uirg. c. 3.* *Esay* 42. *Friar Teel Ioh. Sleid. li. 13. about the 4. part of the booke.*

Vers. 15 In those dayes Peter rising up in the mids of the brethren, sayd: (and the multitude of persons together, was almost an hundred and twenty.

RHEM *S* [15 *Peter rising vp.*] *Peter* in the meane time practised his Superioritie in the company of Church, publishing an election to be made of one to supply *Iudas* roome. Which *Peter* did not vpon commandement of Christ written, but by Suggestion of Gods spirit, and by vnderstanding the Scriptures of the old Testament to that purpose: the sense whereof Christ had opened to the Apostles before his departure, though in more full manner afterward at the sending of the holy Ghost. And this act of *Peter* in prescribing to the Apostles and the rest, this election, and the manner thereof, is so euident for his supremacie, that the Aduersaries confesse here that he was, *Antistes*, the chiefe and Bishop of this whole College and company.

Peter beginneth to practise his primacy. Bez. ain nouo Test. Graec. an. 1565.

CARTVV. 8. [15 *Peter rising up.*] So (with you) you may make the Prebendary aboue the Bishop, who preacheth oftner at your Orders giving, then doth the Bishop: wherefore it is fond to conclude, that for so much as he taught the congregation touching a new election, therefore hee was Prince of all. But his Primacie is rather ouerthrowen by this, that in a case which hee knew by the Scripture necessary to be done, he though it unmeet for him to doe any thing without the Churches consent. And so the Greek Scholiast after *Chrysostom*, willeth to be obserued that *Peter did all by the consent of the Disciples, nothing by his own authority, nothing by commandement.* The order also of the election of the Deacons which *Luke* indifferently ascribeth to all the Apostles, as hauing equall right in it, argueth this, *That Peter tooke no such authority upon him.* From your aduersaries heere you can get no meat to feed your cause with, but as it were out of the fire, where you must burne your hand: for they giue no other authority to *Peter* here, then that which necessarily serueth to auoyd confusion, that is, that where diuers are met, one should haue power to gather the voyces of the rest, and accordingly to pronounce the sentence: which authority he taketh not to himselfe, but receiueth by consent of the company, and that not for euer, but during the present action: so that *Peters* supremacie in this place, was no greater then is the speaker in the lower house, or proclaimer in the Convocation.

Act. 6.

Verse 26 And they gaue them lots, and the lot fell upon Mathias, and he was numbred with the eleuen Apostles.

RHEM. 9. [26 *Lottes.*] When the euent or fall of the lot is not expected of Diuels nor of the starres, nor of any force of fortune, but looked and prayed for to be directed by God and his holy Saincts, then may lottes be vsed lawfully. And sometimes to discerne betwixt two things mere indifferent, they be necessary, as S. *Augustine* teacheth *ep.* 180. *ad Honoratum.*

Casting of lots.

CARTVV. 9. [26. *Lottes.*] This may be passed ouer, if their blasphemy in ioyning the Saints with God in this proper worke of God had been left out.

CHAP. II.

MARGINALL NOTES.

Verse 14 But ‡ Peter standing with the Eleuen, lifted up his voyce, and spake to them, Ye men, Iewes, and all you that dwell in Ierusalem, be this knowen to you, and with your eares receiue my words.

RHEM

RHEM. 1. [14 *Peter ſtanding.*] Peter the head of the reſt and now newly repleniſhed with all knowledge and fortitude, maketh the firſt Sermon.

CARTVV. 1. [14. *Peter ſtanding*] In going about to ſet a head upon Peter more then he ſhould haue, your ſelues haue fewer braines then men of any tollerable iudgement ought to haue: for how followeth it, that he made the *firſt Sermon*, therefore he is the *Head of the Apoſtles*: it might happily argue a greater grace and boldneſſe in ſpeech, in which reſpect the reſidue diuers times gaue him place, but greatneſſe and authority it cannot argue. Vnleſſe you will grant, that *Eliphas* was head of all the foure friends of *Iob*, becauſe he ſpake before them all. And if this argument ſet up *Peters* primacie, yet it pulleth downe the Popes ſupremacie, who becauſe oftentimes he neither preacheth firſt nor laſt, (much leſſe oftneſt) as *Peter* did, leeſeth the right that for this reſpect is claimed in *Peters* behalfe. And if you read the Greek Scholiaſt, he will teach you that *Peter* was choſen to this by voyce of the reſt.

Verſe 27 Becauſe thou wilt not leaue my ſoule in ‡ hell, nor giue thy Holy One to ſee ‡ corruption.

RHEM. 2. [27 *In hell, nor giue.*] Who but an infidell (ſaith S. *Auguſtine*) will deny Chriſt to haue deſcended to hel; *Ep.* 99.

RHEM. 3. [27 *Corruption.*] As his ſoule ſuffered no paine in Hel, ſo neither did his body take any corruption in the graue.

CARTVV. Theſe two ſections are anſwered in the Annotations of this verſe.

Verſe 38 But Peter ſaid to them, ‡ Doe penance, and be euery one of you baptiſed in the name of Ieſus Chriſt for remiſsion of ſinnes: and you ſhall receiue the gift of the holy Ghoſt.

RHEM. 4. [38 *Doe penance.*] Not onely amendment of life, but penance alſo required before Baptiſme, in ſuch as be of age: though not in that ſort as afterward in the Sacrament of penance, *Aug. de ſid. & oper. c.* 11. *& ep.* 108.

Verſe 42 And they were perſeuering in the doctrine of the Apoſtles, and in the communication of ‡ the breaking of bread, and prayers.

RHEM. 5. [42. *The breaking.*] This was the B. Sacrament, which the Apoſtles daily miniſtred to the Chriſtians at leaſt in one kinde. *See chap.* 20. 7.

CARTVV. 5. [42. *The breaking.*] Suppoſe the bread of the Lords Table were here meant, yet the Trope whereby the part is put for the whole, is manifeſt: otherwiſe you may as well ſay, that they had no thankeſgiuing, becauſe *Luke* maketh onely mention of prayers, as to ſay they had not the cup, becauſe mention is made onely of the bread. And that is yet more manifeſt, for that ſpeaking of the common Table (from the ſimilitude whereof the Lords Table is taken, hee uſeth the ſame phraſe of breaking of bread, without making mention of any drinke, without the which it muſt needs be a feaſt. And marke how abſurd the Ieſuits are in this place, which by this note imagine that the Apoſtles themſelues communicated but vnder one kinde, directly contrary to their own doctrine of communicating neceſſarily vnder both kinds by the Prieſts. Adde hereunto, that the Greeke Fathers expound this place of the common table, whereof there is an euident confirmation, in that this bread here ſpoken of, is called a taking of food, or nouriſhment: for he ſaith not, they brake bread, and took food; but breaking bread, they took food: which can hardly be ſaid of the Lords Supper. It is true that ſome other of the Fathers expound this of the ſupper of the Lord: howbeit the ſame is nothing for the aduantage of the Ieſuits, ſeeing that there is neuer a one of them which thereupon gathereth as you doe.

Verſ. 46.

Chryſoſtome. Oecumenius ex ſint. Graecorum.

ANNOTATIONS.

Verſe 1 And when the dayes of Pentecoſt were accompliſhed, they were all together in one place.

RHEM. 6. [1 *The dayes of Pentecoſt.*] As Chriſt our Paſche, for correſpondence to the figure was offered at the Iewes great feaſt of Paſche, ſo fifty dayes after (in Greeke, Pentecoſt) for accompliſhing the like figure of the Law-giuing in Mount Sinai, he ſent down the Holy Ghoſt iuſt on the day of their Pentecoſt, which was alwayes on Sunday, as appeareth *Leuit.* 23. 15. Both which dayes the Church keepeth yeerely for memory of Chriſts death and Reſurrection, and the ſending down of the Holy: as they did the like for record of their deliuerie out of Egypt, and their Law giuing aforeſayd, the ſayd feaſts with vs conteining, beſide the remembrance of benefits paſt, great Sacraments alſo of the life to come. *Aug. ep.* 119. C. 16.

The feaſts of Paſche and Pentecoſt.

CARTVV. 6. [1. *The dayes of Pentecoſt.*] The cauſe of the ſending downe of the holy Ghoſt viſibly on that day, is for that it was the next famous feaſt after our Sauiours aſcenſion, wherin the people of God aſſembled themſelues from all places where they were ſcattered, to the end that the thing otherwiſe incredible, hauing ſo many witneſſes, might haue (after a ſort) ſo many Preachers and trumpets, by the which both the miracle and the doctrine that was then taught, might be conueyed to many Nations.

Verſe 4 And they were all repleniſhed with the Holy Ghoſt, and they began to ſpeak with diuers tongues, according as the Holy Ghoſt gaue them to ſpeake.

RHEM. 7. [4 *All repleniſhed.*] Though the Apoſtles and the reſt were baptized before, and had thereby receiued the grace of the Holy Ghoſt to ſanctification & remiſſion of ſins, as for diuers other purpoſes alſo: Yet as Chriſt *promiſed them they ſhould be further indued with ſtrength & vertue from aboue, ſo here he fulfilleth his promiſe viſibly powring down the Holy Ghoſt vpon all the company and vpon euery one of them, thereby repleniſhing the Apoſtles ſpecially with all truth, wiſdom, and knowledge neceſſary for the gouernment of the Church, and giuing both to them, & to all other preſent, the grace and effect of the Sacrament of Confirmation, accompliſhing, corroborating, and ſtrengthning

Luk. 24. 49 *The ſending of the holy Ghoſt on Whitſunday & the effects thereof.*

strengthening them in their faith and the confession of the same. And lastly for a visible token of Gods Spirit, he endued them all with the gift of diuers strange tongues: all (I say) there present as wel our Lady, as other holy women and brethren, besides the Apostles, though the Hereticks fondly argue, for the desire they haue to dishonour Christs mother, that neither she nor they were there present, nor had the gift of tongues, contrary to the plaine text that saith, *They were altogether*, to wit, all the 120. mentioned before c. 1. 15. *Our B. Lady Bez. Annot. in hoc cap. v. 1.*

CARTVV. 7. [4 *All replenished.*] They *argue* that the gift of the holy Ghost came upon the Apostles onely: first, because it was promised to them alone, *Act. 1. 7.* secondly, because the Adiectiue (all) is in good grammer often referred to the Substantiue next before, *Act. 2. 26.* rather then to that which is further of, *Act. 1. 15.* Thirdly, for that *Peter*, for the use of the tongues defendeth himselfe, and the eleuen alone, *Act. 2.* Fourthly, for that in two ancient copies, the word (all) is restrained unto the eleuen Apostles, whereunto may bee added that they all spake there the mighty or magnificall things of God: which by your own confession cannot agree with the dutifull modesty of the Virgin, to whom it belonged not in that Assembly to speak of those mysteries. Againe, the seuenth verse, they were all of Galilee which spake with divers tongues, which in no likelyhood can agree to the whole number of 120 whereof the Church did stand. And shall these three-halfe peny Iesuites upon their bare affirmation, that it is *fondly argued*, carry away the matter without shewing any reason. They are therefore worthy to be deceiued that will be led by such Maisters, which if they had put all their strength to haue answered the fondnesse of these arguments, their doting follies would haue beene as many in number as their answeres: which they fore-seeing as the dog in Nylus, taketh a lap of the riuer, and runneth away for feare, so they, taking a snatch at M. Bezaes heele runne amaine from his reasons, of which they knew they should be bitten.

Verse. 23. This same, by the determinate counsell and prescience of God being deliuered, you by the hands of wicked men, haue crucified and slaine.

RHEM. 8. [23 *By the determinate counsell of God deliuered.*] God deliuered him and he deliuered himselfe, for loue and intention of our saluation, and so the acte was holy and Gods own determination. But the Iewes and others which betrayed and crucified him, did it of malice and wicked purpose, and their facte was damnable, and not of Gods counsell or causing, though he tolerated it, for that he could and did turne their abominable fact to the good of our saluation. Therefore abhorre those new Manichees of our time, both Lutherans and Caluinists, that make God the author and cause of *Iudas* betraying of Christ, no lesse then of *Pauls* conuersion, beside the false translation of *Beza*, saying for Gods prescience or foreknowledge (in the Greeke, προγνωσει) *Gods prouidence*. *Gods determination that Christ should die, excuseth not the Iewes.* *Beza.*

CARTVV. 8. [23 *By the determinate counsell of God.*] Look the answer hereof before upon *Math.* 6. 13. And touching M. *Bezaes translation* of προγνωσις, what should a man esteeme of that condemnation that is given without so much as one witnesse of reason. And if the word προγνωσις, which properly signifieth a fore-understanding, bee without suspicion of falshood, translated prouidence, why should the same translation of a word of the same signification be charged with *falsehood?* Vnlesse therefore you can mince some difference between Gods fore-knowledge and his foreunderstanding. If you were not trifling cauillers, you would easily beare the same translation in words of the same signification. And for so much as the Apostle in these words maintaineth the glory of Christ, whom his enemies supposed to haue fallen into their hands through unability of defending himselfe from their violence, the word of prouidence, whereby the Lords gouernment and rule in that betraying is insinuated, is fitter to beat down that errour then the word of fore-knowledge, which doth not take away strength from the Iewes to haue made themselues Maisters of our Sauiour Christ in the taking of him. And therefore *Peter* otherwhere speaking of the same matter in steed of this word which is turned prouidence, setteth *the hand* of God, noting expresly against the idle permission of the Papists, that the hand and operation of the Lord is as it were ioyned and tyed to his counsels, to effect them in their time. To let passe D. *Tremellius*, that so turneth the Syrian Paraphrast. *Act. 4. 28.*

Verse. 24. Whom God hath raised up, loosing the sorrowes of hell, according as it was impossible that he should be holden of it.

RHEM. 9. [24 *Loosing the sorrowes.*] Christ was not in paines himselfe, but loosed other men of those dolours of hell, wherewith it was impossible himselfe should be touched. See S. *Augustine*, * *Lib. 12. c. 13. de gen. ad lit.*

CARTVV. 9. [24 *Loosing the sorrowes.*] *Luke* argueth the resurrection of our Sauiour Christ by a reason of the cause to the effect; for seeing upon his Crosse he had satisfied the wrath of God, and paid the debt for which he was suerty to the uttermost farthing, hee had thereby loosed the deadly sorrowes. Howbeit forsomuch as it did not appeare so well that hee had loosed those sorrowes, untill such time as hee was risen from death, therefore the victory over those sorrowes, being as it were sealed by his rising againe, *Luke* not without cause ascribeth it unto his resurrection. And thus also from the effect to the cause, there riseth singular comfort of Christs resurrection unto all the faithfull: namely, that he hath made full satisfaction for all their sinnes, otherwise it had beene impossible for him to haue gotten out of the graue the third day, if there had beene so much, as but one and the least sinne unsatisfied. And therefore the place of *Augustine*, not *in the* 13, but in the 33 chapter, as it is put doubtfully for that he could see no other sense (as hee confesseth) so hath it no ground in the Word. And this interpretation, as it is contrary to the truth, so overthroweth the Iesuites opinion of their Limbus: for, whereas they affirme it to be a place of rest, and where no punishment is, the punishments being in places lower then it, here following the exposition of *Augustine*, that our Sauiour went to hell to loose the sorrowes of such there, as hee thought good to deliver, they pull down with their own hands that which they had before builded. *Vpon Luke 16. 22.*

RHEM. 10. [27 *My soule in hell.*] Where all the Faithfull, according to the Creede, euer haue beleeued, that Christ according to his soule, went down to Hell, to deliuer the Patriarches and

Corrupt trāſlation against the Article of Chriſts deſcending into Hell.
נפשי לשאול עזבת
* *Eng Bible 1579.*

all iuſt men there holden in bondage till his death, and the Apoſtle here citing the Prophets wordes moſt euidently expreſſeth the ſame, diſtinguiſhing his ſoule in hell, from his body in the graue: Yet the Caluiniſts to defend againſt Gods expreſſe words the blaſphemie of their Maſter, that Chriſt ſuffered the paines of Hell, and that no where but vpon the Croſſe, and that otherwiſe he deſcended not into hell, moſt falſely and flatly here corrupt the text, by turning and wreſting, both the Hebrew and Greeke words from their moſt proper and vſuall ſignifications of, *Soul* and *hell*, into *body* and *graue* ſaying for, *my ſoule in hell*, thus, *my body*, **life*, *perſon*, yea as Beza in his new Teſtament ann. 1556.) *my carcas in the graue*, and this latter they corrupt almoſt throughout the Bible for that purpoſe. But for refelling of both corruptions, it ſhall be ſufficient in this place: firſt, that all Hebrues and Greekes, and all that vnderſtand the tongues, know that the foreſayd Hebrew and Greeke words are as proper, peculiar and vſuall to ſignifie, *ſoule* and *Hell*, as *anima* and *infernus* in Latin, yea as *ſoule* and *hell* in Engliſh do properly ſignifie the ſoule of man, and hel that is oppoſite to to heauen, : and that they are as vnproperly vſed to ſignifie body & graue, as to ſay in Engliſh, ſoule for body, or Hell for graue. Secondly it doth ſo miſlike the Heretickes themſelues that Caſtaleo one of their fine Tranſlatours refelleth it and to make it the more ſure, for *in inferno*, tranſlateth, *in Orco*, that is, *in hell*. Thirdly, Beza himſelfe partly recanteth in his latter edition, and confeſſeth that, *Carcas*, was no fit word for the body of Chriſt, and therefore, *I haue* (ſaith he) *changed it, but I reteine and keepe the ſame ſenſe ſtill*, meaning, that he hath now tranſlated it, *ſoule*, but that he meaneth thereby as before, Chriſts dead body, fourthly, he ſaith plainely, that tranſlating thus *Thou ſhalt not leaue my carkas in the graue*. he did it of purpoſe againſt *Limbus Patrum*, Purgatorie, and Chriſts deſcending into hell, which he calleth foule errours, and marueleth, *that moſt of the ancient Fathers were in that errour*: namely of Chriſts deſcending into hell, and deliuering the old fathers. What need we more? He oppoſeth himſelfe both againſt plaine Scriptures and all ancient fathers, peruerting the one, and contemning the other, to ouerthrow that trueth which is an Article of our Creede. whereby it is euidently falſe which ſome of them ſay for their defence, that none of them did euer of purpoſe tranſlate falſly. See the Annotations vpon. 1, Pet. 3. v. 19.

* *Non. Teſt. an* 1556. *& mot. in* 2. *Act. v.* 27. *&* 24. *&* *in* 1. *Pet.* 3. 19.

vpon Math. 3. 16.

CARTVV. 10 [27. *My ſoule in hell*] That the faithful in all ages were immediatly after their departure taken into heauen looke before. And touching the deſcent of Chriſt into hell, it is but their brazen forehead that they ſay we deny it, *contrary to the manifeſt ſcripture*, for this ſcripture from whence they would draw their principall yarne to make this ſpiders web of, is directly againſt them: for all men ſe that the Apoſtles purpoſe is to ſhew that Chriſt (a thing vncredible vnto the Iewes) was riſen againe. And as the whole ſcope of diuers verſes tend to proue the reſurrection, ſo both the verſe going before theſe wordes, and the later part of the verſe, wherein theſe wordes are, do argue manifeſtly that they are vnderſtood of the rayling of Chriſt from the graue, for hauing ſpoken of his fleſh that it ſhould reſt in the graue, as in a certaine rent that is to ſay ſet vp for a day two or three, with hope that it ſhould be raiſed vp againe, he bringeth theſe wordes for a proofe thereof: as the cauſall word doth inuincibly declare, which notwithſtanding proue it not at all, if this be meant of his ſoule as you will haue it. And if the ſoule of our Sauiour Chriſt being in hell were notwithſtanding (as you confeſſe) in glorie ſtill, and without paine, what grace and fauour of God had it need of to be deliuered from thence, or what cauſe of hope of deliuerance was there in reſpect thereof) whereas Chriſt in regard of his bodie that was in the graue, had cauſe to hope for the deliuerance of it from putrefaction by the raiſing of it vp again, it is alſo known that it is familiar to the old Teſtament, to repeate one thing in a verſe in diuers wordes: when as therefore the words of the larter end of the verſe (added indeed for a clearer declaration of thoſe in the beginning thereof cannot be vnderſtood but of the body, at the leaſt it ought not ſeeme ſo ſtrange vnto them that theſe ſhould be vnderſtood of the reſurrection of Chriſtes bodie. And where they ſay that the hebrew word which Luke doth here tranſlate, doth neuer ſignifie the corps of a perſon deceaſed: they bewraie their groſſe ignorance that haue not, or rather their wilfull ignorance, that will not learne it at Beza, who pointeth the out diuers places where the word ſo ſignifieth: other wiſe let them ſhew how a man vnder the law might make himſelfe vncleane by touching of a ſoule that is departed, Beſide that in his laſt edition he hath turned it the *perſon* of Chriſt in which ſignification the hebrew word is very oft taken and the greeke alſo. The like ignorance is in the hebrew word which we ſay properly and ordinarily ſignifieth the graue and they hell. Not onely contrarie to the manifeſt ſenſe of the ſcriptures, to the iudgement of the Rabbins which are for the ſignification of the wordes faithfull interpreters: but contrarie alſo vnto their own dictionarie, which in interpreting this word putteth the ſignification of the graue in the firſt place, as that which is commmonly moſt proper and vſuall, and the ſignification of hell in the ſecond place as that which is vnproper, and rare. *Iacob* ſaith of his ſonnes that they ſhould bring his hoare head to what I beſeech you: to hell you wil ſay for there he vſeth this word whereof the controuerſie is. But I pray you are the hoare heades brought to hell either to your lower or higher after they depart this world, whoſe body (by your own doctrine) neuer commeth to any of them. And if that were granted, how yet can the ſonnes of *Iacob* bring their father to either of your hels? They knew the way to carry him to the graue, but to carry him to hell they needed ſome guide that had been there before. The ſame ſpeech is uſed alſo of other perſons. Again, when ſpeaking of the congregation of Chore, &c. it is ſaid, that both they and their houſes, and all their ſubſtance, went to the place whereof the controuerſie is at this time: what, will you ſay that their houſes and houſhold ſtuffe went down to hell, either your higher hell, which you call *Limbus*, or lower where you aſſigne the place of the damned? Whatſoeuer you anſwer beſide the yeelding of your cauſe, you make your ſelues a laughing ſtocke euen to children. It were an infinite labour to ſhew all the places where the word here in controuerſie is taken for the graue, beſide a number of places where (by trope) it is taken for trouble & anguiſh in this life. Whereby the impudency of the Ieſuits is manifeſt again, which affirm that this word is in the Hebrew tongue as *commonly underſtood of hell as we in the Engliſh tongue underſtand hell to be the place which is oppoſed and ſet againſt heauen*. The ſame uſe is of the Greeke word,

Lev. 19. 27 *&* 21. 1. 11 *Numb.* 5. 2. *&* 9. 10. *Gen.* 14. 21. *Exod.* 1. 5. *Lev.* 7. 8. *Pſal.* 25. 13. *Ezek.* 16. 5. *Sanct: Pagninus.* *Gen.* 42. 38 *&* 44. 29. 1. *Reg.* 2. 6. 9. *Num.* 16. 30. 33.

RHEM. 4. [6 *That which I haue.*] This power of working miracles was in *Peter*, and *Peter* properly did giue this man his health, though he receiued that force and vertue of God, and in, and by him executed the same. Therefore he saith, *That which I haue*, I *giue to thee*, and the Heretickes are ridiculous that note here, *a miracle done by Christ by the hands of the Apostles*, to make the simple beleeue that they had no more to doe then a dead instrument in the workemans hand. *Saints do miracles and the like, but by the power of God.*

CARTVV. 4. [6 *That which I haue.*] They that note that the *miracle is done by Christ through the hands of the Apostles*, haue their warrant from the Apostles themselues, who affirme the same. And in that the Apostles wrought their miracles by prayer made unto God, it argueth that the power of working miracles was not within them, but came from heauen at the instance of their prayer. And it is as much as if the Iesuits should say, that the husbandman that planteth and watereth, hath power giuen of the Lord to put life in his tree and to make it grow. As for their reason that *Peter had it to giue*, it is fond, as if a man were not said to haue his lands and possessions that are without him, as well as his affections which are within him. Their cauill also, that *wee make the Apostles dead instruments* in thus speaking, is shamelesse: For let them tell us how we should better set them forth for liuely instruments then in calling them hands, which of all the parts of the body is nimblest and aptest to worke. *Act. 4. 29.* *1. Cor. 3. 6.*

Verse 12. But Peter seeing them, made answer to the people, Yee men of Israel, why maruaile you at this, or why look you upon us, as though I by our power or holinesse we haue made this man to walk?

RHEM. 5 [12. *By our power*] When the Apostles remit sins, or do any other miracles, they do it not by any humane, proper, or naturall power in themselues: but of supernaturall force giuen them from aboue, to proue that the faith of Christ is true, and that he is God whom the Iewes crucified, in whose name and faith they work, and not in their owne.

CARTVV. 5. [12 *By our power.*] S.

CHAP. IIII.

MARGINAL NOTES.

Verse 19 BVT Peter and Iohn answering, said to them, ‡ If it be iust in the sight of God, to heare you rather then God, iudge ye.

RHEM. 1. [19 *If it be iust.*] Their constancie and courage after their confirmation, being so weake before. And if any Magistrate commaund against God, that is to say, forbid Catholike Christian men to preach or serue God, this same must be their answer, though they be whipped and killed for their labour. *See cap. 5. v. 29.*

CARTVV. See the answer there.

Verse 28 To do what thy hand and thy counsell decreed to be done.

RHEM. 2. [28 *Thy hand and thy counsell.*] Christs death, as needfull for mans redemption, was of Gods determination: but as of the malice of the Iewes, it was not his act otherwise then by permission.

CARTVV. Looke the answer before upon *Acts 2. 23.*

ANNOTATIONS.

Verse 37 Whereas he had a peece of land, sold it, and brought the price and laid it before the feet of the Apostles.

RHEM. 3. [37 *Before the feete.*] He as the rest, did not onely giue his goods as in vulgar almes, but in all humble and reuerent manner as things dedicated to God, he layd them down at the Apostles holy feete, as *Luke* alwayes expresseth, and gaue them not into their hands. The Shunamite fell down and embraced *Eliseus* feete, Many that asked benefits of Christ (as the woman sicke of the bloodie fluxe) fell down at his feete, and *Mary* kissed his feete. Such are signes of due reuerence done both to Christ and to other sacred persons, either Prophets, Apostles, Popes, or other representing his person in earth. See in S. *Hierome* of *Epiphanius* Bishop in Cypres, how the people of Hierusalem *of all sorts flocked together vnto him, offring their children* (to take his blessing) *kissing his feete, plucking the hemmes of his garment, so that he could not passe for the throng, Ep. 16. c. 4. cont. error. Io Hieros.* *Reuerence to holy persons.* *1 Reg 4. 27* *Luke. 8. 47.* *Luke 7. 38.* *Kissing their feet.*

CARTVV. 5. [37. *Before the feet.*] *Luke* noteth thereby that he subiected the disposition of his mony to the discretion of his Apostles. And therefore they may with better warrant say, that *Paul* which was brought up at the feet of *Gamaliel*, fell downe before his feet alwayes when he learned any thing at him, then to conclude any such *reuerence* out of this place. And where some haue fallen down at the feet of the Ministers, Wee read them reproued therefore, but never read that they were commended in that poynt. And it is not to be passed ouer that the Iesuits confound here Christ with the Prophets and Apostles, the Master with the Seruants, as if they comming in our Sauiour Christs name, were to bee reuerenced with the same honour that our Sauiour Christ was here upon earth. I speake not of their matching of the Pope with the Prophets and Apostles, that is to say the bramble with the vine and Oliue tree, as if they hauing ushered him with these seruants of God, he should not be taken from the table, and asked how he pearked up so high. *Act. 22. 3.*

CHAP. V.

MARGINALL NOTES.

Verse. 11 AND there fell great | feare in the whole Church, and vpon all that heard these things.

RHEM. 1. [11 *Feare in the whole Church.*] Hereupon rose great reuerence, awe, and feare of the vulgar Christians toward the holy Apostles, for an example to all Christian people how to behaue themselues toward their Bishops and Priests.

Verse. 39. But if it be of | God, you are not able to dissolue them, least perhaps you be found to resist God also, and they consented to him.

RHEM. 2. [39 *Of God, you.*] Time and the euident successe of Christs Church and Religion proue it to be of God: no violence of the Iewes, no persecution of the Heathen Princes, no endeuour of domesticall aduersaries, heretickes, Schismatikes, or ill liuers, preuailing against it, as on the other side, many attempts haue been made by *Arius*, *Macedonius*, *Nestorius*, *Luther*, and the like, who thought themselues some bodie: but after they had played their parts a while, their memorie is buried, or liueth onely in malediction and infamie, and their schollers come to nought. Therefore let no Cath. man be scandalized that this heresie holdeth vp for a time. For the Arrians and some other florished much longer then these, and were better supported by Princes and learning, and yet had an end.

CARVVT. 2. [39 *Of God, you.*] And let no godly Protestant bee discouraged at the threatnings that the Popish kingdom breatheth against the Church of God, for the same time and euident

Dan. 4. succesſe of the Church which hath already lopped of the great armes and mighty branches of the latter Babilonish tree; never yet either so high or so broad as was the beautifull tree of the former Babylon described of the Prophet (which notwithstanding is vanished) shall pare the trunck thereof daily more and more untill such time as at the Lords appearance, it shall be pulled up euen by the stumps.

ANNOTATIONS.

Vers. 2. And I defrauded of the price of the land, his wife being priuy thereto: and bringing a certaine portion, laid it at the feet of the Apostles.

RHEM. 3. [2 *Defrauded.*] In that (saith S. *Augustine*) hee withdrew any part of that which he promised, he was guilty at once, both of sacriledge, and of fraud: of sacriledge, because he robbed God

Aug. Ser. 9. in append. de diuersis tom. 10. of that which was his by promise: of fraud, in that he withheld of the whole gift a peece. Let now the Heretickes come, and say it was for lying or hypocrisie onely that his fact was condemned: because they be loth to haue sacriledge counted any such sinne, who haue taught men not onely to

Sacrilege. take away from God some peece, of that or all that themselues gaue, but plainly to spoile and apply to themselues all that other men gaue.

CARTVV. 3. [2 *Defrauded.*] These men are so contentious that for want of an aduersary they fight with their own shadowes, there being none (to our knowledge) that deny *sacriledge* in this act. Wee haue taken nothing from God but from the Popish Gods, and Goddesses, which we could haue wished to haue beene better bestowed upon the Schooles and poore, if the times wherein the nestes of these uncleane birds were taken down, had beene so lightsome, as not onely to haue seen the abuse of them, but also the profitable uses whereunto they might haue beene applyed. And if you take a good suruey of them, you shall finde both now, and in Queen *Maies* daies, the greater part of that *spoile* in their hands which are fauourers and patrones of your superstition.

Verse. 3. And | Peter said, Ananias, why hath Sathan tempted thy heart, that thou shouldest lie to the Holy Ghost, and defraude of the price of the land?

RHEM. 4. [3 *Peter said.*] S. Peter (as you see here) without mans relation knew this fraud and

Excommunication ioyned with corporal paines. 1. Cor. 5. the cogitations of *Ananias*, and as head of the College and of the whole Church against which this robbery was committed, executed this heauie sentence of Excommunication both against him, and his wife consenting to the Sacrilege, for it was excommunication by S. *Augustines* iudgement, (*lib. 5. cont. ep. Parm. c. 1. to 7.*) and had this corporall miraculous death ioyned withall, as the Excommunication that S. Paul gaue out against the incestuous and others, had the corporall vexation of Satan incident vnto it.

1. Cor. 5. 5. 1. Tim. 1. 20. CARTVV. 4. [3 *Peter said.*] The end of excommunication, which is, that the *sowle may bee saued in the day of the Lord*, and that thereby one should *learne not to commit* the like fault againe, doth manifestly argue that this was no *excommunication*, which in a moment tooke away life, whereby the passage to repentance is utterly cut off. Neither doth *Augustine* call it excommunication, but rather otherwise, seeing hee putteth a difference betweene this action of *Peter* and the giuing of a man to Sathan, which is all one in the Apostles language with excommunication, as after in a more conuenient place shall appeare.

That of *Peters head-ship of the Apostles and the Church*, it is but barely and nakedly said: whereas *Peter* confessing that the lie was made as well to the other Apostles as to him (saying, *thou hast not lied to men but to God*) it must needs follow that the iudgement which the Lord executed by the

Vers. 4. word of *Peter*, was as well done in respect of the lie done to them as to him. And we suppose you haue better skill in the lawes of the land then vpon the chiefe Iustices pronouncing the sentence in the name of the rest, to esteeme that he hath rule over the rest.

Verse. 4. Remaining, did it not remaine to thee: and being sold, was it not in thy power?

word, according as the derivation of the word, noting a place where a man can see nothing, doth declare, as also appeareth 1 Cor. 15. themselues translating it death and not hell; for darknesse is properly in the graue where the sunne cannot shine, and by Metaphor onely, and borrowed speech, is translated unto hell. Beside that, the Hebrew words hauing the signification of body or person, and of the graue, as hath been declared, the Euangelist and Apostles which doth nothing else but turne the words, must needs keepe the same signification which the Hebrew words haue: howsoeuer they should happen to expresse it with words not so proper for it, which be done oftentimes of them to the end that they would not depart (but upon urgent cause) from the 70. Interpreters, whose translation was then commonly receiued, none of any meane vnderstanding that way can be ignorant of. Now if the Iesuites will not yeeld unto our interpretation, which hath so manifest confirmation out of the word, let them giue credit vnto *Peter*, who vers. 31. doth precisely affirme, that these words in controuersie are vnderstood of the resurrection. Vnlesse therefore they haue their part in the heresie of Soule-sleepers, they shall be constrained by the word ψυχὴ to understand either the body simply, or the body by a Trope, wherein the whole is put for a part, that is to say, the whole person of Christ for his body. And whether wayes soeuer they will take it, it must necessarily follow, that the word ἅιδης cannot otherwise be taken in this place then for the graue. By all which appeareth, that M. Beza hath said nothing here *contrary to the Scriptures*, but for them and with them: for which cause he needeth lesse to care, if he haue not herein the consent of antiquitie, which hath no consent in this matter with it selfe, some affirming that Christ went to the place where the beleeuing Fathers were, some into the lowest hell and place of the damned: some affirming that he went to deliuer them from their paines: some otherwise. Some saying that he went then to deliver the Fathers which were there: othersome affirming that they shall not be delivered vntill the day of the resurrection, with divers doubtings and staggerings that they are at with themselues. Which argueth that in this case they had no ground to stand vpon. And seeing in hell there is no goale delivery nor redemption; and the scripture must needs be fulfilled, that there is so great a gulfe of distance betweene heauen and hell, that those that are in either place, cannot come each to other, your boldnesse is very great to place his soule there from whence there is no returne, you do also greatly disadvantage your selues in limiting the abode of his soule in hell by the space that his body remained in graue: not alone for that you doe it without all warrant of the word that mentioneth no such limitation; but also for that by this meanes you set your selues directly against the words of our Sauiour Christ, who testifieth that he and the thiefe should be that day in Paradise: which howsoeuer it is of some referred unto his diuinitie, yet it being a grant of the thiefes petition, that he would remember him when he came to his kingdom, it must needs be understood of the soule, his body being that day in the graue, and his divinity being even then in the kingdom when he hanged upon the crosse. And if you had not been so rash as to haue banished his soule from heauen the first three dayes that ensued his death, you had left your selues some answer, that he was the first day in Paradise, and the other two in hell: finally, albeit the Article of Christs discent into hell, may be with a commodious interpretation well and duely beleeued: yet it appeareth that a great part of Antiquitie in their Councels, where they professed the Articles of their faith, retaining the other, leaue out that Article.

Hiero. in 3. Daniel. *Augustin. de Genes. ad litter. lib. 12. cap. 33.* *Irænus l. 5.* *Aug. Ep. ad Euodium 99* *Luk. 16.* *Math. 27.* *August. ad Dardan.* *Epist. 57.* *Roman. Synod. sub. Iulio. 1. alledged out of the Nicene Councel Constantino. 1. cap 7.* *Hoppone. s. concil. in fine Tolet. 1.* *Carthag. 6. Aphr. can.* *Synod. 5. constant.* *Toletan. 6. cap. 1.* *Synod. Lateran. sub. martino c. 2.* *Toletan. 8. cap. 1.* *Toletan. 13.* *Synod. Francfor. sub Adrian.*

Verse. 44 All they also that beleeued, were together, and had | all things common.

RHEM. 11. [44 *All things common.*] This liuing in common is not a rule or a precept to all Christian men, as the Anabaptists falsely pretend; but a life of perfection and counsell, followed of our religious in the Catholike Church. *See S. Aug. in Ps. 132. in principio & ep. 109.* *Living in common.*

CARTVV. 11. [44 *All things common.*] Here you be manifest supporters of the Anabaptistes, which confesse such a communitie of goods in the primitiue church (which *Luke*, setteth forth for a paterne of all other Churches) as the Anabaptistes labour for, where in deed here is no communitie spoken of which ought not to be in the Churches as long as the world standeth: for the communitie was as touching the vse & so far forth as the poore brethren had need of it, and not that euerie one was a begger and had nothing of his own, as amongst the Anabaptists and your Anabaptisticall monkery is practised. Neither is there any more done here, then the Apostle prescribeth to the Corinthians & in them to all other Churches for a generall rule, for exhorting them to liberality towards the poore Church of Ierusalem not (saith he) that other should be relieued and you oppressed, but vpon euen conditiõ, that as at this time your abundant supplieth their lack: so their abundance should supply your lack, that there might be equality, as it is written he that gathered much had nothing ouer, and he that gathered little had not the lesse. And do you not see your own dotage which restraine that to a sect and and sort of your popelinges, which *Luke* maketh common to the whole Church euen of those which were but newly entered into the profession of Christianitie, & that you ascribe that to a work of supererogation which in some sort the commandement of louing the neighbour, much more our brother, as our selues, will draw from vs. And notwithstanding this communitie they retayned euerie one his house whereinto it may seeme that by course they inuited and ghested one another and assembled not into any common cloister. *August.* maketh nothing for you vnlesse you wil conclude that because he exhorteth the solitary & single persons to communicate their substance with their fellowes liuing in the same monasterie, therefore it belonged to none other but to vse the same communication of their substance, where if you read *Augustines* epistle well you shall perceiue that he giueth diuers aduises vnto these solitarie women which agree to other secular persons (as you call them) as well as vnto them. *2. Cor. 8. 13 14.* *Vers. 46.*

Verse. 47. Praising God, and having grace with all the people. And our Lord | increased them that should be saued, daily together. *The increase and perpetuitie of the visible Church.*

RHEM. 12. [47 *Increased.*] Moe and moe were added to the Church (as the Greek most plainly expresseth), that wee may see the visible propagation and increase of the same, from which time a diligent man may deduce the very same visible societie of men ioyned in Christ, through the whole προσαυξησις τῆς ἐκκλησίας.

booke, and afterward by the Eccleſiaſticall ſtory, down till our dayes, againſt the pretenſed inuiſible Church of the hereticks.

2 Theſ. 2.3. 1 Tim.4. 1. 2.Pet.2. 12 2 Tim.4.16 Extra eleſt. ſignif.

CARTVV.12. [*47 Increaſed.*] As if this increaſe were perpetuall, and there were not fallings away from the Church as well as additions vnto it. Let Rome it ſelfe be an example, and that in the Apoſtles time, where there was not one which aſſiſted him in his firſt defence, verily by your own *Panormitani* rule, which vpon that, all forſooke our Saviour Chriſt, but the Virgine, concludeth that the Church was onely in her: we might alſo conclude that the Church of Rome at that time was onely in *Paul.*

Centuries. M. Fox.

Neither is it denyed but that the Church hath beene ſeen alwaies in the world to it ſelfe, and thoſe that had eies to behold it: but in ſuch ſetled and ſtately ſort as you imagine it, we deny: for otherwiſe it is ſhewed by thoſe of our ſide, that the Church which holdeth the doctrine which we profeſſe hath beene from age to age. As for your Church, vnleſſe it be an *Agrippa*, whoſe feet came out of the wombe before the head appeared, it had no rule over all the Church, for many hundred yeares after, till *Boniface* obtained by a murderer, the title of Vniverſalitie over all the world. And your owne

Bernard in conuerſ. Paul Serm. 2.

Bernard in his time complaineth, *That the vniuerſall, or whole body of Chriſtian people, from the leaſt to the greateſt, from the ſole of the foot to the top of the head, ſeemeth to haue conſpired againſt the Lord.*

CHAP. III.

MARGINALL NOTES.

Verſe AND Peter and Iohn went vp into the Temple, at the ‡ ninth houre of
1 prayer.

RHEM.1.[1 *Ninth houre of prayer.*] This maketh for diſtinction of Canonicall houres and diuerſitie of appointed times to pray in. *Se Annot.c.10.9.*

CARTVV. 1. [16. *Ninth houre of prayer.*] They are fitlier called Eccleſiaſticall then *Canonicall houres*, becauſe they are limited at the diſcretion of the Church for her beſt edifying.

Verſe 16 And in the ‡ faith of his name, this man whom you ſee and know, his name hath ſtrengthened: and the faith which is by him, hath giuen this perfect health in the ſight of all you.

RHEM.2.[16 *Faith of his name.*] This faith was not the faith of the lame man (for he looked onely for almes) nor a ſpeciall faith of the Apoſtles owne ſaluation: but beleefe of Chriſtian Religion.

CARTVV.2.[16 *Faith of hũ name.*] Hee *looked* not to *receiue an almes*, after that he heard that poore *Peter* was ſo far from his triple crown that he had neither gould nor ſiluer, and therefore, that not withſtanding, it might well be the faith and full perſwaſion of Gods fauour towards him in Chriſt, that gaue him health: whereof he declared forthwith two notable effects, one of cleauing to the Apoſtles, and the other of praiſing of God for his deliuerance.

Act.4. 14. Act.3.8.

Verſe 21 Whom ‡ heauen truely muſt receiue, vntill the times of the reſtitution of all things, which God ſpake by the mouth of his holy Prophets from the beginning of the world.

RHEM.3.[21 *Heauen truely.*] Some Heretickes fouly corrupt this place, thus, *Who muſt be contained in heauen*, of purpoſe (as they profeſt) to hold Chriſt in heauen, from the B. ſacrament. *Beza.* As though his preſence there, drew him out of heauen. Neither can they pretend the Greek, which is word for word as in the vulgar Latine, and as we tranſlate.

CARTV.3.[21 *Heauen truely.*] A *foule corruption* forſoothe, if you ſay a veſſell receiueth ten gallons and M^r. *Beza* ſaith it conteineth ten gallons, hath not he maruailouſly cotrupted your ſaying? And yet this is your quarrell againſt him and this is the *foule corruption*, for where you ſay that he tranſlateth it *muſt be conteyned*, paſſiuely the word being actiue, you ought to vnderſtand that for ſuch wayward men as you are, he hath changed that tranſlation, and for the paſſiue verbe hath put the actiue, whereas notwithſtanding *Greg. Nazianzen* who knew his mother tongue better then you do, did ſo expound it paſſiuely, ſo that thinking to ſtrick M^r. *Beza*, the ſtroke of your poiſoned tongue is light vpon *Nazianzene*. Although to the matter in controuerſie it is all one as both you and he tranſlate it: for whereas *Peter* exhorting them to turn vnto Chriſt it might come into their minds where Chriſt is to whom they ſhould turne, he anſwereth that ſecret demaund and ſaith that the *heauens* (as his houſe) muſt *conteyne* or receiue *him vntill* the later day, wheras otherwiſe if he had been in the ſacrament, it would haue agreed better with earthly men to haue ſought him neerer then furher of, and in bread and wine, which they know ſo well then in heauen, which they haue ſo little vnderſtanding of. Beſide that, in ſaying that the *heauens muſt conteyne him* vntill that time, he declareth that as touching his humanitie he can not be on earth vnleſſe you will confound heauen and earth and make them all one, as you confound his diuinitie and humanitie giuing to the humanitie the proprietie of the Godhead which is to be in diuers places at once?

In orat. 2. de filio. ηαι ὑπ' ἀ ϱαι διχθῆναι ἄχϱι χϱόνων ἀποϰαταϛάϛεως.

ANNOTATIONS.

*Verſe.*6. But Peter ſaid, Silver and Gold I haue not, but I that which I haue, the ſame I giue to thee: in the name of IESVS CHRIST of Nazareth ariſe, and walke.

RHEM

power? Why hast thou put this thing in thy heart? Thou hast not lied to men, but to God.

RHEM. 5. [4 *In thy power.*] *If it displeased God* (saith S. *Augustine*) *to withdraw of the money which they had vowed to God how is he angrie when chastitie is vowed and is not performed: for to such may be said that which* S. Peter *sayd of the money: They virginitie remaining did it not remaine to thee, and before thou diddest vowe was it not in thine owne power: for, whosoeuer haue vowed such things and haue not payed them, let them not think, to be condemned to corporall death, but to euerlasting fire, Augustine. Ser. 10 de diuersis.* And S. Gregorie to the same purpose writeth thus, *Ananias had vowed money to God, which afterward ouercome with diuelish perswasion he withdrew; but with what death he was punished, thou knowest. If then he were worthy of that death, who tooke away the money that he had giuen to God, consider what great perill in Gods iudgement thou shalt be worthy of, which hast withdrawen, not money: but thy selfe from almighty God, to whom thou hadst vowed thy self: vnder the habite or weede of a Monke.*

Vow of chastity, and the breach thereof

Greg. lib. 1. ep. 33.

CARTVV. 5. [4 *In thy power.*] But as a man mis-reckoning himselfe in the estimation of his wealth should vow vnto God more then hee is worth, or more then hee can spare from his necessarye maintenance and deliuery of himselfe from beggery, that should cause the truth through his rashnesse to bee evill spoken of, may break his vow: even so, he that in an ouerweening to haue power over himselfe to liue continently, which in truth hee hath not (bearing the sinne of his rash vow) may lawfully and commendably break the vow. What iudgement *Augustine* is of touching those that marry againe after the vow of continency, and how hee condemneth them that account the marriage of such persons adultery, it hath beene declared before vpon Math. 8 14. The same also may bee said of *Cyprian* and *Epiphanius*. As touching your Popes iudgement, wee need not to make any great account of it, seeing you (as wee suppose) will make small account of your Angelicall Doctor, who affirmeth that the Church may dispence with the solemne vow of continency, which is taken by receiuing of orders.

Mat. 19. 11
1. Cor. 7. 7.
Aug. de viduit. cap. 19.
Cyprian.
Epiph. contra Apost. hæres. 61.
Thom. Aqui. secund. quæst 88. arti. 7.

RHEM. 6 [4 *Not to men, but*] To take from the Church or from the Gouernors thereof, things dedicated to their vse & the seruice of God, or to lie vnto Gods Ministers, is so iudged of before God, as if the lie were made, and the fraud done to the holy Ghost himselfe, who is the Churches President and Protector.

CARTVV 6 [4 *Not to men*] Your note should haue beene to more edifying, if you had of this verse obserued the God-head of the Holy Ghost: But it seemeth that you are of *Harding* blasphemous opinion, that affirmeth that his God-head cannot bee proued by the Scriptures, but by Tradition onely.

Harding against the Apologie vpon this Article, We beleeue that the holy ghost is God.

Verse. 15. So that they did bring forth the sick into the streets, and laid them in beds and couches, that when Peter came, his shadow at the least might ouershadow any of them, and they all might be deliuered from their infirmities.

RHEM. 7. [15 *His shadow.*] Specially they sought to *Peter* the chiefe of all, who not onely by touching, as the other, but by his very shadow cured all diseases, wherevpon S. *Augustine* saith, If then the shadow of his body could helpe, how much more now the fulnesse of power? And if then a certain little winde of him passing by did profite them that humbly asked, how much more the grace of him now being permanent and remaining? *Ser. 29. de Sanctis* speaking of the miracles done by the Saincts now reigning in heauen.

Peters shadow and intercession.

CARTVV. 7. [15. *His shadow.*] If your meaning be to make *Peters* authority higher then any other the Apostles, because he did greater miracles then they: by the same reason you may heaue him and all the rest of the Apostles aboue our Sauiour Christ, who foretold that his Apostles should doe greater miracles then himselfe, whereof this is one. Although if this crooked rule were followed, yet should *Peter* be rather inferior then superior vnto *Paul*, from whose body napkins and partlets being taken and carried farre off, did not onely heale diseases, but freed men from the diuels, whereof they were possessed. And *Augustine* ballancing them doth, both confesse that he knoweth not whom to call the greater, but esteemeth them equall throughout. As for the power and vertue which (29. *Serm.*) he affirmeth *Peter* to be of, to helpe vs now he is in heaven, as it is a needlesse speculation, so is it nothing to any matter in controuersie betweene vs. For if they be now of power to helpe vs, it followeth not therefore that we may, much lesse must pray vnto him, which *Augustine* doth not affirme.

Ioh. 14. 12.

Act. 19. 12.
Aug. de sanct. Serm. 27.

CHAP. VI.

ANNOTATIONS.

Verse 1. AND in those dayes the number of Disciples increasing, there arose a murmuring among the Greekes against the Hebrewes, for that their widowes were despised in the daily ministery.

RHEM. 1 [1 *Murmuring*] It commeth of humane infirmitie, that in euery Societie of men (be it neuer so holy) there is some cause giuen or taken by the weak, of murmure and difference, which must euer be prouided for and stayed in the beginning, lest it grow to further schisme or sedition. And to all such defects the more the Church increaseth in number and diuersitie of men and Prouinces, the more it is subiect. In all which things the spirituall Magistrates, by the Apostles example and authoritie, must take order, as time and occassion shall require.

Murmuring & emulation

CARTVV. 1. [1. *Murmuring.*] Indeed the Elders of the Church, whom (in the Romish stile) you call spirituall Magistrates, are to prevent such dangers, so that they take order according to the commandements receiued of Christ concerning his kingdom.

Verse

Verse 3 Consider therefore brethren, seuen men of you of good testimony, full of the holy Ghost and wisedome, whom wee may appoint ouer this businesse.

The seuen Deacons.

RHEM. 2. [3 *Seuen men.*] We may not thinke that these Seuen (here made Deacons) were only chosen to serue profane tables or dispose of the Churches meere temporals, though by that occasion onely they may seeme to some now elected, no expresse mention being made of any other function for diuerse circumstances of this same place giue euidence, and so doth all antiquitie, that their office stood not principally about profane things, but about the holy Altar. The persons to be elected, must be full of the holy Ghost and wisedome, they must after publike prayer be ordered and consecrated by the Apostles imposition of hands, as Bishops and Priests were afterward ordered. *ep. ad Tim.* Where S. *Paul* also requireth in a manner the same conditions in them as in Bishops. All which would not haue been prescribed for any secular stewardship. Yea straight vpon their Ordering here (no doubt by commission of the Apostle, which they had not before their election (they preached, baptized, disputed, and as it may appeare by the words spoken of S. *Steuen*, that he was full of grace and fortitude, they receiued great increase of grace by their Deaconship.

1. *Tim.* 3. 4.

Act. 6. 9.

The office of Deacons.

But S. *Ignatius ep.* 2. *ad Tral.* can best witnesse of their Office and the Apostles manner and meaning in such things, who writeth thus: *It behoueth also to please by all meanes the Deacons, , which are for the ministerie of Iesus Christ. For they are not seruiteurs of meate and drinke , but ministers of the Church of God. For what are Deacons but imitators or followers of Christ, ministring to the Bishop, as Christ to his Father , and working vnto him a cleane and immaculate worke , euen as S. Stephen to Iames &c.* S. *Polycarpe* hath the like in his epistles *ad Philippenses.* And S. *Denys* writeth that their office was about the Altar, and putting the holy bread and chalice vpon the same S. *Clement* also (*Apost. Const. lib.* 2. *c.* 61.) that their office among other things is to assist the Bishops, and read the Gospell in the Seruice &c. S. *Cyprian* in diuers places (*ep.* 65. *& ep.* 49. *ad Cornel.*) calleth Deacons, the Churches and the Apostles Ministers, and their Office, *administrationem sacram*, an holy administration. S. *Hierome* affirmeth, *in cap.* 7. *Michea.* and *in epist.* 85. *ad Euagrium tom.* 2. where he checketh some of them for preferring themselues before Priests and putteth them in remembrance of their first calling, that they be as the Leuites were in respect of the Priests of the old Law, finally by S. *Ambrose lib.* 1. *Offic. c.* 41. and Prudentius *in Hymno de S. Laurent.* speaking of S. *Laurence* the Deacon, we may see their Office was most holy. See S. *Augustine* also of the dignitie of Deacons *ep.* 148. *ad Valerium. Conc. Carthag.* 4. *can.* 37, 38, 39. 41.

Lib. Eccles. Hier. cap. 3. *part.* 2.

CARTVV. 2. [3. *Seuen men.*] To the holy all things are holy, but to the prophane men all are prophane. And therefore no maruell although the Iesuits call the tables of the godly poore *prophane tables.* The money giuen to maintaine these tables is holy money, so farre as the embezeling thereof by their own iudgement) is called sacriledge. And if the money be holy, the end whereunto it is applied being better then it, it ought not to bee termed prophane, as here it is. And if the money giuen to the repairing of the Temple which was made of stones and timber, was iudged (in respect of the use) holy, how much more is this money so to be accounted of, which is giuen to maintaine the Temples where the Spirit of God dwelleth, and which were redemed with the pretious bloud of the Son of God. But thus it pleaseth the prophane Iesuits to call them, to the end thereby to abase the proper worke of this sacred function, as if the faithfull and discreet handling of that money wherewith such pretious Iewels of the Church are preserued, were not worthy to be dealt in by the hands of such as are wise and holy; as if it needed not the *prayers* of the Church, which their Synagogue casteth away, not onely vpon the soules departed, whom they cannot helpe, but also upon dead candles, hearbs, oyles, and other such beggery as need no helpe. And as if they needed not the *putting on of hands* to be admonished that the Lord hath marked ad seuered them out from amongst the rest, to haue a more speciall care over the poore then the rest of the Church haue: from whom the poore by the ordinance of God, are to looke for their necessary prouision. And seemeth it so small a matter vnto you, which the Church of God esteemed so weightie: as that it iudged the Apostles for their godly wisedom to haue been the meetest Stewards in that behalfe. Or can you hold it for so slight a thing which the Apostles, men of passing and incomparable gifts, were not together with the ministery of the word able to weild, if there were no further wisedom required in them then to discerne the truely poore from your feigned and cloked pouerty: you abusing so many with your pretended pouerty, may well know that there is some wisedom required to auoid the maintenance of such stout beggars as you are.

Now when amongst the poore indeed there is required a discretion, who be poorer then other, who be weaker and lesse able to earne their liuing, who haue greater charge hanging on them, and amongst all these degrees, who are more godly then others, do you not thinke that it will take up a great *wisedome* to doe all this well? And if their wisedom cannot be well imployed in this, it can much lesse be wel imployed in helping the Priest to say Masse, in reading the Epistle & Gospel, covering the Altar, setting the wafer cakes upon it, looking to the Chalice, all which are scarce worthy the industry of a childe of seven yeeres old, which is oftentimes able to doe things of greater mastery then these. Beside that, forasmuch as by this degree in the Church, they were set in a higher place to bee looked upon of many, not onely of the Churches friends, but also of her enemies: it was behoofefull (that in this respect also) choyce should be made of the most sufficient men which were not otherwise imployed in the Churches affaires. Last of all, in this poynt of *wisedom* or gifts required either for the execution of their office, or for the defence of the truth, which they were like to bee so much sooner drawne unto, then other of the body of the Church, as they might sooner come to be detected by the enemy then they: it is to be obserued, that both such gifts here required, were then more plentifully powred forth then now; and fewer Churches there were upon whom such a largesse was bestowed: for when there was yet no more gathered unto the Church, but such a number as might be assembled into the body of one Church or congregation, it ought not to seeme strange although in so great

Lumbard. lib. 5. *diuis.* 24. H.

great a number of men of singular gifts, and so small a company of beleevers, there were chosen to inferiour offices, such as in a further increase of the Church were fit to exercise the ministery of the word. And hereof it came, that when the poore by the blast of persecution, were with the rest of the Church, blown out of Ierusalem into the Countries thereabout, the office of Deaconship either ceasing, or at the least a fewer number sufficing, *Philip* as an Evangelist, *preached and baptized*. For to defend the truth, as occasion serueth, and to giue a reason and confession of our faith as oft as we shall be lawfully required thereunto, as *Stephen* did, is that which is required of all the faithfull. As for the fulnesse of his *grace and fortitude*, it cannot be carried to any other thing then to the power of doing miracles, as *Luke* himselfe doth interpret it. The place of the Ap. unto *Timothy* doth manifestly proue, that they are not to deale with the preaching of the word, and consequently not with the Sacraments annexed thereunto, considering that he requireth no gift or ability of teaching, as he had done before in the Pastor and Minister of the word, but onely such vertues as are common unto the whole Church, saving that by such particular recitall and requiring of those properties in them, he giveth to understand, that the vertues which appeare in other, ought to shine in them, and they which do but bud in other, ought to flower in them. But the place of the Apostle to the *Romanes* is most cleare for the bounding of this office in the proper territorie thereof. For the Apostle drawing all the ordinary offices of the Church into their proper circle, which they might not passe: appointeth the deacons office in ministring, that is, in *distributing*. Likewise where the Apostle maketh a perfect division of the Ministers of the word, yet he maketh no mention of the Deacons: it proueth that the Deacons preaching commeth not in at the doore, but climeth in some other way. Last of all, in clogging them with the preaching of the word and prayer, they make them embrace more then the Apostles themselues were able to fadom, who to acquit themselues well in the preaching and praying, gaue over the charge of the poore, where the Deacons of lesse gifts are by these Taskmasters put to all. Now if the Iesuites were tolerable in adding somewhat to the office of the Deacons not contained in the Scripture, which is the onely Register of their function: yet this is too great and too untollerable impudency to make that duty which the Scripture expresseth to be the least, the basest, and unpropereſt of their duties, and those whereof the Scripture maketh no manner of mention, the greatest, highest, and most proper functions of all. But *Ignatius can best witnesse of their office*, What better then *Luke*, better then *Paul*, that is to say better then God himselfe. What will these mouthes be ashamed to speak, which are not ashamed, in effect, to affirme, That *Ignatius knew the meaning of the Apostles*, better then *Luke*? Here to let passe their graue iudgements, which acknowledge not the bookes ascribed to the Authours set in the forefrunt to be theirs, under whose names they are couered; let the Reader iudge how likely it is, that this *Ignatius* was *Iohns* scholler, whom his master could never haue taught to write, that he partaketh unto the murther of Christ and his Apostles, which keepeth the feast of passe-over when the Iewes doe: unlesse peraduenture you will say that he taught him to condemne *Iohn* himselfe who by the testimony of *Eusebius* supported the weakenesse of the Iewes so far as to keep the same day that they did. How likely Deus was *Paul*, unlesse he were better learned then his Master, for he taketh the boldnesse to define of the heauenly orders, whereof *Paul* his Master rapt into the third heauen never durst utter word. As for your *Clement* all the world knoweth that he is a pillorie Doctor: and manyfoldly detected. But mark we beseech you, how this *Ignatius*, not content to adde unto their office doth deny that they serued Tables, directly contrary to that which *Luke* affirmeth of them, which is, to haue beene ordained for that purpose; contrary also to that the Iesuites themselues are, by the light of the text constrained to confesse: who affirming that they were not *chosen onely for prophane Tables*, acknowledge that the holy charge of the poore (which they prophanely call prophane tables) was some part of their function. *Cyprians*, *Ieromes*, *Ambroſe*, *Prudentius*, and *Augustines* testimonies, we doe willingly admit: for we acknowledge, and haue shewed this ministery ordained for the necessary reliefe of the Church poore, to be holy. And they are not unlike the *Levites* neither in office, considering that diuers had the keeping of the Church treasure, nor in degree, as those which are to giue place unto the Elders of the Church.

Act. 8.
Act. 21. 8.
Act. 8. 5.
1. Tim. 3. 8.
Rom. 12. 8.
Ephes. 4.
Ignat. ad Philip.
Euseb. hist. Eccles. lib. 5. cap. 26.
Look the Bishop of Sarum against Harding, upon the first Article; divisio. 5.

Now their antiquity being either suspected, condemned, or else little or nothing for their purpose, let them heare what undoubted antiquity doth iudge of this cause. And first of all *Chrisostom* saith, That the *Deacons haue need of great wisedome although the preaching of the word bee not committed unto them*. And further sheweth, that *it is absurd that they should do both the office of preaching and caring for the poore, considering that they bee not able to doe both thoroughly*. Whereupon *Oecumenius*, that followed long after *Chrysostome*, when this office was degenerate from the first institution, affirmeth, That the *Deacons of his time were not according to the order of the Deacons mentioned of Luke*. *Ierome* also reproouing the Deacons for preferring themselues before the Elders, calleth them to their first Institution of *ministring to Tables*: where he alloweth to Elders both Preaching and prayer. *Ambrose* also confesseth, that *Deacons did not preach in his* time. An ancient Councell calleth them, *Ministers of Tables, and not of holy things*, meaning the preaching of the Word and administration of the Sacraments. Another Councell decreed, that *in the Ministers sickenesse, the Deacons should read the Homilies of the Fathers*. Whereby it appeareth, that howsoever the corruption of times did cast other things upon the Deacons, then the Apostolicall Institution did ordaine them unto, yet that the Lord left not himselfe without witnesse, which in these declinings from the originall called men backe to the first institution.

Chrysostome on this place. Oecumenius in hunc locum Hieron. in Evag. Ambr. in 4. Ephes. Concil. Constantinop. 6. can. 16. Tom. 1. Concil. vasense. 2. Can. 4.

CHAP. VII.

MARGINALL NOTES.

Verse. 16. And they were ‡ translated into Sichem, and were laid in the Sepulchre

that Abraham bought for a price of siluer of the sons of Hemor the sonne of Sichem.

RHEM.1. [16 *Translated.*] Translation of Saincts bodies agreeable to nature and Scripture. And the desire to be buried in one place more then another (which the holy Patriarchs also had, *Genes.*49.29.50.24. *Hebrew.* 11.22.) hath sometime great causes. *August. de Civ.pro. mort.cap.*1. & vltimo.

CARTVV.1. [16 *Translated.*] It is agreeable to nature that the body be buried where it falleth, and that the dead bodies with all conuenient speed should bee remoued from the liuing. The *Translation* of them was *agreeable to the Scripture,* as long as it serued either for the profession of their own, or for confirmation of the faith of others in the promises that were not performed: whereof because there is now no vse, the transport of dead bodies from one Country to another, and from one town to another, is nothing else but a nurcerie, either of superstition in the ignorant, or of some other weakenesse in those which haue knowledge. And wee never read that the Apostles dying did ever desire that their bodies might bee translated to the land of Canaan.

Verse 35. This Moyses whom they denyed, saying; *Who hath appointed thee Prince and Captaine?* him God sent Prince and ‡redeemer, with the hand of the Angell that appeared to him in the bush.

RHEM.2. [35 *Redeemer.*] Christ is our Redeemer, and yet *Moyses* is heere called redemer, so Christ is our Mediator and Aduocate, and yet we may haue Saincts our inferiour mediatours and aduocates also. *See Annot.*1.*Io.*2.1.

CARTVV.2. [35 *Redeemer.*] It is childish Sophistry to conclude from the liuing unto the dead, and from a temporall and corporall *Redemption* to an eternall and spirituall redemption. For who seeth not the blockishnesse of this reason? that because *Moses* being aliue and called of God thereunto (next under the Lord) redeemed his people from a bodily thraldome unto *Pharaoh*, therefore being dead he may without calling be an under Redeemer or Mediator of them from their spirituall slaverie unto the deuill? Their ignorance also is worthy of the whip, which understand not that *Moses* hath this title in as much as he was a figure, and bare the person of Christ, in which respect our Saviour Christ is called *like unto him*: whereupon it commeth that his face was alwaies accepted, and his prayer heard whensoeuer, or whatsoeuer he prayed for the people as the Story doth witnesse. So that the name of Redeemer and Mediator given to *Moses*, is so farre from prouing many Redeemers or Mediators, that it argueth evidently that there is but one onely Redeemer and Mediator Iesus Christ the righteous, of whom *Moses* was the figure. In the meane season the Popish distinction, that there is but one onely Mediator of Redemption, but yet divers Mediators of invocation: is here vtterly overthrowne by the Iesuites own hands, that make *Moses* a Mediator of redemption under our Saviour Christ.

*Deut.*18.17 *Act.*7.37. *Heb.*3.2.

*Verse.*60. And falling on his knees, hee cried with a loud voyce, saying: ‡Lord, lay not this sinne unto them. And when hee had said this, hee fell a sleep, and Saul was consenting to his death.

RHEM.3. [60 *Lord,*] *Eusebius Emissenus* saith when he prayeth for his persecutors, he promiseth to his worshippers his manifest intercession and suffrages. *In hom.S.Steph.* and *S.Augustine, Si Stephanus sic non orasset, Ecclesia Paulum non haberet, Serm.*1 *de S.Stephano.*

CARTVV.3.]60 *Lord.*] Forged authority for lying Doctrine is sutable, and most beseeming these lying Iesuites, who haue foysted this under the name of reuerent *Emissenus.*

ANNOTATIONS.

*Verse.*33. And our Lord said to him, *Loose off the shoe of thy feete: for the place wherein thou standest, is* ‡ *holy ground.*

Holy land.

RHEM.4. [33 *Holy ground,*] If that apparition of God himselfe or an Angell, could make the place and ground holy, and to be vsed of *Moyses* with all signes of reuerence and feare: how much more the corporall birth, abode, and wonders of the Son of God in Iewrie, and his personall presence in the B. Sacrament, may make that country and all Christian Churches and altars holy? And it is the greatest blindnesse that can be, to thinke it superstition to reuerence any things or places in respect of Gods presence or wonderous operation in the same. *See S.Hierom. ep.*17.18.27. *of the holy land.*

Holy places.

CARTVV.4. Look the answer before, upon *Math.* 17.9.

*Verse.*48. But the Higheſt dwelleth ‡ not in houses made by hand, as the Prophet saith:

God is not contained in place, yet he will bee worshipped in one place more then in another.

RHEM.5. [48 *Not in houses.*] The vulgar Heretickes alleage this place against the corporall being of Christ in the B. Sacrament and in Churches: by which reason they might haue driuen him out of all houses, Churches and corporall places, when he was visible in earth, But it is meant of the Diuinitie onely, and spoken to correct the carnall Iewes who thought God either so to be conteined, compassed, and limited to their Temple, that he could be no where els or at the least that he would not heare or receiue mens praiers and sacrifices in the Churches of the Gentiles, or els where out of the said Temple. And so as it maketh nothing for the Sacramentaries, no more doth it serue for such as esteeme Churches and places of publike prayer no more conuenient, nor more holy then any other profane houses or chambers. For though his person or vertue be not limited to any place, yet it pleaseth him condescending to our necessitie and profite, to worke his wonders and to be worshipped of vs in holy places rather then prophane,

CARTVV.5 [48. *Not in houses*] If any were so advised as to alledge this against the corporall presence of Christ in the Sacrament, yon haue well acquitted their folly with your dotage of ascribing holinesse

holinesse more to one place then another, and tying the Lords presence more to the places where are the Church Assemblies then to others; whereas the holinesse is not in the Church-walles, or Church yards, as you dote: but in the company of Saints, in the word, sacraments, and prayer, which are used in the place: All places being alike holy, neither getting nor giving any holinesse, by the holy exercises that are practised in them. Iob. 4. 21. 1 Tim. 2. 8.

Vers. 58. And casting him forth without the cittie, they ‖ stoned him: and the witnesses laid of their garments beside the feete of a yong man that was called Saul.

RHEM. 6. [58 *They stoned him.*] Read a maruellous narration in S. *Augustine* of one stone, that hitting the Martyr on the elbow, rebounded back to a faithfull man that stood neere, who keeping and carrying it with him, was by reuelation warned to leaue it at Ancona in Italie: whereupon a Church or Memorie of S. *Steuen* was there erected, and many miracles done after the said Martyrs body was found out, and not before. *August. to. 10 ser. 38. de diuersis in edit. Paris.*

CARTVV. 6. [58 *They stoned him.*] The *Augustine* which you alledge is counterfeit, and whilst you labor to maintaine the credite of any such fables and forgeries, you impaire your own in the eyes of indifferent men.

CHAP. VIII

MARGINALL NOTES.

Verse 14. AND when the Apostles who were in Ierusalem, had heard that Samaria had receiued the word of God: they ‖ sent unto them Peter and Iohn.

RHEM. 1. [14.] *Sape sibi socium Petrus fecit esse Ioannem: Ecclesia quia virgo placet,* Orator apud Bedam in Act.

CARTVV. 1. [14.] It appeareth that the *Church* was as well *pleased* with a married man as with a virgin, seeing Peter was his fellow, and better too, if we should credit you, that make the married man head of the virgin.

Verse 27. And rising he went. And behold, a man of AEthiopia, an Eunuch of great authority under Candace the Queene of the Ethiopians, who was ouer all her treasures, was come to Ierusalem ‡ to adore.

RHEM. 1. [27 *To adore.*] Note that this Aethiopian came to Hierusalem to adore, that is on Pilgrimage. Whereby we learne that it is an acceptable acte of religion to go from home to places of greater deuotion and sanctification.

CARTVV. 1. [27. *To adore.*] This was then (in the Ethiopians iudgement) the onely place in all the world of publicke profession of Gods seruice by sacrifice, whereunto all nations were bound to resort. It is therefore their ignorance, that they understand not that it was not without some fault of the Eunuch, that he Iewishly continued his opinion of necessary worship in that place so long after our Sauiour Christs ascension. But it is plain dotage of travell to a place so commanded for the worship aboue mentioned, that all other places were in that respect forbidden, to conclude a voluntary trotting to every high hill and green place that mens fancies lead them unto without any commandement of the Lord.

Verse 31. Who said, And ‡ how can I, vnlesse some man shew me? And he desired Philip that he would come up and sit with him.

RHEM. 2. [31 *How can I.*] The Scriptures are so written that they cannot be vnderstood without an interpreter, as easie as our Protestants make them. See S. *Hierome Ep. ad Paulinum de omnibus diuinæ historiæ libris,* set in the beginning of latin Bibles.

CARTVV. 2. [31. *How can* I.] The law of the Lord *giueth wisdom unto little ones.* The Proverbes which are hard both for their shortnesse incident unto their nature, and for that commonly every one hath the light of understanding in it selfe, without the helpe of circumstance either goeing before, or comming after, yet are so tempered of the holy Ghost, that *fooles learne to be wise, and yong children get knowledge by them.* And to euery one which not onely heareth expounded, but barely readeth (with humility and invocation of God) the booke of the Apocalypse, the obscurest and hardest booke to understand of all other, blessednesse is promised: which when it cannot befall to any that understandeth nothing, it is manifest that the promise of blessednesse includeth a warrant of understanding of it, so much as is necessary to saluation. And therefore if you will needs haue this sentence of a man yet unbaptised, and ignorant of Christ and his Gospell, to bee an oracle of God, and will haue his mouth (as *Philips*) the mouth of God, yet shall you be compelled (to accord the Scriptures with themselues) to understand his sentence by comparison, namely, that a man faithfull, and already gained to the truth, as this Eunuch was, cannot vnderstand the Scripture by bare reading of them, so well and throughly as when he hath one to expound them. And do you not understand that that Lord which helped the indevor of this Eunuch searching the Scriptures by sending of *Philip*, wil neuer suffer those which seek him in careful reading of his word, to go away ashamed without finding that which they seek for, in directing vnto him some lawfull & sufficient ministery to instruct him by. You forget also, that the mystery of the Gospell then (indeed) fulfilled, remained notwithstanding unpublished to the world by the Apostles: which is now by their preachings and writings laid open and made more manifest. And against this, *Ierom* hath not a word in that Epistle, but for it manifestly; that the Scripture needeth, together Psal. 19. Prou. 1. 4. Apocal. 1. 3. *Epist. ad Demetria. Virgin.*

together with reading, a teacher, who alſo otherwhere exhorteth vnto a continuall and diligent reading of the Scripture,

ANNOTATIONS.

Verſe 2 And | deuout men tooke order for Stephens funeral, and made great mourning vpon him.

S. Stephens reliques.

RHEM. 3. [2 *Deuout men.*] As here great deuotion was vſed in burying his body, ſo afterward at the inuention and tranſlation thereof. And the miracles wrought by the ſame, and at euery little memory of the ſame, were infinite: as S. *Auguſtine* witneſſeth, *lib.* 22. *de Ciuit. Dei c.* 8. *& Serm. de S. Steph. to.* 10.

CARTVV. 3. [2. *Deuout men*] It was great deuotion at that time, with ſome hazard of their liues, to bury the holy Martyr, which deuotion their mourning did further teſtifie. And this is all the *Deuotion* vſed in his buriall, where there is no word of Soule prieſts, of Dirges, and Trentall Maſſes, no ſinging, no ringing, no torch-bearing at noone dayes, nor any ſuch trumpery, as you (for greater commoditie of picking mens purſes) amaze the people with. If any had been *Luke* would haue mentioned them, being of ſuch weight as you imagine, which omitteth not to tell of the lamentation made for him. For anſwer to the reſt looke before, vpon *Math.* 9. 21. *&* 14. 12. and vpon the preface of *Luke*. Although this alſo may be added, that ſeeing it wrought no miracle for their ſakes that with danger of their liues buried it, it is not likely that it wrought any for theirs, that through ſtore of idle time came of pleaſure to ſee his ſepulcher.

That Peter was ſent, is no reaſon againſt his primacie.

RHEM. 4. [14 *Sent Peter,*] Some Proteſtants vſe this place, to proue, S. *Peter* not to be head of of the Apoſtles, becauſe he and S. *Iohn* were ſent by the Twelue, by which reaſon they might as well conclude that hee was not equall to the reſt, for commonly the Maſter ſendeth the man, and the Superiour the inferiour, when the word of Sending is exactly vſed. But it is not alwayes ſo taken in the Scriptures: for then could not the Son be ſent by the Father, nor the holy Ghoſt from the Father & the Son, nor otherwiſe in common vſe of the world, ſeeing the inferior or equall may intreat his friend or ſuperiour to do his buſines for him and ſpecially a body Politike or a Corporation may by election or otherwiſe choſe their Head and ſend him ſo may the Citizens ſend their Maior to the Prince or Parliament, though he be the head of the citie, becauſe he may be more fit to do their buſines, alſo the Superiour or equall may be ſent by his own conſent or deſire. Laſtly, the College of the Apoſtles comprifing *Peter* with the reſt (as euery ſuch body implieth both the head and members) was greater then *Peter* their head alone, as the Prince and Parliament is greater then the Prince alone. And ſo *Peter* might be ſent as by authoritie of the whole College, notwithſtanding he were the head of the ſame.

CARTVV. 4. [14. *Sent Peter*] Foraſmuch as the ordinary and proper ſignification of *Sent*, noteth an inferiour eſtate to the *Senders*: the *Proteſtants* argument is good againſt *Peters* ſupremacie vntill you be able by proofe of his ſuperioritie ouer the reſt, to ſhew that the word (*Sent*) in this place ſteppeth aſide from the ordinary and vſuall ſignification, as it doth in the caſe of the *Holy Ghoſts ſending*. For as for *Peters ſending himſelfe* it is abſurd. And the ſending of the *Mayor by the Aldermen*, or of *the Prince by the Parliament*, if it be by authority, and not by intreaty, proueth their inferiority to the ioynt company that ſendeth them. But the Ieſuits underſtand not that a great force of the *Proteſtants* Argument lieth in that *Peter* in this Embaſſage is mated and aſſociated with *Iohn*, who goeth not as *Iohn Marke* did with *Paul* and *Barnabas* to ſerue *Peter* in the way: but goeth to pray and lay on hands as well as he: vnleſſe therefore they will admit theſe fond exceptions and ſignifications of ſending in *Iohn*, that he was ſent *as the Holy Ghoſt from the Father and the Sonne*, or of *himſelfe*, or as *the Mayor* of the Aldermen, or *Prince* of the Parliament, there is no cauſe why theſe things ſhould be imagined of *Peter*, the ſame words being vſed of both.

verſ. 15. 16.

Verſe 17 Then did | they impoſe their hands vpon them, and they | receiued the holy Ghoſt.

The ſacrament of confirmation miniſtred by the Biſhops onely

RHEM. 5. [17 *Did they impoſe.*] If this *Philip had been an Apoſtle* (ſaith S. Bede) *he might haue impoſed his hands, that they might haue receiued the holy Ghoſt, but this none can doe ſauing Biſhops, For though prieſts may baptize, and anoint the baptized alſo with Chriſme conſecrated by a Biſhop; yet he cannot ſigne his forehead with the ſame holy oile, becauſe that belongeth onely to Biſhops, when they giue the holy Ghoſt to the baptized.* So ſaith he touching the Sacrament of Confirmation in 8. *Act.* This impoſition therefore of hands together with the prayers here ſpecified (which no doubt were the very ſame that the Church yet vſeth to that purpoſe) was the miniſtration of the Sacrament of Confirmation. Whereof S. *Cyprian* ſaith thus, They that in Samaria were baptized of *Philip*, becauſe they had lawfull and Eccleſiaſticall Baptiſme, ought not to be baptized any more: but onely that which wanted was done by *Peter* and *Iohn* to wit, that by prayer made for them and impoſition of hands, the holy Ghoſt might be powred vpon them. Which now alſo is done with vs, that they which in the Church are baptized, be by the Rulers of the Church offred, and by our prayer and impoſition of hand receiue the holy Ghoſt, and be ſigned with our Lords ſeale. So S. *Cyprian*. But the heretickes obiect that yet here is no mention of oile. To whom we ſay, that many things were done and ſaid in the adminiſtration of this and other Sacraments, and all inſtituted by Chriſt himſelfe and deliuered to the Church by the Apoſtles, which are not particularly written by the Euangeliſt or any other in the Scripture, among which this is euident by all antiquity and moſt generall practiſe of the Church, to be one.

Ep. 73. nu. 3 ad Iubaianum.

Chriſme in confirmation. Ec. Hier. c. 2 & 4.

S. *Dens* ſaith, The prieſts did preſent the baptized to the Biſhop, that he might ſigne them *diuino & dritico vnguento*, with the diuine and deificall ointment. And againe, *Aduentum S. Spiritus conſummans inunctio largitur*, the inunction conſummating giueth the comming of the Holy Ghoſt. *Tertullian, de reſur. carn. nu. 7. & lib. 1. adu. Marcio* ſpeaketh of this confirmation by Chriſme thus: *The fleſh is annointed, that the ſoule may be conſecrated: the fleſh is ſigned, that the ſoule may be ſenſed: the fleſh*

by

by imposition of hand is shadowed, that the soule by the Spirit may be illuminated. S. *Cyprian* likewise, *ep* 70. *nn.* 2. *He must also be anointed, that is baptized, with the oile sanctified on the Altar.* And *ep.* 72. (see also *ep.* 73. *nn.* 7.) he expressly calleth it a Sacrament, ioining it with baptisme, as Melchiades doth (*ep. ad omnes Hispaniæ Episcopos nn.* 2. *to.* 1. *Conc*) shewing the difference betwixt it and Baptisme. S. *Augustine* also *cont. lit. Petil. li.* 2. *c.* 104. *The Sacrament of Chrisme in the kinde of visible seales is sacred and holy, euen as Baptisme it selfe.* We omit S. *Cyrill mistag.* 3. S. *Ambrose li.* 3. *de Sacram. c.* 2. *& de iis qui mysteriis initiantur c.* 7. S. *Leo ep.* 88. the ancient Councels also of Laodicea can. 48. Carthage. 3. can. 39. and Arausicanum 4. can. 1. and others. And S. *Clement Apost. Const. l.* 7. *c.* 44) reporteth certain constitutions of the Apostles touching the same. S. *Dionys* referreth the maner of consecration of the same Chrisme to the Apostles instruction. S. *Basill li. de Sp. sancto c.* 27. calleth it a tradition of the Apostles. And the most ancient Martyr S. *Fabian ep.* 2. *ad omnes Orientales Episcopos in initio to.* 1. *Conc* saith plainely that Christ himselfe did so instruct the Apostles at the time of the institution of the B. Sacrament of the Altar. And so doth the Author of the booke *de unctione Chrismatis apud D. Cyprianum nn.* 1. telling the excellent effects and graces of this Sacrament and why this kind of oyle and balsme was taken of the old law, and used in the Sacrament of the new Testament. Which thing the Heretickes can with lesse cause obiect against the Church, seeing they confesse* that Christ and his Apostles took the ceremonie of imposition of hands in this and other sacraments, from the Iewes maner of consecrating their hosts deputed to sacrifice.

* Ec. Hier. c. 4.

Beda in Act c. 6. v. 6.

To conclude, neuer none denied or contemned this Sacrament of Confirmation and holy Chrisme, but known Heretikes. S. *Cornelius* that B. Martyr so much praised of S. *Cyprian, ep. ad Fabium apud Euseb. li.* 6. *c.* 35. affirmeth, that *Novatus* fell to heresie, for that he had not receiued the holy Ghost by the consignation of a Bishop. Whom all the Novatians did follow neuer vsing that holy Chrisme, as *Theodorit* writeth. *lib.* 3. *Fabul. Her.* And *Optatus lib.* 2 *cont. Parm.* writeth that it was the speciall barbarous sacrilege of the Donatists, to conculcate the holy oile. But all this is nothing to the lauage disorder of Caluinists in this point.

Old heresies against confirmation and Chrisme.

CAP. VV. 5. [17. *Did they impose*] That this imposition of hands pertaineth not to the perpetuall and constant government of the Church, nor can be used with any effect of that it pretendeth by any ordinary ministery of the Church, it is manifest diuersly. And first of the effect, for so much as thereby were given extraordinary gifts of tongues, prophesie, and such like: whereof it commeth, that *Luke* reporteth, that as soone as they were bestowed upon the beleeuers, they were seene of the standers by, which could not be in the gifts of sanctification and Christian valour or courage to resist the diuell. Wherefore also to the Hebrues it is reckoned among the visible gifts which were bestowed upon the Church for sealing of the truth of the Gospell: upon which end of bestowing them it may be further concluded, that the Gospell being sufficiently confirmed and sealed by the wonders and extraordinary workes of Christ and his Apostles, the use of that distribution of the Spirit is ceased. The effects therefore ceasing of this imposition of hands, it is but a graceless ceremonie to continue it. The truth whereof we referre to be considered in the practise of the Popish Churches, whose confirmed persons are alwayes such babes, and so infirme, that they can neuer learne to call God *Abba Father*: but are alwayes like a shaken reed, and like the waues of the sea which are moued of the winds. Againe, it is manifest, that this distribution of gifts by laying on of hands, is one of those staiers whereby the office of Apostleship was mounted aboue all other offices and ministeries of the Church. Seeing therefore there be now no Apostles, there are also none that either may attempt, or in attempting can attaine to set his foot upon the staire of this imposition of hands. And seeing that *Philip*, that at this time was an Euangelist, had not power of the laying on of hands, much lesse can the *Bishops*, inferior Ministers unto the Euangelists, haue power to lay on so much as a finger in this behalfe. And although it be an iniury to make their confirmation equall with baptisme: yet as *Ismael* the bastard would haue ouer-crowed *Isaac* the right begotten sonne, so this bastard sacrament of confirmation (by the Popes setting on) lifteth it selfe aboue the lawfull sacrament of baptisme: for howsoeuer the Iesuites doe smothely dissemble it: yet in the Epistle that is ascribed to *Eusebius* and *Melciades* Bishops of Rome, it is plainly affirmed that the Sacrament *of confirmation is more to be reuerenced then the Sacrament of baptisme.* Here, albeit it be somewhat from the matter in hand, yet it is not unprofitable to note the dissolute carelesnesse of the Popish Bishops in their charges: for notwithstanding that (of their Popes mouth) they hold, that *confirmation cannot well be seuered from baptisme, and that baptisme is not perfect without it*: yet neither causing the parents to bring their children, nor themselues going scarce once in three yeares, unto them, whereby numbers dye (by their saying) without perfect baptisme, all men may see how vile their people is in their eyes, and how in their deeds they make light account of that which in their words they greatly magnifie.

Act. 8. 18.

Heb. 2. 4.

Act. 21. 8.

Tom. 1. Concil. Euseb. in epist. ad Episcopos Tusciæ.

Tom. 1. Concil. Melciad. epist. ad certos.

Tom. 1. Concil. epist. cadē

Now this confirmation of theirs being not holy, which hath notwithstanding some colour of a deuoute imitation of the Apostles, the *oyle* and *Chrisme* must needs be prophane, which hath no shadow of the Apostolicall imitation: for where they affirme, that *oyle was used, although not mentioned*, it is but their old and accustomed impudency, oftentimes confuted, whereby they giue a double charge against *Luke*: The former is, for that undertaking to write the story of the Actes of the Apostles, so far as the same might pertaine unto the edifying of the Church, he hath by your iudgement) left out a thing which greatly importeth the Church. And as this toucheth his fidelity, so the other chargeth him with want of iudgement, which making diligent mention of the water in Baptisme, made no manner of mention of oile in confirmation, the oyle being (by your iudgements) more holy, and more to be reuerenced then the water.

Act. 8. 36. 39.

Act. 10. 47

Panormit. de consuet. can. 5.

And if neither the text, nor the reasons drawne from it, be sufficient to convince the malapert rashnesse of these Iesuites: yet let them at the least credite their own Doctor, who affirmeth that the *Apostles gaue the Holy Ghost by laying on of hands onely, but that the Prelates now adaies being not so happy, it was ordained that they should giue this Sacrament with Chrysme.* And albeit this corruption be one of the ancientest stones that was brought into the Church towards the building of the spirituall Babylon, yet it appeareth by the Popes own words, that there were ancient Masons in the Church that cast it away, as

Extra de sacra unct. innoton.

Iewish and unprofitable for the building of the Lords Temple under the Gospell. Against which reason of those skilfull builders, the Iesuits answer (that would barre them of it, for that the *laying on of hands was taken from the use* of the Church *vnder the Law*) is vaine: for when the lawfulnesse of such things under the Gospell, riseth thereupon, that our Sauiour Christ and his Apostles translated them from the old Church unto the new, as those that were fit for them both, it must needs follow, that those which had no such transport, haue no such authoritie nor allowance. Otherwise, by the same rule that they may bring in oyle, not contained in the Scripture and description of the new Ierusalem, they may as well bring in all other ceremonies used under the Law, which haue as much warrant out of the Scripture as oyle and chrisme hath. And although these sometimes bee called of ancient writers *Sacraments*, yet it shall appeare in a fitter place, that Ancienty in speaking properly made but onely two Sacraments, Baptisme and the Supper.

RHEM. 7. [17 *And they receiued the holy Ghost.*] The Protestants charge the Catholikes * that by approuing and commending so much the Sacrament of Confirmation, and by attributing to it specially the gift of the holy Ghost, they diminish the force of Baptisme, chalenging also boldly the ancient Fathers for the same. As though any Catholike or Doctor euer said more then the expresse words of Scripture here and els where plainely giue them warrant for. If they diminish the vertue of Baptisme, then did Christ so, appointing his Apostles and all the Faithfull euen after their Baptisme to expect the Holy Ghost and vertue from aboue: then did the Apostles iniury to Baptisme, in that they imposed hands on the baptized, and gaue them the Holy Ghost. And this is the hereticks blindnesse in this case, that they cannot, or will not see that the Holy Ghost is given in Baptisme to remission of sinnes, life and sanctification; and in Confirmation, for force, strength, and corroboration to fight against all our spirituall enemies, and to stand constantly in confession of our faith, euen to death, in times of persecution either of the heathen or of hereticks, with great increase of grace. And let the good reader note here our Aduersaries great peruersitie and corruption of the plaine sense of the Scriptures in this point: some of them affirming the holy Ghost here to be no other but the gift of wisdome in the Apostles and a few moe to the gouernement of the Church, when it is plaine that not onely the gouernours but all that were baptized receiued this grace, both men and women. Some, that it was no internall grace, but onely the gift of diuers languages: Which is very false, the gift of tongues being but a sequele & an accident to the grace and an externall token of the inward gift of the holy Ghost, and our Sauiour calleth it vertue from aboue. Some say that whatsoeuer it was, it was but a miraculous thing, and dured no longer then the gift of the tongues ioyned thereunto: by which euasion they deny also the Sacrament of Extreme Vnction, and the force of Excommunication, because the corporall punishments which were annexed oftentimes in the Primitiue Church vnto it, ceaseth, and so may they take away (as they meane to do) all Christs faith or religion, because it hath not the like operation of miracles as in the beginning. But S. *Augustine* toucheth this point fully. *Is there any man* (saith he) *of so peruerse an heart, to deny these Children on whom we now imposed hands, to haue receiued the holy Ghost, because they speak not with tongues? &c.* Lastly, some of them make no more of Confirmation or the Apostles fact, but as of a doctrine, instruction, or exhortation to continue in the faith receiued. Whereupon they haue turned this holy Sacrament * into a Catechisme. There are also that put the baptized comming to yeeres of discretion, to their own choyce whether they will continue Christians or no. To such deuilish and diuers inventions they fall, that will not obey Gods Church, nor the expresse Scriptures, which tell vs of prayer, of imposition of hands, of the holy Ghost, of grace and vertue from aboue, and not of instruction, which might and may be done as well before Baptisme and by others, as by Apostles and bishops, to whom onely this Holy function pertaineth in so much that in our country it is called *Bishopping*.

* *Kemnit. in exam. conc. Trid. de Confir.*

The effects of Baptisme and Confirmation differ.

Heretical shifts and euasiõs against manifest scriptures, and against this sacrament of Confirmation

Tract. 6. in ep. Ioh.

* *Cont. Trid. sess. 7. Can. 14. de Bapt.*

Bishopping.

CARTVV. 7. [17 *And they receiued the Holy Ghost.*] They charge you worthily, for it is very true, that this confirmation as it is imagined, *incrocheth upon the possession of the holy Sacrament of Baptisme* which sealing up unto us, not onely the forgiuenesse of sinnes. but also both the burial and mortification of the old man, and the resurrection and quickning againe of the new man, and in a word the whole putting on of Christ: it is manifest that this *Sacrament of Confirmation* which vaunteth it selfe of strength and courage given thereby to the vanquishing of the deuill, maketh forcible entry upon the due and right of the holy Sacrament of Baptisme. Vnlesse they will say that the Lord in his care which bee had to bring the Sacraments under the Gospell unto as small a number as might be, did notwithstanding seale one promise with two seales; whereas his endevour to call the Sacraments under the Gospell to the smallest summe, wou'd rather beare that he should seale many promises with one seale, then one promise with many seales. And it is your false tongue, that you *say no more then the expresse words of the Scripture*, as hath beene evidently proued: it is also your brutish ignorance that you haue not learned that the gifts of the Holy Ghost given after Baptisme, be a continuall accomplishment of the promise of Gods assistance, which Baptisme doth seale up unto us. In which respect our Saviour Christ calleth the bestowing of the graces of the Spirit, baptising with the Spirit. Hereupon also the Prophets call the gifts of the Holy Ghost, water, calling (as is usuall in Sacraments) the grace signified, by the name of the signe that signifieth and figureth the grace. The Apostles receiving *vertue from aboue*, neither received it by imposition of hands, neither yet as private men; and giving of the Holy Ghost, they so did for an overflowing largesse of the gifts of the Spirit, more necessary to a generall confirmation of the truth of the Gospell then to the inabling of those persons (by such imposition) to walke in their severall calling. But the Apostles for accomplishment of the office whereunto they were called had need of gifts, of both sorts, visible and unvisible: of these to give their testimony of Christ boldly; of those to giue their testimony to all Nations; So that the place in the first of the Actes is not so fitly compared with this here in question. Beside that, the word which they call *vertue* here is used of the Scripture to note out an extraordinary and miraculous gift, and therefore serveth nothing to prove the gift of *strength*, common to all Christians in all ages. Againe, it must be understood that the Apostles having (although in scanter measure)

Rom. 6. Gal. 3. 27.

Matth. 3. 11 Ioh. 3. 5. Esay 55. 1. Ezech. 36. 24.

1. Cor. 12. 10. Heb. 2. 4.

measure) the spirit of courage and fortitude before this visible comming down of the Holy Ghost, not receiving it by vertue of this confirmation which was not then, must necessarily be iudged to haue received it as part of paiment of that promised grace whereof Baptisme is the seale. If therefore you bee constreyned to confesse that part of the *spirit of fortitude* and courage is sealed by the Sacrament of Baptisme: You will make your selues ridiculous to all men in affirming, that the other part of the same gift is conferred by the Sacrament of confirmation: which thing being true in the Apostles gift of *fortitude*, and Christian valour, hath the same truth in all other the beleevers that received the spirit by laying on of the Apostles hands. Here also note (good Reader) that whilst the Iesuites will bee wiser then their Maister, in using other words to distinguish Baptisme from Confirmation, then hee, they haue deserved to bee hissed out even of their own schoole-fellowes, for here they oppose *life and Sanctification giuen in baptisme*, vnto Christian *fortitude and strength* given by confirmation: which is all one as if a man should oppose and set against a creature unto a man, a tree to an apple tree, which are so far off to be opposed & set one against another, as that one of them is verified of another; for sanctification is the whole, and Christian strength is a part of that sanctification, as both the word it self doth note, which signifieth all maner of vertues which make us holy, and the use thereof in the scripture doth manifestly declare: for the Apostle opposeth it to all manner of breaches of the Law; And Peter doth expresly note, the gift of *strength* and valour as a braneh & member of sanctification. The same also may be said of the word *Life*, vnderstanding it (as needs they must) of the new life, whereof strength to resist the divell is a part, vnlesse they will denie that to giue place to the enemy, and to be vanquished of him, is a part of the old life. And withall the reader may see how poore divines the Iesuites are, who in stead of holding up this cause, doe cast it downe with their owne hands. Although they must bee told withall, that whilst they are some evill Schollers of *Lombard* their master, they are also found trewands & renegates from the schoole of their Lord God the Pope, who teacheth them, that by confirmation is bestowed not onely the gift of *strength* and *fortitude*, but the sevenfold, that is to say, the manifold *graces of the spirit*.

Lombard. 4. lib. sent. d. vlt. 7

Rom. c. 12. 1. Cor. 12. 1. Thes. 4. 2. 3. Cor. 1. Pet. 3.

Tom. 1. Concil. Epist. Clement. 4.

As for your forging head, & your infamous Councel of Trents forgeries & vntruths of our iudgments touching this matter, seeing neither you nor they note the persons upon whom you would father al these opinions, it is sufficient that the reader know thē by this answer, whereunto we are wel assured that they haue not onely no true, but not so much as any likely reply. As for the *corporall punishments* that might follow *the Churches excommunication* sometimes, it shall appeare in a more proper place, that it is not, nor never was any part of excommunication, as they ignorantly surmise. We deny not, but grace was given unto those children of whom *Augustine* speaketh; for we doubt nothing but the prayers of the Church offered unto God in the childrens behalfe, obtained grace for them, And these prayers somewhere *Augustine* calleth the imposition of hands, saying, what other thing is it then prayer upon a man: But that it came by laying hands upon them, or that it hath any ground of this place of the *Actes* we deny, the latter whereof, which here ought to haue beene proued, *Augustine* himselfe doth not affirme. Moreouer, when he saith, that the loue of God is inspired thereby, hee overthroweth your distinction, which confessing Charity to be given by Baptisme, affirme that strength is giuen by imposition of hands.

Aug. Donat. 3. cap.

It is our boasting in the Lord that our teaching *Catechisme* hath displaced your dumbe confirmation: and it is no maruell although you kick against it, as that which delivereth many soules from the chaines of ignorance, wherein you held them, and discovereth your idle and Idolike Bishopping: Which painfull catechising (as white confronted and compared with blacke) doth make more manifest. What should we speake of the giddinesse of these Iesuites, that make the *gift of wisdom for the gouernment of the Church*, and the *gift of tongues*, which they make an outward token of the gift of *strength*, that all the baptized received gifts common to all the whole Church, and to every member thereof: as if all the whole body of the Church were an eye or a foote, directly contrary to the Apostle, which affirmeth, that to one was distributed the gift of wisedome, to another the gift of diuers tongues, to another this extraordinary gift, and to another that. But it is the Lords iust iudgement, that they should be thus giddy and turne-sicke, that tread the maze of their owne braines, without any threed of holy Scripture whereby to finde any issue thereout.

1. Cor. 12. 8. 10.

Verse 18 And when Simon had seene that by the imposition of the hand of the Apostles, the Holy Ghost was giuen, he offered them money.

RHEM. 8. [18. *Offred money*] This wicked sorcerer *Simon* is noted by *Irenæus l. 1. c. 20.* and others, to haue been the first hereticke, and Father of all Hereticks to come in the Church of God. He taught onely faith in him, without good life and works, to be enough to saluation he gaue the on-set to purchase with his money a spirituall function that is to be made a Bishop, for, to haue power to giue the holy Ghost by imposition of hands is to be a bishop: as to buy the power to remit sinnes or to consecrate Christs body, is to buy to be a Priest, or to buy a Priesthood, and to buy the authoritie to minister Sacraments, to preach or to haue cure of soules, is to buy a benefice, and likewise in all other spirituall things, whereof either to make sale or purchase for money or money worth, is a great horrible sinne called Simonie: and in such as thinke it lawfull (as here *Simon* iudged it) it is named *Simoniacall Haresie*, of this detestable man who first attempted to buy a spirituall function or office. *D. Greg. apud Ioan. Diac. in vit. li. 3. cap. 2, 3, 4, 5.*

Simon 9.

CARTVV. 8. [18. *Offered money.*] The Iesuits if they durst speake that out which they lispe, would conclude, that because a man cannot be iustified by *faith alone* in *Simon* the Sorcerer, therefore he cannot be iustified by faith alone in Christ the Sonne of God: which what horrible blasphemy it savoureth of, let all of indifferent iudgement speak. Therefore as we by the grace of God, are unlike him not alone in this poynt, but also in that he taught that good works needed not to be done, which we call for more earnestly and vrgently then you; so if you read the Story of *Simon* diligently, you shall perceiue, that your selues haue more of *Simon* your fathers features in the face of your religion, then

then we haue: who haue taken your purgatory or cleanſing of the ſoules after departure out of their bodies from him, and his founders the heatheniſh and vnbeleeuing people. And beſide that, your Pope is more like *Simon Magus* then *Simon Peter*, which according to his requeſt, ſetteth benefices, Biſhoprickes, and ſpirituall promotions of the Church to ſale, the Clergy are all Simoniacall. Howſoeuer your flattering Canoniſts would make the world beleeue, that becauſe (as they ſay) gold and ſiluer is the Popes, therefore he may ſell all at his pleaſure, in as much as by ſale of them, he getteth nothing but that which was his before. *Peter*, if he had received the money that was offered for his ſpirituall promotion, had been guiltie of Simony; but the Pope forſooth cannot be guilty, nor they acceſſary to the gilt that buy at his hands.

Summa Angelica in Papa.

Verſe 22. I Do penance therefore from this thy wickedneſſe: and pray to God, if perhaps this cogitation of thy heart may be remitted thee.

RHEM. 9. [22 *Doe penance.*] S. *Auguſtine* (*epiſt.* 108.) vnderſtanding this of the penance done in the Primitiue Church for heinous offences, doth teach vs to tranſlate this and the like places (2. *Cor.* 12. 21. *Apoc.* 9. 21.) as we do, and as it is in the vulgar Latin, and conſequently that the Greeke μετανοεῖν doth ſignifie ſo much. Yea when he added, that very good men do dayly penance for veniall ſinnes by faſting, prayer, and almes, he warranteth this phraſe and tranſlation throughout the new Teſtament, ſpecially himſelfe alſo reading ſo as it is in the vulgar Latine, and as we tranſlate.

Penance.

CART VV. 9. [*Doe penance.*] It hath beene ſhewed, that the word ſignifieth properly a change of the minde from the former wickednes, if it ſignifie at any time the Eccleſiaſticall repentance, it is vnproperly, and by Trope, whereby the part is put for the whole. And *Auguſtine* is flat againſt you, which calleth the daily demand of forgiueneſſe of our ſinnes, in the Lords prayer, by the ſame word which you turne *do penance*, where notwithſtanding there is no confeſſion but vnto the Lord alone, no *Faſt* nor *Almes* but at ſome times, and then not conſtrained, or enioyned: and the one to helpe to ſtirre vp the minde in prayer, the other rather to perſwade our conſcience, that we which by nature are mercileſſe, finding in our hearts compaſſion towards our brethren, ſhall much more finde compaſſion of the Lord, whoſe nature is to be mercifull; but neither in any ſort was done for ſatisfaction. Look hereof before vpon *Mat.* 13. 2. & 11. 21.

RHEM. 10. [22 *If perhaps.*] You may ſee, great penance is here required for remiſſion of ſinne, and that men muſt ſtand in feare and dread leſt they be not worthy to be heard or to obtaine mercy. Whereby all men that bye or ſel any ſpirituall function, dignities, offices, or liuings, may ſpecially be warned that the ſinne is exceeding great.

CART VV. 10. [22 *If perhaps.*] To ſtand in doubtfull feare, whether we ſhall in repenting haue our ſinnes forgiven or no, is to doubt whether God be true of his promiſe, who hath ſaid, that *at what time ſoeuer a ſinner doth repent him of his ſinne, hee will put away all his iniquities out of his remembrance.* The Scripture therefore by this word, ſetteth down the difficulty and not the vncertainty, thereby to ſtir vp the ſinner, eſpecially him that is (as *Simon Magus*) ſenſeleſſe of ſinne to a greater endeuour of repentance. And thus *Caleb* maketh a *perhaps* of the victory of the Canaanites that inhabited the place allotted to his inheritance: when notwithſtanding both the Lord by *Moſes* had made him an vndoubted promiſe thereof confirmed with oath, and himſelfe nouriſhed in his heart a certaine hope of ouercomming them. But let the Reader obſerue, that the Ieſuites are heere euidently taken both in the tents of the Nouatian heretickes, by this their opinion of doubting, and in their armour by this their proofe of it, according as *Ambroſe* doth euidently teach.

Ezech. 18.

Ioſu. 14. 12 *Verſ.* 9. *Num.* 5. 13. 30. & 14, 9 *Ioel.* 2. 14. 18.

Ambroſ. de pœnitent. lib. 2. *cap.* 5.

Verſe. 24. And Simon anſwering ſaid, I Pray you for me to our Lord, that nothing come vpon me of theſe things which you haue ſaid.

RHEM. 11. [24 *Pray you for me.*] As this Sorcerer had more knowledge of the true religion then the Proteſtants haue, who ſee not that the Apoſtles and Biſhops can giue the holy Ghoſt in this Sacrament or other, which he plainely perceiued and confeſſed, ſo ſurely hee was more religious then they, that being ſo ſharply checked by the Apoſtle, yet blaſphemed not as they do when they be blamed by the Gouernours of the Church, but deſired the Apoſtles to pray for him.

Simon Magus more religious then the Proteſtants.

CART VV. 11. [24 *Pray you for me.*] So much *knowledge* we think he had that asking this gift of *Peter* would if he were aliue not aske it of the Pope, of whom he would rather aske gold whereof he is full, then the Spirit, wherein hee might ſee his inability to giue to others which hath none for himſelfe. And for vs far be it, that we ſhould *deſire you to pray for vs*, whom wee are well aſſured to haue no audience in the Lords Court, and which ioyfully waite for greater fruite of your curſings then of your bleſſings.

Math. 5. 11 *Luk.* 6. 26.

Verſe. 26. And an Angell of our Lord ſpake to Phillip, ſaying: Ariſe, and go toward the South, to the way that goeth down from Hieruſalem into Gaza: this is deſert.

RHEM. 12. [27 *This is a deſert.*] Intolerable boldnes of ſome Proteſtants, here alſo (as in other places) againſt all copies both Greecke and Latin, ſo ſurmiſe corruption or falſhood of the text, ſaying it cannot be ſo: Which is to accuſe the holy Euangeliſt, and to blaſpheme the holy Ghoſt himſelfe. See *Beza*, who is often very ſaucie with S. *Luke*.

Beza.

CART VV. 12. [26 *This is a deſert.*] *Intollerable* cruelty of Popiſh Phariſes, which if M. *Beza* had reiected theſe words do not rather commend him for preſent reformation of his iudgement, at the which the Angels reioyce, then bite him for a ſlip that he had ſo paſt. But ſeeing hee never reiected them, it is an intollerable ſlander, and worthy to be puniſhed by the iuſt number of 40 ſtripes, appointed by the Law in ſuch caſes.

Annot. in Nouum. Teſtam.

Verſe. 38. And he commanded the Chariot to ſtay: and both went down into the water, Philip and the Eunuch, and he I baptized him.

RHEM.

RHEM. 12. [38 *He baptized him.*] When the hereticks of this time find mention made in Scripture of any Sacrament ministred by the Apostles or other in the Primitiue Church, they imagine no more was done then there is expresly told, nor scarcely beleeue so much. As if imposition of hands in the sacrament of Confirmation be onely expressed, they think there was no chrisme nor other work or word vsed. So they thinke no more ceremonie was vsed in the baptizing of this noble man, then here is mentioned. Whereupon S. *Augustine* hath these memorable words: *In that, that he saith, Philip baptized him, he would haue it vnderstood that all things were done; for though in the Scriptures for brenitie sake they are not mentioned, yet by order of tradition we know were to be done.* *The ceremonies of Sacraments done, though not mentioned. De fid. & op. c. 9.*

CARTVV. 12. [38 *He baptized him.*] The answer to *Augustine* may well bee drawn from himselfe, for as he declareth that the Eunuch professing that he beleeued Christ to be the Sonne of God, professed before *Phillip* many other things necessary before Baptisme, and yet none without the compasse of the Scripture: even so in saying that he baptised him, he comprehendeth all required in a lawfull Baptism, which although it were not set down in the Scriptures expresly, yet is within the circuit of the Scripture, as prayer and thankes giving, which the Tradition of the Church grounded of the Scripture doth obserue. And this is most agreeable vnto *Augustines* iudgement, appearing in diuers places, who admitteth no skoales, but the Scriptures, to examine the weight or the lightnesse, the lawfulnesse or vnlawfulnesse of any thing. *Aug. lib. 2. de baptism. cont. Donat. cap. 6. Lib. 8. ca. 2. cont. Epist. Parmen. Cont. lit. petil. 3. cap. 6.*

CHAP. IX.

MARGINAL NOTES.

Verse 4 AND falling on the ground, he heard a voice saying to him, ‡ Saul, Saul why persecutest thou mee?

RHEM. 1. [4 *Saul, Saul why persecutest.*] The heretickes that conclude Christ so in heauen that he can be no where els till the day of Iudgement, shall hardly resolue a man that would know where Christ was when he appeared here in the way, and spake these words to Saul. *Act. 7. 55. 56.*

CARTVV. 1. [4 *Saul, Saul, why persecutest.*] Luke can easily *resolue a modest man*, for if Christ sitting on the right hand was seen of *Steven*, the heavens being for that purpose opened, why might not he from thence bee seene of *Paul*, and if seene, why not also heard of him from the same place?

Verse. 31. The ‡ Church truely through all Iewry and Galilee and Samaria had peace, and was edifyed, walking in the feare of our Lord, and was repleniſhed with the consolation of the Holy Ghost.

RHEM. 2. [31 *The Church.*] The Church visibly proceedeth still with much comfort, and manifold encrease even by persecution.

CARTVV. 2. [31 *The Church.*] That it *increased* is beside the Text, but that it was now in *persecution*, it is directly against the Text: which saith, that it enioyed peace, and noteth the peace as an effect of *Pauls* giving of place to the fury of the Iewes, who were like, through bitternesse towards him to haue vexed the whole Church.

Verse. 36. And in Ioppe there was a certaine disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of ‡ good-workes and almes-deedes which she did.

RHEM. 3. [36 *Good Workes.*] Behold good works and almes-deeds, and the force thereof reaching euen vnto the next life.

CARTVV. 3. [36 *Good workes.*] They are forceleſſe in themselues and their own worthinesse to merit: but we grant they haue *force* in this and the *next life*, by the promise of grace, and not by the promise of the Law, although their force is slenderly gathered out of this place. *Merite.*

Verse. 39. And Peter rising up came with him. And when he was come they brought him into the upper chamber: and all the widowes stood about him weeping, ‡ and shewing him the coates and garments which Dorcas made them.

RHEM. 4. [39 *And shewing him.*] The prayers of our Almes-folke and Beadsmen may do vs great good euen after our departure. For if they procured her temporall life, much more may they helpe vs to Gods mercy and to release of punishment in Purgatorie.

CARTVV. 4. 39 *And shewing him.*] So your distinction falleth to the ground, whereby the linsey wolsey men, neither very good nor very bad, are onely appointed to take up their lodging in Purgatory, the very good and very bad going straight to heaven or hell: for this Dorcas was a very good woman, *full of good workes and almes-deeds*, and therefore by your own doctrine went streight to heaven without bayting in Purgatory, from which hill of rest, she being called down by the prayers of her *beades-men* to this vale of misery, was rather profitable to others then for herselfe: and albeit that we do acknowledge, that she her selfe, by further increase of faith working by charity, might be thus raised to a higher step of glory in the kingdome of heaven: yet by your doctrine, which teach that any man or woman being in the favour of God may finally fall into his disgrace, her state was thus greatly impaired, as one which continuing in heaven had beene sure of everlasting life, which now by her returne vnto her body vpon earth hath left that assurance. And thus her *good workes and almes-deeds* (by your doctrine) were not of *force* to this woman to purchase, but greatly to hazard the *next life.*

CHAP. X.

MARGINALL NOTES.

Verse 15 And ‡ a voyce came to him againe the second time, That which God hath purified, do not thou call common.

RHEM. 1, [15 *A voice came to.*] Here God first vttered to *Peter* that the time was come to preach also to the Gentiles, and to conuerse with them for their saluation, no lesse then with the Iewes, with full freedome to eate all meats without respect of the prohibition of certaine, made in the old Law.

Verse 30 And Cornelius said, Foure dayes since, untill this houre, I was praying the ninth houre in my house, and behold a man stood before me in white apparrell.

RHEM 2. [30 *A man stood.*] Note these apparitions and visions to S. *Peter Cornelius*, and others in the Scripture very often, against the incredulitie of our Heretickes, that will beleeue neither vision nor miracle, not expressed in the Scripture: these being beleeued of Christian men euen before they were written.

CARTVV. 2. [30. *A man stood.* If either God which by nature cannot lie, should confirme the truth of the vision, as he did to *Peter* when he bid him go with the messengers, that (to perswade him to come to *Cornelius*) made report thereof: or if *Peter*, which by office could not lye in matters pertaining to his ministery, should tell us of his vision: we were worthy to be condemned, if we giue not credit vnto them both. But if we should beleeue your leaden Legend, we were vnworthy to be of any account of the Lords gold. If *Visions* be at any time commended by grauer and more substanciall Authors, we may giue credit vnto them if we will, as to worthy men: but yet we are not bound. And do you not perceiue, that the Holy Ghost for assurance of our faith in these visions, thought good that they should be set down by his own pen, that the faith of the posterity which should know them by this writing, might haue as sure hold thereby, as they that first heard it at the Lords and *Peters* owne mouth: you see therefore, that being not able to wrest this place to your liking, the one end thereof flieth in your owne face.

1. Pet. 1.

Verse 35 But in every Nation he that feareth him, and worketh iustice, is acceptable to him.

RHEM. 3, [35 *Worketh Iustice.*] Not such as beleeue onely, but such as feare God, and worke iustice, are acceptable to him.

ANNOTATIONS.

Verse 2. Religious, and fearing God with all his house, ! doing many almes-deedes to the people. And alwayes praying to God.

Beda in hunc locum. Good workes before faith, are preparatiues to the same, not properly meritorious. Act. 8.

RHEM. [3. 2 *Doing many almes deeds.*] *Hee knew God creator of all, but that his omnipotent Sonne was incarnate, he knew not: and in that faith he made prayers and gaue almes which pleased God, and by well doing he deserued to know God perfectly, to beleeue the mysterie of the Incarnation, and to come to the Sacrament of baptisme.* So saith Venerable Bede out of S. Gregory. And S. Augustin thus. li. 1. de Bapt. c. 8. *Because whatsoeuer goodnes he had in prayers and almes, the same could not profite him vnlesse he were by the band of Christian Society and peace incorporated to the Church, he is bidden to send vnto Peter, that by him he may learn Christ, by him he may be baptized, &c.* Whereby it appeareth that such works as are done before iustification, though they suffise not to saluation, yet be acceptable preparatiues to the grace of Iustification, and such as moue God to mercy, as it might appeare also by Gods like prouident mercifulnesse to the Eunuch, though all such works preparatiue come of grace also: otherwise they could neuer deserue at Gods hand of congruitie, or any otherwise toward iustification.

Ang. contra Iulian. l. 4. c. 3. Beda in hunc locum. Vers. 2. 15. 22. 35.

CARTVV. 3. **Doing many almes deeds.*] A strange thing that an evill tree should bring forth good fruits, and that from a man that is not iust, should proceed iust workes. Our Sauiour Christ teacheth otherwise, that first the tree must be good, and then the fruits good: whereby appeareth, that all workes going before iustification, are sinne. And this is *Augustines* iudgement expresly, directly contrary to that the Iesuits affirme. *Beda* also *out of Gregorie*, doth utterly ouerthrow them, which affirmeth, that we *come not vnto faith by vertues and good workes, but by faith we come vnto vertues and good works.* Wherfore it is evident, that *Cornelius* doing good works, was (before *instruction and Baptisme* giuen by *Peter*) *iustified*, which may yet more evidently appeare, in that he is called *religious, fearing God, a iust man, and acceptable to God.* So that the holy Ghost speaking by men, could hardly speake plainlier to the overthrow of this brutish error of the Iesuites. Now seeing onely faith in Christ worketh by charity, and no man can be cleansed from his sins, nor acceptable vnto God, but he that beleeveth in Christ. And seeing there is no prayer acceptable vnto God, but that which is made in Christs name, *Cornelius* prayer being heard, it is euident that *Cornelius* beleved in Christ. And therefore where *Bede* saith, that he knew not the sonne incarnate, his meaning is onely to shew, that beleeving in Christ to come, he yet was ignorant whether Iesus was that Christ, as numbers also of the faithfull Iewes were before they were instructed thereof. And although he were not circumcised, for that he might easily vnderstand, that there was then controversie whether circumcision were abrogated or no: yet that he knew the Law and the Prophets, and served God otherwise according to the rite of the Law, as may partly appeare in that he praied at the ninth houre, but especially it may appeare in that he had *testimony of being a iust man, and fearing God, of all the nation of the Iewes.* Whilest therefore by the manifold contradiction against Iesus, he stood in some mammering whether he were the promised Christ or no, he sollicited

Eph. 3. 21. & 5. 28. 1. Pet. 2. 5.

vers. 9. Vers. 30.

licited the Lord by prayer: and obtaining his request, had *Peter* directed unto him for his better and more assured knowledge of that matter. Now it is one thing not to know Christ at all, and another not to know that Christ was not *yet incarnate*, or that Iesus was not Christ in that time when hee was not so throughly manifested: and another not to beleeue in him, when by the preaching of the Gospell, he is plainly revealed unto them. The same answer for the most part, serveth for the *Eunuch* with *Augustine*, albeit we agree not in that he esteemeth that it is impossible for a man to bee saved without the Sacrament of baptisme: yet his iudgement here may well be defended, that a man cannot be saved, unlesse he gather himselfe by baptisme to the communion of Saints, where the same is offered. And it is as true, that being both instructed and baptised, if he had refused further instruction of the ministry, and communication unto the Supper of the Lord, his prayers and almes deedes could not haue profited him. *Verſ.* 4. 5.

Verſ. 9 And the next day, whiles they were going on their iourney, and drawing nigh to the Cittie, Peter went up into the higher parts, | to pray about the sixth houre.

RHEM. 4. [9 *To pray about the sixth houre.*] The houre is specified, for that there were certain appointed times of prayer vsed in the Law, which deuout persons, according to the publike seruice in the Temple, obserued also priuatly: and which the Apostles and holy Church afterward both kept and increased. Whereof thus writeth S. *Cyprian* very notably. *In celebrating their prayers, we finde that the three children with Daniell obserued the third, sixt, & ninth houre, as in Sacrament* (or mystery) *of the holy Trinity, &c. And a little while after, which spaces of houres the worshippers of God spiritually* (or mystically) *determining long since, obserued set times to pray: and afterward the thing became manifest, that it was for Sacrament* (or mystery) *that the iust so prayed. For at the third houre the holy Ghost descended vpon the Apostles, fulfilling the grace of our Lords promise, and at the sixth houre Peter going vpon the higher roome of the house, was both by voice and signe from God instructed, that all nations should be admitted to the grace of saluation, whereas of cleansing the Gentiles, he doubted before, and our Lord being crucified at the sixth houre, at the ninth washed away our sins with his blond. But to vs* (deerely beloued) *beside the seasons obserued of old, both the times and sacraments of praying be increased, for we must pray in the morning early, that the Resurrection of our Lord may be celebrated by Morning prayer, as of old the H. Ghost designed in the Psal. saying, In the morning earely I will stand vp to thee, early in the morning wilt thou heare my voice. Toward the euening also when the Sun departeth, and the day endeth, we must of necessity pray againe.* 6

S. Hierome also writing of Daniels praying three times in a day, saith, *There are three times, wherein we must bow our knees to God. The third, the sixth, and the ninth houre the ecclesiasticall tradition doth well vnderstand. Moreouer, at the third houre the holy Ghost descended vpon the Apostles, at the sixth, Peter went vp into a higher chāber to pray, at the ninth Peter and Iohn went to the Temple.* Again, writing to Eustochium a virgin & Nun *ep. 22. c. 16. Though the Apostles bid vs pray alwayes, & to holy persons their very sleep is prayer: yet we must haue distinct houres of prayer, that if perhaps we be otherwise occupied, the very time may admonish vs of our office or duetie. The third, sixth, ninth houre, morning early, and the euening no man can be ignorant of.* And to Demetrius *ep. 8. c. 8.* that in the Psalmes and prayer she must *keep alwayes the third, sixth, ninth houre, euening, midnight, and morning.* He hath the like *ep. 7. c. 5:* & *ep. 27. c. 10.* he telleth how *Paula* the holy Abesse with her religious Nuns sang the Psalter in order, in the morning, at the third, sixth, ninth houre, euening, & midnight, by midnight meaning the time of Mattins (therfore called nocturnes) agreeable to S. *Cprian de Orat. Do. nu.* 15. and by the *morning*, the first houre called *Prime*: all correspondent to the times, and houres of Christs Passion, as in S. *Matthew* is noted *c.* 26. 7. By all which we see, how agreeable the use of the Churches seruice is euen at this time to the Scriptures and Primitiue Church: and how wicked the Puritan Caluinists be, that count all such order and set seasons of prayer, superstition: and lastly, how insufficient and vnlike the new pretended Church-seruice of England is to the primitiue vse, which hath no such houres of night or day, sauing a litle imitation of the old Mattins and Euensong and that In schisme and heresie and therefore not onely vnprofitable, but also damnable. The Canonicall houres. De Orat. Dom. num. 15. Act. 2. Act. 10. Luk. 23. Mattens. Even-song. Psal. 5. Dan. 6. Act. 3.

CARTVV. 4. [9. *To pray about the sixth houre.*] We allow appointed houres both in publicke and in private prayers, according as either the comelinesse and commodity, either of the Church, or of every speciall person, doth require. But a religious obseruation of one houre more then another, we account with the Apostle, to be a beggarly ceremonie or element: and those which are so perswaded, are either fallen from the faith, or at the least weaklings in faith. And if the simplicity and sincerity of the Gospell require that we should forget the religious obseruation of the places, it cannot suffer us to place any religion in the times. I speake not of the great difference of Countries, where by oddes of the elevation of the pole, and of the rising and setting of the Sunne, the time that in Iury is fit for prayer, is not in all other Countries so commodious. And this religious choyce of houres, is manifestly overthrowne by *Luke*, who sheweth that the Churches prayers were at other houres then these, or else if he do not note some other time then the Iewes obserued, he leaueth him altogether without any note or marke of speciall time, one or other: which hee would never haue done, if the difference of time had imported so much as you pretend. Neither doth he make any mention of prayer at the houre accustomed of the Iewes, but where there is some particular and speciall cause thereof. As in *Acts* 3. to declare both the wisedom and courage of the Apostles, which neither feared to propound the doctrine in a great assembly, and which waited the opportunity of such meetings, thereby to inclose a great number of soules as it were, into the nets of the Gospell, which they went to publish. And as for this place of the *sixth houre*, it is none of the Canonicall houres appointed in the Law, but is here made mention of, the rather (as *Acts* 26. 13.) to note the clearenesse of the vision, and to deliuer it from all suspition of illusion, being shewed unto him at mid-day. For that it should bee in regard that our Saviour Christ *hung then vpon the crosse*, hath no more ground, then that it was in regard of the *sixth age wherein our Sauiour suffered*. Neither will there be any end of such speculations, if men may haue leaue to roue after this sort without certaine direction of the word of God. And it is directly against the iudgement of the Euangelist, who affirming, that *the Law was giuen by Moses, but grace* Gal. 4. 9. 10 Gal. 4. 11. Rom. 14. 2. 5. Iob 4. 1. Tim. 2. Act. 12. 12. & 16. 25. & 20. 36. Act. 1. 24. Act. 2. 42. & 4. 24. & 8. 15. 9. 11. 13. 3. Beda in hunc locum. Iohn 1.

and truth by Iesus Christ, that there should be *moe sacraments of prayer* under the Gospell then under the Law. Although the meaning of *Cyprian and Ierom* we willingly receiue, that wee haue moe causes of ofter and longer prayers, then they vnder the Law. And therefore *Cyprian* speaketh more fitly of this poynt of prayer, where hee saith, *Either pray or read continually, sometimes speake with God and let God speake with thee.*

Cypr. lib. 2. Epist. 2.

Verse 25 And it came to passe, When Peter was come in, Cornelius came to meet him: and falling at his feet, † adored.

RHEM. 5 [25. *Adored*] S. *Chrysost. ho. 21. in Act.* thinketh Peter refused this adoration of humility only, because euery falling down to the ground for worship sake, is not diuine worship or due onely to God, * the word of adoration and prostration being commonly vsed in the Scriptures towards men. But S. *Hierome ad. Vigil. c. 2. to. 2.* rather thinketh that *Cornelius* by errour of Gentility, & of *Peters* person did go about to adore him with diuine honour, and therefore was lifted vp by the Apostle, adding that he was but a man.

* προσκυνειν *Adoration of creatures.*

CARTVV. 5. [25. *Adored.*] *Cornelius* considering that *Peter* was in the office of teaching, preferred vnto the Angell, who (by commandement of God sent him from himselfe to *Peter* for his further instruction, and such like reasons, tooke thereby occasion to honour *Peter* more then was meet. And seeing *Iohn* himselfe stumbled twice at such a stone as this, it is no marvell although *Cornelius*, otherwise a godly Christian, slipped once. But when *Peter* saw that hee gaue further reuerence to him then was fit to be given vnto the minister of the word, he thereby perceiving that he had over-reached in his estimation of him, reproved him therefore: which the Pope also, if hee were not an Idol, would undoubtedly doe, when the silly soules cast themselues at his feet, much more when they wipe away the dust of his pantofle with their mouthes. But that hee *so erred in his person* that he tooke him to be a God, thereby to giue vnto him the honour that he esteemed only due vnto God, is contrary to the knowledge and *feare of God* testified to be in him, and contrary to that the Angell taught him, which was to send for a man, and not for a God.

Verse 40 Him God raised vp the third day, and † gaue him to be made manifest.

RHEM. 6. [40 *Gaue him.*] Christ did not vtter his Resurrection and other mysteries to all at once, and immediately to the vulgar: but to a few chosen men that should be gouernours of the rest, instructing vs thereby to take our faith, and all necessary things of saluation at the hands of our Superiours.

CARTVV 6. [40. *Gaue him.*] So you might conclude, that neither Prophet, Euangelist, Pastor or Doctor might read the Scriptures for to furnish themselues with: seeing they also for the most part, as well as the people, were shut out from this prerogatiue of seeing and conuersing with our Sauiour Christ after his resurrection.

Verse 47 Can any man forbid water, that these should not be † baptized which haue receiued the Holy Ghost as well as we.

They that are iustified before, must not omit the sacraments.

RHEM. 7. [47 *Baptized, which haue receiued.*] Such may be the grace of God sometimes toward men, and their charity and contrition so great, that they may haue remission, iustification, and sanctification before the external sacrament of Baptisme, Confirmation, or Penance be receiued, as we see in this example, where at *Peters* preaching they all receiue the holy Ghost before any Sacrament, but in the same we learne one necessary lesson, that such notwithstanding must needs receiue the Sacraments appointed by Christ, which whosoeuer contemneth, can neuer be iustified. *Aug. super Leuit. q. 84. to 4.*

CARTVV. 7. [47. *Baptized, which haue receiued.*] Baptisme is never to bee administred to those which are of vnderstanding, except they first beleeue, and not onely sometime, as you here affirme. As for Confirmation and Penance, we acknowledge not to be Sacraments.

Rom. 8. 9.

CHAP. XI.

MARGINALL NOTES.

Verse 18. HAuing heard these things they ‡ held their peace: and glorified God, saying, God then to the Gentiles also hath given repentance vnto life.

RHEM. 1. [18 *Held their peace.*] Good Christians heare and obey gladly such truths as be opened vnto them from God by their chiefe pastours, by vision, reuelation, or other wayes.

ANNOTATIONS.

Verse. 24. Because he was a good man, and full of the Holy Ghost and faith. And a great † multitude was added to our Lord.

The Church visible.

RHEM. 2. [24 *Multitude added.*] As before (*c.* 10.) a few, so now great numbers of Gentiles are adioyned also to the visible Church, consisting before onely of the Iewes. Which Church hath been euer since Christs Ascension, notoriously seene and known: their preaching open, their Sacraments visible, their discipline visible, their heads and Gouernours visible, the prouision for their maintenance visible, their persecution visible, their dispersion visible: the heretickes that went out from them, visible; the ioyning either of men or nations vnto them, visible: their peace and rest after persecutions, visible: their gouernours in prison, visible: the Church prayeth for them visibly: their Councels visible, their gifts and graces visible, their name (Christians) knowen to all the world. Of the Protestants inuisible Church we heare not one word.

CARTVV

CAR TVV. 2. [24 *Multitude added.*] Neither is our *Church*, our *Sacraments*, or other appurtenances of the Church invisible, but is seene of it selfe, the gouernours of the people, one member of the Church of another. But such beetle-blind as you are, as they never can discerne of the true Church, so it is sometimes meet that they should not see the persons thereof, no more then did the aduersaries of the Church at this time: least as cruell beasts they should devoure the damme with her yong, and the mother with her children.

Verse 26. Whom when he had found, hee brought him to Antioch. And they conuersed there in the Church a whole yeare: and they taught a great multitude, so that the Disciples were at Antioche first named Christians.

RHEM. 4. [26 *Christians.*] This name *Christian*, ought to be common to all the faithfull, and other new names of Schismatickes and Sectaries must be abhorred. If thou heare (*saith S. Hierome*) *any where, such as be said to be of Christ, not to haue their names of our Lord* Iesus Christ, *but to be called after some other certeine name, as Marcionites, Valentinians, as now also the Lutherans: Caluinists, Protestans) know thou that they belong not to the Church of Christ, but to the Synagogue of Antichrist.* Lactantius *also* (*lib.* 7. *Diuin. inslit. c.* 30) *saith thus, When Phrygians, or Nouatians, or Valentinians, or Marcionites, or Anthropomorphits, or Arians, or any other be named, they cease to be Christians, who hauing lost the name of Christ, haue done on the names of men.* Neither can our new Sectaries discharge themselues, for that they take not to themselues these names, but are forced to beare them as giuen by their aduersaries. For so were the names of Arians and the rest of old, imposed by others, and not chosen commonly of themselues: Which notwithstanding were callings that proued them to be Hereticks. And as for the name of Protestants, our men hold them well content therwith, But concerning the Heretikes turning of the argument against the peculiar callings of our Religious, as Dominicans, Franciscans, Iesuites, Thomists, or such like, it is nothing, except they could proue that the orders and persons so named, were of diuers faiths and sects, or differed in any necessary point of religion, or were not all of one Christian name and Communion: and it is as ridiculous as if it were obiected, that some be *Ciceronians*, some Plinians, some good *Augustine* men, some *Hieronymians*, some *Oxford* men, some *Cambridge* men, and (which is most like,) some *Rechabites*, some *Nazarites*.

Hieron. cont. Lucif. c. 7. in fine. *Names of sectaries and heretickes.* *Protestants.* *Diuers religious orders are not diuers sects.* *Ierem. 35. Numb. 6.*

Neither doth their obiection, that we be called Papists, helpe or excuse them in their new names, for besides that it is by them scornfully inuented (as the name Homousians was of the Arrians) this name is not of any one man Bishop of Rome or elsewhere, knowen to be the author of any schisme or sect, as their callings be: but it is of a whole state and order of gouernors and that of the chiefe Gouernours to whom we are bound to cleaue in religion, and to obey in all things. So to be a Papist, is to be a Christian man, a childe of the Church, And subiect to Christs Vicar. And therefore against such impudent Sectaries as compare the faithfull for following the Pope, to the diuersity of Hereticks bearing the names of new Maisters, let vs euer haue in readinesse this saying of S. *Hierome* to Pope Damasus, *Vitalis I know not, Meletius I refuse, I know not Paulinus, Whosoeuer gathereth not with thee, scattereth: that is to say, Whosoeuer is not Christs, is Antichrists. And againe, If any man ioyne with Peters chaire, he is mine.*

Papistes Catholikes, and true Christians, all one. *Not to bee with the Pope is to be with Antichrist.*

We must here further obserue that this name, Christian, giuen to all beleeuers and to the whole Church, was specially taken to distinguish them from the Iewes & Heathens which beleeued not at all in Christ, & the same now seuereth and maketh knowen all Christian men from Turks and others that hold not of Christ at all. But when hereticks began to rise from among the Christians, who professed Christs name and sundry articles of faith as true beleeuers do, the name *Christian* was too common to seuer the heretickes from true faithfull men: and thereupon the Apostles by the holy Ghost imposed this name *Catholike* vpon the beleeuers which in all points were obedient to the Churches doctrine. *When heresies were risen* (*saith S. Pacianus ep. ad Symphorianum*) *and endeuoured by diuers names to teare the doue of God and Queene, and to rent her in pieces, the Apostolicall people required their surname whereby the incorrupt people might be distinguished, &c.* and so those that before were called Christians, are now surnamed also Catholikes. *Christian is my name, saith he, Catholike my surname*, And this word, Catholike, is the proper note whereby the holy Apostles in their Creed taught vs to discerne the true Church from the false hereticall congregation of what sort soeuer. And not onely the meaning of the word, which signifieth vniuersality of times, places, and persons, but the very name and word it selfe, by Gods prouidence alwayes and onely appropriated to the true beleeuers, and (though sometimes at the beginning of sects challenged) yet neuer obtained by hereticks, giueth so plaine a marke and euidence, that S. *Augustine* sayd, *In the lap of the Church the very name of Catholike keepeth me*, cont. ep. fund. c. 4. And againe *tract.* 32. *in* Io. *We receiue the holy Ghost, if we loue the Church, if we be ioyned together by charity, if we reioyce in the Catholike name and faith.* And againe de ver. rel. *c.* 7. *to.* 1. *We must hold the communion of that Church which is named Catholike, not onely of her own, but also of all her enemies, for, will they nill they, the Heretickes also and Schismatickes themselues, when they speake not with their owne fellowes but with strangers, call the Catholike Church nothing els but the Catholike Church: for they could not be vnderstood vnles they discern it by this name wherewith she is called of all the world* The Heretickes when they see themselues prevented of this name *Catholike*, then they plainly reiect it and deride the name, as the Donatists did, calling it an *humane forgery or fiction*, which S. *Augustine* calleth words of blasphemy; *lib.* 1. *c.* 33. *Cont. Gaudent.* and some Heretickes of this time call them scornfully cartholiks, and cacoliks. Another calleth it, *the most vaine terme Catholike. Beza in præf. no. Test. an.* 1565. Another calleth the Catholike religion, Catholike apostasie or defection, Humfry. in vit. Iuel. *pag.* 213. Yea and some haue taken the word out of the Creed *putting *Christian* for it. But against these good fellowes let vs follow that which S. *Augustine de vtil. cred. c.* 8. *to.* 6. giueth as a rule to direct a man the right and sure way from the diuersity and doubtfulnesse of all errour, saying, *If after the troubles of minde thou seeme to thy selfe sufficiently tossed and vexed, and wilt haue an end of these molestations, follow the way of* Catholike *discipline, which from Christ himselfe*

The name of Christians. *The name of* Catholickes. *Credo Ecclesiam Catholicam.* *The Protestants deride the name Catholike.* *In the Catechisme of the Lutherans.*

falſe by the Apoſtles hath proceeded euen vnto vs, and ſhall proceede from hence to the poſterity. See the Annotat. 1. Tim. 3. c. 15.

CARTVV. 3. [*28 Chriſtians.*] If the Crow may reproach the Swan with blackneſſe, you may alſo charge us with ſectarie and ſchiſmatie all names: Neither is it hard for you to proue them, if (as you affirme) the names of *Lutherans*, *Caluiniſts*, thruſt vpon us by you the aduerſaries againſt our willes, are ſufficient prooſes that wee are in Schiſme: Then which, what ever could be more brutiſhly and more blockiſhly written? Wee remember *Sychonius* the Donatiſts halfe verſe to haue beene made with the ſame ſpirit which this was written with, for as hee ſaid *it is holy that wee will haue ſo*, ſo the Ieſuites in effect do profeſſe that it is prophane that they will haue prophane. As if your tongues were Propheticall, which almoſt do nothing elſe but ſow lies, or that your black colour that you would paint us with, ſet on without any oyle of truth or reaſon, could not be waſhed off by the ſtreame of our arguments, and life both: or that there were ever any man (our Saviour Chriſt excepted which uſed not this power) able to lead the tongues of the wicked in ſuch a ſtring, as that they could utter no termes of the Church but ſuch as are worthy the knowledge and godlineſſe therof: it is an eaſie matter for you to gaine your cauſe, when prooſes failing, it ſhall bee ſufficient for you to accuſe. And if there had beene no better grounds to proue men Arrians in times paſt, then that they were called the Eaſtern Apoſtataes, that ſprong of *Arius* would haue ſo ſwarmed, that you the Weſterne, which are the brood of *Pelagius*, ſhould haue had no place. The name of Chriſtian is our glory, as the godly under the Law gloried in the name of a Iew or Iſraelite. Of men, how godly and learned ſoeuer, wee take no name. No man (not *Paul* himſelfe) is ſimply and without exception to bee followed, but ſo farre as hee is a follower of Chriſt. For the title of *Proteſtants* beginning at a Diet of Spires in Germany, upon our proteſt, that we could not with ſafe conſcience ſubſcribe to certaine Decrees of that Aſſembly, wee need not be aſhamed of it: conſidering that it beareth witneſſe to all poſterity of our conſtant and open profeſſion of true and vnfeyned Chriſtianity. Neither make wee any further account of it, then that in this impudency of the Romiſh harlot boaſting of her baſtard child, as if it were the generation of Chriſt, it might by this title be better underſtood what of either of us is holden or ſpoken. Now as touching your ſelues, how miſerably you are rent and cut into ſects and ſchiſmes, your own pen hath heere witneſſed againſt you, ſaving that where you ſet down but foure patches of the cloake of your Religion, there hath beene partly already, and further might be ſet down a ragman roule, of numbers of rogues of your ſeuerall profeſſions. And leaſt there might bee any amongſt you, from the bough to the twig, that in borrowing the name of ſome to bee called by, ſhould not indeed renounce the name of Chriſtian, you haue not ſeven, but ſeven thouſand, even the whole rout of you, laid hold of the Popes garment, and offered not onely to find your ſelues, but him alſo, upon condition, that in being called by his name you may play the harlots and commit ſpirituall whoredome with him: Your excuſes whereof are too childiſh: for firſt, if we would avow the name of *Lutherans* and *Caluiniſts*, as you do of *Dominicans*, *Ieſuits*, *&c.* you giue us better defence then you leaue your ſelues, conſidering that the iudgements of *Luther* and *Calvin* doe neither make divers *faiths*, nor yet are ſundred either in ſo many, or materiall points, as you are at oddes for amongſt your ſelues. Secondly, if you all ſing one note, as your diſcords are like unto a black Santus, yea if all your fathers agreed in the truth, as (in diverſity of iudgement amongſt themſelues) they all conſpire againſt it, yet were this denomination of them full of ſacriledge. For the Apoſtle teacheth that if the Corinthians had profeſſed that they held of him, of *Peter*, or of *Apollo*, as they depended upon falſe Apoſtles that were amongſt them, that the ſame had beene a ſwarving from Chriſt, yet is it well known that there was a ſweet harmony of all points of Religion amongſt them. The other anſwer declareth, that you had more ſtore of inck in your pen, then wit in your head: For firſt it is abſurd to leaue that liberty of names in matter of religion which may be uſed in prophane ſtudies. And where you thinke to correct this matter with the profeſſion of the *Nazarites* and *Rechabites*, it is amendement as ſoure Ale in Sommer, not onely becauſe the compariſon is unequall, conſidering the profeſſion of the Nazarites comming from God, the corporall exerciſes of the other were but the commandement of a man; but alſo for that the word of *Rechabites* was no name of Religious profeſſion, but noted onely the race and poſterity of *Rechab* their father. As of the other ſide the Nazarites tooke not their name, after any man that was ſo called, but were ordained for figures of our S. Chriſt. Your matches therefore are very uneven. Beſide that who ſeeth not that you go about to beguile your Reader with a manifeſt equivocation: As though it were all one to be well skilled in *Cicero* or *Pliny*, &c. as to addict himſelfe to them, and to haue the ſame iudgement with them, and to follow the ſame Religion, life, and manners that they did: which when you cannot deny in your ſects of *Domicans*, *Franciſcans*, *&c.* yet dare you not affirme it in *Cicero*, *Pliny*, and ſuch like. And although you profeſſe to doe it in *Auguſtine* and *Ierome*, yet do you it both wickedly, as hath beene ſhewed out of the Apoſtle, and falſly alſo for the moſt part, as this preſent, and all other our writings againſt you do declare.

Auguſt. ad vincentium epiſt. 48.

Rom. 2.
Rom. 11.

1. Cor. 11. 1
Sleid. lib. 6.

1. Cor. 1.

Aug. lib. 10. de civit. Dei cap. 23.

Math. 2. 23

But where you ſay, that *the name of Papiſt is not taken from any one Biſhop of Rome known to be author of a ſchiſme or ſect*, you ſpeake truer then you are aware of. For firſt, your Popery (as hath beene ſhewed) is a patchment and galy-maufry of numbers of Biſhops, whereof euery one brought his ſhare. Secondly, for that they are not in deed authours of Schiſme, but of Apoſtacy and utter falling away from Chriſt. And if the Pope that they are called by (inſteed that hee is the firſt begotten Sonne of the devill, which comming after many abuſers, hath gotten the prerogatiue of birth-right from them all) were an Angell of light; yet were it not lawfull to be called by him, or to depend, as you doe of him: Vnleſſe (peradventure) you will ſay, that the Pope was crucified for you, or that you were baptized into the name of the Pope. As for that of *Ierome*, touching the *ioyning of Peters chaire*, Look anſwer before upon *Mat. 16. 18.*

But as commonly there are none ſo ambitious, and ſo iealous of the names of Matrones, Maidens, and honeſt women, as thoſe that leaſt deſerue them, none more deſirous to cary the title of legitimate children

children, then those which be Bastards, thereby through honesty of the name to cover the filthinesse of their fornication, and shame of their birth: euen so, when the spirit of fornication fell upon the Church of Rome, having denyed the vertue and power of Christianity, shee laboured the more to put on another name or note of Christian Religion, if peradventure in multiplying her Maidens weed, shee might (notwithstanding she laid her selfe open to every one that passed by) go still in the account of maydens. And what doth shee heere but follow the practise of the Donatists, which call the information they presented to the Emperour against *Cicilian* the Bishop of Carthage, The *Information of the Catholike Church*? Or what more then the Rogatian heretickes, that would haue made the world beleeue, that they were the *only Catholickes*; whereby also by the way appeareth, how ignorant you are of the condition of the Donatists, that charge them with *deriding the name of Catholike Church*: And therefore as your quotation, which alledgeth, 1. *lib. cap. 33.* for the 2. *lib. cap. 25.* partly declareth, so the words of *Augustine* do much more declare that you never read the place which you alledge: For it is manifest that *Augustine* chargeth them with *blasphemy*, not for that they said that the name or title of Catholick Church was *humane forgery*, but for that they affirmed that the interpretation of the Catholikes, which expounded it of a spread of the Church throughout all Nations, was *mans forgery*, for in the name it selfe, as hath appeared, they did, as you do, falsly glory: which may yet better otherwhere appeare by the fond definition of Catholick which they alledge, thereby both to take that title away from the true Catholickes, and to fit it for their schismaticall Assembly. Now how much you haue gotten by the challenge of this title more then the Donatists obtained; which is, that one Papist calleth another *Catholicke*, as if one Mule should claw another: All the world understandeth. I wis the Turke which is the bastard *Agaren*, or off-spring of *Agar*, hath gotten better allowance of his usurped title and name of *Saracens* or posterity of *Sara*, then ever your Bastard Synagogue could get in this title of *Catholicke*. And if you had attained to as generall allowance, as they, yet should you haue no more right then they. But as they are still the sonnes of *Agar*, so you should be still the sonnes of the bond-woman, ingendring to bondage not from the hill Synai, where the law of God was given: but from the seuen hilles of Rome from whence the Popes decree is come. And hereby also is confuted the reason, why the *Surname of Catholike* was taken *thereby to discerne the true worshippers of God from heretickes, which couered themselues under the name of Christians*. For if the name of *Christian* giuen by the holy Ghost, be not able to discerne them, how shall the name of Catholicke doe it. And if a Wolfe may take that name as a sheepes skin to muffle and disguise himselfe with, what priuiledge hath this name that it cannot be also abused? or haue you so small understanding as to thinke, that he which can falsely say, *Christian is my name*, cannot with like falshood say, *Catholick is my surname*? Wherefore it is a horrible iniury to make the *Apostles* authours of this childish counsell. Neither doth your authour affirme that, but saith that the *Apostolicall* or godly people sought this name. And howsoeuer some haue esteemed the Articles of our faith of the Apostles owne making, yet we follow their iudgement which esteeme them Apostolicall, for that they are faithfully gathered out of the writings of the Apostles. And of this iudgement *Augustine* appeareth manifestly to haue been of, when as he affirmeth, that they were *made by the hands of the Apostles and Prophets*, which cannot be true unlesse it be referred unto their writings, from whence they were drawne. Neither is there any of our side, that to our best remembrance ever *derided* or made light of the name of *Catholick*, further then it is either alwayes falsly applied to the Papists, in whom it is as comely as the golden ring is in the swines snout, or foolishly and absurdly applied to the particular Church of Rome. And for so much as they affirming *Lutheran catechismes to haue changed the word Catholick for Christian*, name and note neuer a one: it is to be thought, untill they make it otherwise appeare, that herein they keepe their old custome of slandering the professors of the Gospell.

Aug. Epist. 48. ad Vincent.

Aug. in Brev collat. cum Donat. collat die tertiij.

Aug. lib. 3. ad Catechum.

CHAP. XII

MARGINALL NOTES.

Verse 4 Whom when he had apprehended, he cast into prison, delivering him to ‡ foure quaternions of Souldiers to be kept, meaning after the Pasche to bring him forth to the people.

RHEM. 1. [4 *Foure quaternions.*] As *Peters* person was more notorious then others, and therefore better garded then other for feare he should escape: so Gods prouidence in preseruing and deliuering him for the longer gouernment of his Church, is very maruellous.

CARTVV. 1. [4. *Foure quaternions.* [The *betternesse of gard* rose not upon his *notoriousnesse aboue the rest*: but upon the miracle, whereby the Angell opening the prison doores first, shut them after he had enlarged the Apostles. In which regard, whosoeuer of the Apostles had been put in prison, should haue had his guard as manifoldly multiplied, as had *Peter*.

Act. 5. 19. 22. 23.

Verse 12 And considering he came to the ‡ house of Mary the mother of Iohn, who was surnamed Marke, where many were gathered and praying.

RHEM. 2. [12 *House of Mary.*] It is much for the praise of these good Christians that the assembly to Gods seruice and prayer was kept in their houses in the time of persecution, and that the Apostle came thither streight out of prison, as his first refuge, as now Christian people do much to their commendation, in places where heresie doth reigne.

ANNO.

ANNOTATIONS.

Verſe 5 And Peter indeed was kept in priſon. But | prayer was made of the Church without intermiſsion unto God for him.

RHEM. 5. [5 *Prayer was made.*] The Church prayed inceſſantly for her chiefe Paſtour, and was heard of God: and all Chriſtian people are warned thereby to pray for their Biſhops and Paſtors in priſon.

CARTVV. 5. [5. *Prayer was made.*] Putting *chiefe Paſtor* in your purſe, as that which hath not *Lukes* ſtampe: the reſt is currant enough.

Verſe 6 And when Herod would haue brought him forth, the ſame night Peter was ſleeping between two Souldiers bound with | two chains: and the keepers before the doore kept the priſon.

S. Peters chaines.

RHEM. 6. [6 *Two chaines.*] Theſe chaines are famous for miracles and were brought famous from Hieruſalem to Rome by Eudoxia the Empreſſe, wife to *Theodoſius* the yonger, where they were matched and placed with another chaine that the ſame Apoſtle was tied with by *Nero*, and a Church founded thereupon, named *Petri ad vincula*, where they are religiouſly kept and reuerenced vntil this day, and there is a feaſt in the whole Church for the ſame, the firſt of Auguſt, which wee call *Lammas day*.

CARTVV. 6. [6. *Two chaines.*] As the Philoſopher ſaid of the ſtones, of the Idols Altar, that they were happier then their fellowes, it is ſo of theſe chaines, that they had better hap then a thouſand manacles, which had as much good mettall and workemanſhip as they, that came not yet to haue the reuerence that they had. But as for the *religious reuerencers* of them, conſidering that themſelues are thus bound with the chaines of ſuperſtitions: they are ſure (without repentance) to lie bound in the priſon of hell for euermore. And if it be ſacriledge to build Temples to the Saints, that haue been martyred, it is much more to doe ſo to the Irons wherewith they were bound. Not to ſpeake of the fee that the Papiſts are at, with the perſecutors, to get the Saints reliques of all ſorts, nor of the priuy marke, whereby (after ſo long time) they are able to diſcerne his chaines from all other, which *Simonides* himſelfe could neuer haue done: nor of their pickle, or preſeruatiue they haue, ſo many hundred yeeres to keep Iron, which either the ruſt eateth out, or the continuall ſcouring conſumeth to nothing.

Auguſt. de ciuitat. lib. 8. cap. 27.

Verſe 15 But they ſaid to her, Thou art mad. But ſhe affirmed that it was ſo. But they ſaid, It is | his Angell.

Patronage of Angels. Gen. 48. 16

RHEM. 5. [15 *His Angel.*] *If proper Angels* (ſaith S. Chryſoſtome) *be deputed of our Lord to ſuch as haue onely charge of their own life (as one of the laſt ſayd * The Angell which hath deliuered me from my youth vpward) much more are ſupernall ſpirits at hand to help them vnto whom the charge and burden of the world is committed. Chr. in laud. Paul ho. 7. to 3.*

Iud. 2. 1. Malach. 3. 3

CARTVV. 5. [15. *His Angel.*] In ſtead that the Holy Ghoſt calleth the Angels the miniſters of the Elect, it pleaſeth the Ieſuits to correct him, and (in their margent) to call them *patrones*. But leaving the queſtion of *proper Angels*, the ſpeech of celeſtiall ſpirits in this place is out of all ſeaſon, conſidering that either by an Angell, ſignifying properly a meſſenger here as otherwhere, muſt be underſtood a mortall man: or elſe the Church muſt be ſuppoſed to haue been ſo ignorant, as to eſteeme, that celeſtiall ſpirits could not come in, without having the doores opened; which is abſurd. Beſide that the onely conceit of a heavenly Angell at the doore, would haue made them all, both aſtonied and afraid: neither whereof, there is any manner of appearance. The very like place unto this is found in *Lukes* ſtory of our Saviour Chriſt, as this in the ſtory of the Apoſtles: for as here they haue tranſlated *Peters* Angell; ſo there (with the ſame warrant) they might haue tranſlated *Iohns* Angell, the ſame Greek word being found in both.

Luk. 7. 24.

Verſ. 17 And beckning with his hand to them, that they ſhould hold their peace, he told how our Lord had brought him out of priſon, and he ſaid, | Tell theſe things to Iames, and to the brethren. And going forth he went into another place.

Publicke prayer for S. Peter the Head.

RHEM. 6. [17 *Tell Iames.*] He willeth them to ſhew this to S. *Iames* Biſhop of Hieruſalem and to the Chriſtians, that they might ſee the effect of their prayers for him, and giue God thanks, for S. *Iames* no doubt publiſhed common prayer for S. *Peter*.

CARTVV. 6. [17. *Tell Iames.*] *Iames* was an Apoſtle, and no Biſhop: that prayer was made for *Peter* by the Church, it is written; but what you meane by his publiſhing of common prayer, is obſcure, if you meane your Latine ſeruice, and Leiturgie, it was not yet extant.

CHAP. XIII.

MARGINALL NOTES.

Verſe 46 THen Paul and Barnabas conſtantly ſaid, To you it behoued us firſt to ſpeake the word of God: but becauſe you ‡ repell it, and iudge your ſelues vnworthy of eternall life: behold we turne to the Gentiles.

RHEM. 1. [46 *You repell it.*] The Iewes of their own freewill repelling the truth, are vnworthy of Chriſt and worthily forſaken, and the Gentiles though they beleeued ſpecially by Gods grace and

and preordination, yet they beleeue also by their own freewill, which standeth well with God prouidence.

CARTVV. 1. [46 *You repell it.*] Being the seruants of sinne, although they repel'ed the word of God willingly, and with great desire; yet did they it necessarily. But the yoking of *Gods grace with our free-will* together, although it might stand *with Gods Prouidence*, yet can it not stand with that sentence, That I *will haue mercy upon whom I will haue mercy*: Whereby the Apostle concludeth, that *it is not in him that willeth, nor in him that runneth, but in God that hath mercy*: nor standeth with this, *God worketh in vs both the will and the work, and that of his good pleasure*: nor finally with this, that *faith is not of vs but is the gift of God*. Neither may the Iesuites thinke, that by this enterlarding of our free will with the grace of God, they can escape the reproach of Pelagianisme; considering that the Pelagians ioyne the help of God with our free-will.

Iohn. 8.
Rom. 9.
Phil. 2.
Ephes. 2.
Aug. lib. 1. de gratia Christ. c. 28.

ANNOTATIONS.

Verse. 2. And as they were ministring to our Lord, and fasting, the holy Ghost said: Separate me Saul and Barnabas unto the worke whereto I haue taken them.

RHEM. 2. [2 *As they were ministring.*] If we should, as our aduersaries do, boldly turne what text we list and flee from one language to another for the aduantage of our cause, we might haue translated for *ministring, sacrificing*, for so the Greeke doth signifie, and so Erasmus translated: yea we might haue translated, *Saying Masse*, for so they did: and the Greeke Fathers hereof had their name Liturgie, which *Erasmus* translateth *Masse* saying, *Missa Chrysostomi*, But we keepe our text, as the translatours of the Scriptures should do most religiously.

The Apostles Liturgy or Masse. λειτουργούντων αυτῶν.

CARTVV. 2. [2 *As they were ministring.*] You would certainely haue done it if you had not perceiued, that so you should haue brought Angels, Kings, and Princes, to the Altar, to *sacrifice and say Masse*, also those of Macedonia, and Achaia, to *sacrifice* and *say Masse*, to the poore of Ierusalem, it signifying nothing else but ministring, and executing a publike worke, seruice or office: which what it is in a minister of the Gospel, the Apostle declareth, when hee saith that hee was appointed, λειτουργὸν or ministring to the Gentiles: which hee further openeth by ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ: And this being a phrase more proper to the Ministery then the other, doth not yet signifie sacrificing; as it appeareth by the Apostle, which useth the Noune derived of λειτουργία, as of the same valew in this place, with the other phrase ἱερουργοῦντα τὸ εὐαγγέλιον, that without all contradiction signifieth not sacrificing the Gospell. You could hardly also be ignorant, that you should haue had the Syrian and Greeke Paraphrast, *Oecumenius*, *Theophilact* and *Chrysostome* against you: whereof some interpreteth this ministring *praying*, other *preaching*, third ioyneth both: to whom that you giue lesse credite heere, then to *Erasmus*; it commeth rather of partiality to your cause, then of any good estimation, that you haue of his cunning or faithfulnesse in translation: who notwithstanding hee fauour you somewhat in his word of *sacrificing*, yet in truth hee vtterly ouerthroweth you, by affirming that by *sacrificing* is meant the vsing of their gifts to Gods glory and the saluation of the Church, in prophecing and teaching the doctrine of the Gospell. Last of all, if you had translated it *sacrificing* as in other places, so here also, your vnblushing face, should haue beene euidently seene, whilst you durst do that, which the translators of your own sect (in their greatest goodwill to the *Masse*) durst not doe, who haue translated it ministring and not *sacrificing*. And as for the Liturgie, or manner of seruice of God, ascribed to *Christome*, if you, or any other, will needs, against the streame of the continuall vse of this word, translate it *Masse*, yet doth the Masse gaine no credite thereby: For it prayeth for Pope *Nicholas*, and the Emperour *Alexius*, whereof the one was aboue foure hundreth, the other about seuen hundreth yeares, after *Chrysostome* was dead. Now you know that a Masse of *requiem*, for men that were not yet borne, was somewhat too rathe, and too earely. Not to speak here of the extreme difference, betweene your Masse, and that which sometimes (although earely) was called Masse, otherwhere mentioned.

Rom. 15. 16
Eras. Paraph. & Annot. in 13. Act.
Isidor. Clarã. Ariad. Mart.

RHEM. 3. [2 *Separate me.*] Though *Paul* were taught by God himselfe and specially designed by Christ to be an Apostle, and here chosen by the holy Ghost together with *Barnabas* yet they were to be ordered consecrated, and admitted by men. Which wholly condemneth all these new rebellious disordered spirits, that challenge and vsurpe the office of preaching and other sacred actions from heauen, without the Churches admission.

Paul & Barnabas were consecrated by men. Gal. 1.

CARTVV. 3. [2 *Separate me.*] S.

Verse. 3. Then they fasting and praying, and imposing hands upon them dimissed them.

RHEM. 4. [3 *Fasting.*] Hereof the Church of God vseth and prescribeth publike fasts at the foure solemne times of giuing holy Orders (which are our *Imber dayes*) as a necessary preparatiue to so great a worke, as S. *Leo* declareth by this place, naming it also, an Apostolicall tradition, See S. *Leo Ser. 9. de iciunio 7. mensis & Calixtus. ep. 1. to. 1. Conc. Conc. Magnum. c. 34. 35. to 3.* And this fasting was not fasting from sinne, nor morall or Christian temperance, as the Protestants ridiculously affirme for such fasting they were bound euer to keepe: but it was abstinence for a time from all meats or from some certaine kinds of meats, which was ioyned with prayer and sacrifice, and done specially at such seasons as the Church prescribed, of all together (as in Lent, the Imber dayes, Friday, Saturday) and not when euery man list, as *Aerius* and such heretickes did hold, S. *Aug. hær. 53.*

Imber daies. Leo Ep 81. c. 1. Epiph. in compend. Leo ser. 3. & 4. de iciu. 7. mensis. Prescript times of fasts.

CARTVV. 4. [3 *Fasting.*] After that *Luke* had mentioned the fast of the Church in Ierusalem, solemnly held, in regard of the persecution which then was hote (there especially) against the ministers: he now telleth, how the Church of Antioch, as a sister and member to that of Ierusalem, in a fellow-feeling of their misery, held the like Fast. Wherein, recommending vnto God the state of the Church, readie to bee deuoured of the cruell Tyrants, the Holy Ghost, by the mouth

Looke 2. Chron. 29. 14. 15. verses for the like example.

of one of the Prophets there present amongst them, declared that God had heard their prayer, for the Churches preseruation, and therefore had ordained this meanes of sendiug forth of *Paul* and *Barnabas*, by whom the Churches Tents should be greatly enlarged. Whereupon it appeareth, that this fast undertaken upon such a speciall circumstance of wasting the Church, without any purpose of ordaining any Ministers, and indeed without ordaining any at all, but such as had long before exercised the Ministerie, and that by expresse commandement from God, is fondly and undiscreetly alledged, to proue set, ordinary, and standing fasts of the yeare. For a more religious care in choice of the Ministers look further answer before upon *Math.9.38.* As for their shameless untruth of our exposition *of fast, of fasting from sin*, or sober and *temperate* use of meates, it is manifestly confuted, both by our writings, and daily practise of our Churches, of this and that side of the Seas. But their own exposition of fast, which is abstinence from *certen kindes of meates*: beside that it commeth nere vnto the *ridiculous exposition*, which they falsly ascribe vnto vs; it hath not onely no ground of the word, but is directly against it: which placeth the abstinence in fast from all manner of meates.

Ionas 3. 8. Esay 10/6.

Hiero. ad Euag. & adverſ. Lucif. & ad Tit. c.1 Aug. Epiſt. ad Hieron. Euſeb. hiſt. eccleſ. lib. 5. cap. 28. Epiph. in compend.

That out of *Epiphanius*, and *Augustine*, of *Aerius taking away set dayes of fast*, as it maketh nothing to this place, so it is no more to be condemned, because he held that iudgement, then the other that a *Bishop and an elder differ not* by the ordinance of God, but onely by custome: as both Ierom and *Augustine* do plainely affirm. And if it hurt our cause, that one which in other points was an heretick affirmeth that there ought to be no set fastes: yours also must needs be the worse, for that *Montanus* the Heretike, was the first that gaue lawes of fasting. Although herein also wee differ greatly from the Aerians, who refused set fasts: for that they held, that a man was onely to fast, when he listed: which is far from vs, that teach that in publicke fastes commanded by the Church, there is a necessitie of obedience. As for the other authorities, either counterfeit, or far remoued from the purer times of the Church: they are not worth the answer; although in these chapters of the Councell of Mens, there is no mention of fasting. For further answer to these set fastes, looke before, vpon *Math.4.2.*

Imposition of hands. Holy orders.

RHEM. 6. [3 *Imposing hands*,] Because all blessings and consecrations were done in the Apostles time by the externall ceremony of imposition of hands, diuers Sacraments were named of the same, specially Confirmation, as is noted before, and holy ordering or consecrating Bishops, Priests and Deacons, and Subdeacons; as we see here and elsewhere, In which though there were many holy words and ceremonies, and a very solemne action: yet whatsoeuer is done in those Sacraments, is altogether called *Imposition of hands*: as whatsoeuer was done in the whole diuine mystery of the B. Sacrament, is named *Fraction of bread*. for the Apostles as S. *Denys Eccl. hier. c. 1. in fine* writeth) purposely kept close in their open speeches and writings which might come to the hands or eares of Infidels, the sacred words and actions of the Sacraments. And S. *Ambrose* saith, *in 1, Tim. c. 4. The imposition of the hand is mysticall words wherewith the elected is conformed and made apt to his function, receiuing authority (his conscience bearing witnesse) that he may be bolde in our Lords stead to offer sacrifice to God.* And S. Hierome, *The imposition of hand is the Ordering of Clarks, which is done by prayer of the voice and imposition of the hand.* And this is in some inferiour orders also, but *Paul* and *Barnabas* were ordered to a higher function then inferiour Priests, euen to be Bishops thorowout all Nations.

* Act. 2. 42

Hiron. in cap 58. Esa.

CARTVV. 5. [3 *Imposing hands*.] If the Lord vnder the law committed all his sacred and holy ceremonies to writing, when he would haue hidden them from the Gentiles: how much more did he cause them to be set down in writing vnderneath the Gospell, when he would haue all the world to know them. Then it was his vnsearchable iudgement, that they should be hidden from the prophane, least they should be made holy by them: but now it is his vnspeakeable mercy, that they should be made known to prophane men, to the end they should become holie. Therefore the papistes which vnder *Denys* words, would excuse their intollerable arrogancy, of multiplying the *ceremonies* in the holy misteries, aboue the number conteined in the scriptures; are ridiculous; so that this iudgement of theirs is meeter for Venus religion, and for the Mysteries of the stewes, then for the religion of God, and for the mysteries of the kingdome of heauen. And although the Scripture in one place (for shortnesse sake) note out the whole action of the holy Supper by *breaking of bread*: yet it is otherwhere set out at large, in every needfull point thereof, and therefore it maketh nothing for your foleries, and histrionicall gestures, in ordaining the Popes creatures: or yet in the number of your Ministers, whereby to the better contentment, and lesse loathsomenesse of the lookers on, your stagemen are increased: considering that they are neither expressed, nor insinuated, in any place of the Scriptures where notwithstanding all the Sacraments are commended unto us. As for *Ambrose* and *Ierome* often alledged to paint your Margent, they are here flat against you, which speaking of the ordination of Ministers, neither call it *Sacraments*, nor mention any such thing, but that the Scripture speaketh of, that is, of prayer, and imposition of hands.

Math. 26. Mark. 14. Luke 22. 1. Cor. 10. & 11.

Aug. Epiſt. ad Ianu. 118

Verse.4. And they being ‖ sent of the Holy Ghost, went to Seleucia, and thence sayled to Cypres.

Spirituall officers of our soules.

RHEM. 7. [4 *Sent of the holy Ghost*,] Whosoeuer be sent by the Church, are sent of the holy Ghost, though in such an extraordinarie sort it bee done. Whereby wee see how fame the Officers of our soules in the Church do passe the temporal Magistrates, who though they be of Gods ordinance, yet not of the holy Ghost speciall calling.

CHAP. XIIII.

MARGINALL NOTES.

Verse.22 And when ‡ they ‖ had ordained to them ‖ Priests in every Church, and had

ters of the Latine tongue, from whence commonly they are derived: it is apparant, that they are rather derived of the words before named, which are naturall Latine words, then of *Presbyter*, which is Greek borne, howsoever it is (by use) devised in the Latine tongue: And if it were yeelded you that Presbyter should be turned Priest, yet the same will not helpe you, considering that it should not thereby imply any sacrificing Priest, which alwayes both in the old and new Testament, both in typicall and the true Priest, noted out by the word ἱερεύς, carefully severed and distinguished from πρεσβύτερος.

CHAP. XV.

MARGINAL NOTES.

Verse 4 AND when they were come to Ierusalem, they were received of the Church, and of the Apostles and ‡ Auncients, declaring whatsoeuer God had done with them.

RHEM. 1. [4.] Auncients here, and often in this chapter, are the same that Priests, vers. 2. as S. Ierom taketh it also, 1. Pet. 5. and the Greeke approveth, being alwayes one, πρεσβύτεροι, Priests, Hiero. in 1. ad Tit. & 4. ad Galat.

CART VV. 1. [4.] The word signifying two manner of Church-elders, one that governed and taught, the other which gouerned onely, either hee understandeth both, or else those which gouerned onely: considering that Bishops, which were the preaching Elders, were supplied by the Apostles, who then made their abode at Ierusalem. *Ierom* hath nothing for you, if you remember, that you were lately taught, that Presbyter, the word which he useth there, signifieth not a *Priest*. He is also against you, in that he expoundeth *Bishop* and *Elder* for all one; which you call an *Arian heresie*. And further that he opposeth *Antistes*, a minister under the Gospell; unto *Sacerdos*, a Priest under the Law: and therefore you haue made euill choyce of your place. 1. Tim. 5. 17.

Verse 36 And after certaine dayes, Paul said to Barnabas, Let us return and ‡ visit our brethren in all Citties where we haue preached the word of our Lord, how they doe.

RHEM. 2. [36 *Visite our brethren,*] Hereof our Catholike Bishops tooke vp the necessary vse of often visiting their flockes and cures committed to their charge for confirmation in faith, vertue, and reformations of manners both of Clergie and Laitie.

Vers. 41 And hee walked through Syria and Cilicia, ‡ confirming the Churches, commanding them to keepe the precepts of the Apostles and Auncients.

RHEM. 3. [41 *Commaunding them.*] Not onely the things commaunded by Christ expresse word, or written in the Scriptures (as our Heretickes hold) but whatsoeuer the Apostles and Rulers of the Church command, is to be kept and obeyed, See those words repeated againe cap. 16. 4. and that in the Greeke, lest any man cauill, because here the Greeke hath them not.

CART VV. 3. [41.] What yee are with wine wee know not: but you are assuredly drunken with the cup of error and dotage; who see not, that these decrees were first of all in the words of the Councels Letter, from whence S. *Luke* transcribed them into this present booke, which is no warrant that your Councels wanting the Holy Ghost, should be allowed.

ANNOTATIONS.

Verse 2 No little sedition therefore beeing risen to Paul and Barnabas against them, they appointed that Paul and Barnabas should goe up, and certaine others of the rest, to the Apostles and Priests at Ierusalem, upon this question.

RHEM. 4. [1 *Appointed.*] We learne by this example, what is to be done when any controuersie ariseth in religion between the teachers or other Christian people. We see it is not ynough to contend by allegations of Scriptures or other proofes seeming to make for either part: for so of contentious part taking there should bee no end but the more writing, wrestling, striuing there were, euery one for his own fancie, cloking it with the title of Gods word and Scripture, the more Schismes, Sectes, and diuisions would fall, as wee see specially in the restlesse Heresies of our time. Whose fautours admitting no iudges, stand to no triall of mortall men, to no tribunall of Pope, Councels, Bishops, Synodes, but each man to his own phantasticall spirit, his own sense of Scriptures, and his own willfull obdurate rebellion against Gods Church and his Superiors in the same. But here we see S. *Paul* and *Barnabas*, men that were Apostles, and full of the Spirit of God, and the other parties, though neuer so much partiall to the ceremonies of their Law by their former long vse and education therin, yet not to stand, stifly to their own opinion on either side, but to cõdescend to referre the whole controuersie and the determination thereof to the Apostles, Priests, or Ancients of Hierusalem, that is to say, to commit the matter to be tried by the heads and Bishops and their determination in Councell. This is Gods holy and wise prouidence among other iudgement in his Church, to keepe the Christian people in truth and unitie, and to condemne Sectes and false teachers and troublers of the Church. By which iudgements and order, whosoeuer will not or dare not be tried in all their doctrine and doings, they shew themselues to mistrust their own cause, and to flee from the light, and ordinance of God. Without which order of appeasing all differences in faith and constructions of the Scriptures, the Church had been more defectuall and insufficient, then any Common wealth or Societie of men in the world: none of which euer wanteth good meanes, to decide all disorders and dissension arising among the subiects and citizens of the same. *The way to end dissention in religion, is to commit it to a Councel.*

CARTVV. 4. [2 *Appointed.*] There comming certaine Church troublers from Iury, that taught the iuſtification which is by the Law, as you do: it appeareth that the ſame, the eaſlier to lead away the ſimple, pretended (much like as you do) the authority of the Church, and eſpecially of the Apoſtles there, whereupon the Church aduiſing to prevent the danger, leaſt ſome might bee brought into ſome doubt of the truth, conceiving thereby ſome ſuſpition of contrariety in iudgement betweene *Paul* and *Barnabas* which were at Antioche, and the other Apoſtles, that were at Ieruſalem, ſent to giue information of their doctrine to the Apoſtles: Whereby it appeareth that the Ieſuites are deceived, in that they thinke that it was agreed on the adverſaries ſide, to put the matter to the Apoſtles, who knew well that they had belied the Apoſtles, of whom they were not (as they pretended) ſent. Which appeareth in that in the Embaſſage to the Apoſtles at Ieruſalem, there were none but *Paul* and *Barnabas* with other of the Church. Secondly, theſe two Apoſtles went not up to ſubmit their iudgements, unto the iudgements of the Apoſtles at Ieruſalem; for that had diminiſhed the authority of their doctrine, then which there was no greater in the world: For howſoever the perſon of *Paul* apart, was inferiour to all the Apoſtles iointly taken, yet his doctrine was of as great authority, as all their doctrines together. And therefore he went up to confer with them; and that not doubting any thing of their conſent with his: but leaſt in regard of the Churches, which hee had taught, hee ſhould haue runne in vaine: whilſt ſuſpition remaining in their hearts of his difference from the reſt of the Apoſtles, there had beene certaine danger of their wauering in that doctrine, wherein it ſtood vpon their ſalvation to be ſetled. And if it had beene poſſible, that the Apoſtles ſhould haue interpreted the Scriptures otherwiſe then theſe two Apoſtles had done, doe the Ieſuites think that they would haue reſted in their iudgement? when as *Paul* doubteth not to pronounce a curſe vpon the Angell himſelfe that ſhould preach any other doctrine then he had done. Beſide, wee ſee manifeſtly, that in this Councell, there was nothing alledged but the Scriptures. Wherefore this place is fooliſhly alledged, wherein conference of iudgements is confounded with ſubmiſſion of them. The Apoſtles authority whereof not one of them could erre, is euill compared with the Biſhops, whereof every one (as you confeſſe) and (as ſhall appeare) all may erre together.

Verſ. 24.

Gal. 2.

Gal. 1. 7.

Verſe 6. And the | Apoſtles and Ancients | aſſembled to conſider of this word.

Of what perſons a Councel conſiſteth. *Deut.* 17. *Mal.* 2. 7. *Agg.* 2. 12. *Luk.* 10. 16. *lib.* 1 *cap.* 8. *de bapt.* *A generall Conncell repreſenteth the whole Church.*

RHEM. 5. [6 *Apoſtles and Ancients,*] The Hereſies of our Proteſtants which would haue all men to giue the voyce, or to be preſent in Councels, and of others that would haue none but the holy or elect to be admitted, are refuted by this example, where we ſee none but the Apoſtles, and Prieſts or Ancients aſſembled to diſpute of the matter, though many deuoute people were in the cittie the ſame time. Neither did euer any other in the Ancient councels of the Church aſſemble to to debate and define the matter, but ſuch, though many other for other cauſes be euer preſent. Secular men or women, be their gifts neuer ſo great cannot be iudges in cauſes of faith and religion. *If any thing,* ſaith God, *be hard and doubtfull, thou ſhalt come to the Prieſts of the Leuiticall ſtocke, and thou ſhalt follow their ſentence.* Againe, *The lippes of the Prieſt ſhall keepe knowledge, and the Law thou ſhalt require of his mouth.* Againe, *Aske the Law of the Prieſt.* Much more muſt we referre all to our Biſhops and Paſtours, whom God hath placed in the regiment of the Church with much larger priuiledge, then euer he did the old Prieſts ouer the Synagogue, to whom it is ſayd, *He that deſpiſeth you deſpiſeth me.* And it is to be noted that the Biſhops ſo gathered in Councell, repreſent the whole Church, haue the authoritie of the whole Church, and the Spirit of God to protect them from errour, as the whole Church: S. S. *Paul* and *Barnabas* come hither for the definiton of the whole Church. *The ſentence of a plenarie or generall Councell* (ſaith S. *Aug.*) *is the conſent of the whole Church.* And ſo it muſt needs be in the Church, becauſe the Magiſtrates, Senate, Councell or deputies of all common-wealths, repreſent the whole body: and to haue it otherwiſe (as the Churches Rebels wiſh) were to bring all to hell and horrour, and themſelues to be perpetually, by the ſeditious and popular perſons, vpholden againſt Law, reaſon and religion in their wickedneſſe.

CARTVV. 5. [6 *Apoſtles and Ancients.*] *That which ſtandeth ſtandeth all men vpon, ought to haue the approbation of all.* And ſeeing Councels are (as this was) for the moſt part aſſembled, to ſatisfie the doubts of the people, it ſeemeth againſt reaſon, that they ſhould not bee ſuffered to bee partakers of the Councell. Alſo ſeeing the Scripture (as hath and ſhall further bee ſhewed) giveth priuate men in the Church intereſt, both in the excommunication and election: there is no reaſon that they ſhould bee cleane ſhut forth of the Councell, but that they may both be preſent to heare the cauſes debated and to obiect their doubts and ſcruples, that trouble their peace of conſcience. Wee reade in *Ezechias* time that the people were admitted to the making of two Eccleſiaſticall Decrees, The one of the month wherein the Paſſe-ouer ſhould be celebrated, the other of proroging the ordinary Feaſt vnto ſeuen extraordinarie daies. And if the Gouernours vnder the Goſpell haue priuiledges aboue the Gouernours vnder the Law: yet the priuiledges that the people vnder the Goſpell haue, are aboue the priuiledges of the people vnder the Law. And although we ſhould confeſſe the Gouernours prerogatiue now, aboue thoſe that were then: yet is it vnlearnedly aſſigned by the Ieſuites which place it in this, That *whoſoeuer reiecteth the Miniſters of the Goſpell, reiecteth Chriſt.* As if the ſame words, were not ſaid in effect of *Moſes* and *Aaron*, miniſters vnder the Law: *Your murmurings are not againſt us but againſt God.* Againe *Peter* in an Aſſembly of the Church, making his defence in a point of doctrine, whereof divers of the Church accuſed him, doth ſecretly confeſſe the Churches right in demanding of an account of the Miniſters doctrine: otherwiſe hee would haue ſaid (as you do) that they muſt meddle with their plough taile, leaving to him and his fellow-miniſters the diſcretion of Preaching, to this or that man, as to him and them ſhould be thought moſt expedient. And in this very example in hand, conſidering that there was very great diſputation in Councell: it is apparant, that there were other beſide the Apoſtles and Elders that were admitted to ſpeak in the Councell: For as the Apoſtles could not ſet themſelues againſt the truth: ſo there is no likelyhood, that the Elders (whom you call *Prieſts*) which were for their knowledge in the myſtery of the Goſpell and godlineſſe, as

2. *Chron.* 30. 2. 4. 23.

Exod. 10. 8. *Act.* 11.

the

had prayed with fastings, they commended them to the Lord in whom they beleeved.

RHEM. 1, [22 *They had ordeined.*] Wee see by this, first that S. *Paul* and *Barnabas* were Bishops, hauing here authority to giue holy Orders; secondly, that there was euen then a difference betwixt Bishops and Priests, though the name in the primitiue Church was often vsed indifferently: lastly, that alwayes fasting and praying were preparatiues to the giuing of holy Orders.

CARTVV. 1. [22. *They had ordained.*] *Apostles* and *Bishops* (which are Pastors and Elders) are diuers opposed members of one diuision: and therfore they cannot be said one of another: whereby your difference of *Bishop* and *Priest* falleth to the ground. Looke further answer before vpon *Act.* 13. 4. *Ephes.* 4.

ANNOTATIONS.

Verse 12 The Priest also of Iupiter that was before the Cittie, bringing Oxen and Garlands before the gates, would with the people | sacrifice.

RHEM. 2. [12 *They would sacrifice.*] This loe is the diuine worship, consisting in externall sacrifice, and in acknowledging the parties worshipped to be gods; which *may be done to no man nor creature, and therefore the Apostles refuse it with all possible diligence, and all the Angels and Saints in heauen refuse that adoration by sacrifice. The Catholike Church suffereth no Priest nor other so to worship any Saint in heauen or earth. She hath but one externall Sacrifice, which is in the holy Masse, of Christs body and bloud: that she offereth to God alone, and *neither to Peter nor to Paul* (saith S. *Augu.*) *though she Priest that sacrificeth, standeth ouer their bodies, and offereth in their memories.* But other kindes of honours and dueties, inferiour without all comparison (how great soeuer they be) to this, we do, as the Scripture, and Nature teach vs, to all superiours in heauen and earth, according to the degrees of grace, honour, and blessednes that God hath called them vnto, from our B. Ladie Christs own mother, to the least seruant he hath in the world, for which the Hereticks would neuer accuse Christian people of Idolatrie, if they had either grace learning, faith, or naturall affection. *Latria. Aug. lib. 10. de Ciu. Dei, cap. 1.* *Dulia. Aug. lib. 8. de Ciu. cap. 27.*

CARTVV. 2. [12. *They would sacrifice.*] As if prayer were not *Sacrifice*, and all that pray rightly in that regard called sacrificers: yea as if prayer were not a more honorable and higher service and worship, then are Bullockes or Calues. For by how much the figure is inferior to the thing figured, and the shadow vnto the body: by so much is the offering up of bullockes and calues inferiour to the oblation of prayers. And could they so quickly forget, that the onely bowing of the body vnto *Peter*, aboue the measure of reuerence vsually given vnto the ministers of God, is refused of *Peter*, as hauing a spice of Idolatry; notwithstanding that there were no manner of *Sacrifice* offered. For further answer looke before, vpon *Math.* 4. 11. *Psal.* 141. *Luk.* 1. 10. *Heb.* 13. 15. 1. *Pet.* 1. *Apoc.* 1. *Psal.* 50. 8. 9. 10. 11. 12 13. 14. 15.

RHEM. 3. [22 *Had ordained.*] The Heretickes, to make the world beleeue that all Priests ought to be chosen by the voyces of the people, and that they neede no other Ordering or Consecration by Bishops, pressing the prophane vse of the * Greeke word more then the very naturall signification requireth and Ecclesiasticall vse beareth, translate thus, *Ordained by election.* Whereas indeed this word in Scripture signifieth, Ordering by imposition of hands, as is plaine by other words equiualent. *Acts* 6. 13. 1. *Tim.* 4, 5. 2. *Tim.* 1. Where the Ordering of Deacons, Priests, and other is called * Imposition of hands: not of the people, but of the Apostles. And this to be the Ecclesiasticall vse of the word, appeareth by S. *Hierome* saying (as is before alleaged) that *χειροτονία is the Ordering of Clerks or Clergie men by prayer of voice and imposition of hands.* χειροτονησασιος. *Heretical Translation against holy order.* ἐπιθησεις τῶν χειρῶν.

CARTVV. 3. [22. *Had ordained.*] It is absurd to imagine, that the Holy Ghost by *Luke*, speaking with the tongues of men, that is to say, to their vnderstanding, should vse a word in that signification, in which it was neuer vsed before his time, by any writer, holy or prophane. For how could hee then be vnderstood; if vsing the note and name they vsed, hee should haue fled from the signification whereunto they vsed it, vnlesse therefore his purpose was to write that which none should read: it must needes be, that as he wrote, so he meant the *election by voyces.* And if *Demosthenes* for knowledge in the tongue, would haue been ashamed to haue noted the laying downe of hands, by a word that signifieth the lifting of them up: they doe the holy Ghost (which taught *Demosthenes* to speake) great iniury in imposing this vnproprietie and strangenesse of speech vnto himselfe; which is yet more absurd, considering that there were both proper words, to vtter the laying on of hands by, and the same also vsed in the translation of the 70: which *Luke* for the Gentiles sake, did as it may seeme (where he conueniently could) most follow. And it is yet most of all absurd, that *Luke* which straineth himselfe to keep the words of the 70. Interpreters, when as he could haue otherwise vttered things in better termes then they did, should here forsake the phrase, wherewith they noted the laying on of hands, being most proper and naturall to signifie the same. The Greeke Scoliast also, and the Greeke *Ignatius*, do plainly referre this word to the choyce of the Church by voyces. And if the *signification* of all those words should be *prophane*, which are the same in the Scripture, that they are in prophane writers: answere (we beseech you) how many significations of words would you finde holy in all the Greeke Testament. The allegation out of *Acts* 6, of another word that plainly signifieth ordination after an election there made, and mentioned, to proue that this word here (where is no former mention of any election) signifieth laying on of hands, is sottish. For thus they proue one contrary by another, laying on of hands by lifting vp; and lifting up by laying on. As for *Ieroms* referring this word to the *imposition of hands*, first it is manifest that it is not his iudgement, but others which lived in his time, he onely describing what is ordination, sheweth their grosse error, that tooke the lifting up of the hand (especially in that place of the Prophet) for the laying on of hands. And if hee should say so, yet is it by a Metonymie, wherein hee noteth the laying on of hands of the Bishops, by the holding up of the Churches hands, whereunto it is annexed. Whereupon it may withall bee vnderstood, how untruely you speake, which accuse us, as if we so commended the Churches electi- *Hieron. in 58. Esay.* Οτιμπποκλεις ὁλιμπιάσιονικᾶν καὶ συγχωνευθῆναι ἀμφότερα μιᾶς τινὸς χειροτονίας. *Ignat. ad Philadelph.* πρεσβυτερίου ἁγιωτάτου ὑμῶν συλλογία, τοῦ θεοῦ χειροτονίαι ἐπισκοπῶν

on, as we ſhut out the *Biſhops ordination*: which we do not onely giue vnto them, but make them alſo the chiefe, and directors in the election; vnderſtanding by Biſhops onely ſuch as are mentioned in the Scriptures, and not humane creatures.

Hereticall tranſlation Prieſthood

RHEM. 4. [22 *Prieſts.*] Euen ſo here alſo, as before, fleeing from the proper, apt, knowen word, and which is more preciſely correſpondent to the very Greeke in our tongue and all nations, they tranſlate for *Prieſt*, Elder, that is, for a calling of office, word of age: for a terme of art and by conſent of all the Church and Apoſtolike authoritie and Fathers appropriated to holy Orders, a vulgar, common, and prophane terme: With a little grace, as if they ſhould tranſlate *Pontificem*, a bridge-maker, the *Maior* of *London*, the Bigger of *London*. And thus you ſee within three words compaſſe they flee guilefully from the Latin to the Greeke, and againe guilefully from the Greeke to the vulgar Engliſh. Such corruption of Scriptures their hatred of Prieſthood driueth them vnto. If they had tranſlated it ſo when the Scriptures were firſt writen, (at which time the word was but newly receiued into the ſpeciall and Eccleſiaſticall ſignification, and when it was yet taken ſometimes in common ſprofane ort, as 1. Tim. 5. or there onely where our ancient Latin verſion turneth *Presbyter* into *Senior*, becauſe the word was not yet wholy and onely appropriated to holy Orders, as afterward by vſe of many hnndred yeeres it was and is) their dealing might haue had ſome colour of honeſtie and plaineſſe which now can not be but of plaine falſhood and corruption, and that of further purpoſe then the ſimple can ſee. Which is to take away the office of Sacrificing and other functions of Prieſts, proper in the new teſtament to ſuch as the Apoſtles often, & the poſteritie in manner altogether call Prieſts, *Presbyteros*. Which word doth ſo certainely imply the authority of ſacrificing, that it is by vſe made alſo the onely Engliſh of *Sacerdos*, the Aduerſaries themſelues as well as we, ſo tranſlating it in all the old and new Teſtament: though they cannot be ignorant that *Prieſt* commeth of *Presbyter*, and not of *Sacerdos*: and that antiquitie for no other cauſe applied the ſignification of *Presbyter* to *Sacerdos*, but to ſhew that *Presbyter* is in the new Law, that which *Sacerdos* was in the olde: the Apoſtles abſtaining from this and other like old names at the firſt, and rather vſing the words, Biſhops, Paſtors, and Prieſts, becauſe they might be diſtinguiſhed from the Gouernours & ſacrificers of *Aarons* order, who as yet in the Apoſtles time did their old functions ſtill in the Temple. And this to be true, and that to be a Prieſt, is to be a man appointed to ſacrifice, the Heretickes themſelues calling *Sacerdos* alwayes a Prieſt, muſt needs be driuen to confeſſe, Although their follie is therein notorious, to apply willingly the word *Prieſt* to *Sacerdos*, and to take it from *Presbyter* whereof it is properly deriued, not onely to Engliſh, but in other languages both French and *Italian*. Which is to take away the name that the Apoſtles and Fathers gaue to the Prieſts of the Church, and to giue it wholy and not onely to the order of *Aaron* which neuer had it before our Prieſthood began. Neuer did there Heretiks ſtand ſo much vpon doubtfull derivatioes and deſcant of words as theſe deſcant of wordes, as theſe Proteſtants do, and yet neuer men behaued them ſelues more fondly in the ſame: as whoſoeuer marketh the diſtinction of their Elders, Miniſters, Deacons, and ſuch like, ſhall perceiue.

If ſacerdos be Prieſt, much more Presbyter.

Presbyter. Prieſt. Prebſtre. Preti.

CARTVV. 4. [22. *Prieſts.*] Let (hardly) the interpretation of the former word, be the meaſure of our tranſlation of this. And let all the world iudge, whether it bee fitter to tranſlate this word of compariſon by *Elder*, that admitteth compariſon: then by *Prieſt*, which receiveth none. And if the Ieſuits were not ſo impudent, as to deny that the ſnow is white, they would be aſhamed to deny that this word ſignifieth *Elder*; ſeeing that both the poſitiue and ſuperlatiue degree of the ſame word, do ſignifie (without all contradiction) old and eldeſt. And it is too ſottiſh, that they eſteeme, that it cannot be *a name of office*, becauſe it is a *name of age*: conſidering that it is knowne, that therefore the officers are called Elders, for that they were for the moſt part choſen from the elder ſort of men. In which reſpect the gouernours and principall men of the Church and Common wealth of Iſraell, are called, the aged and Elders of Iſrael, and the aged or elders of the congregation. So it appeareth how intollerable they are, which call the word of Elder *prophane*. Now where they ſay, that the tranſlating of the Greeke word into Elder, *when the ſcriptures were firſt written, had ſome colour of honeſty and plainneſſe*. Why *colour*, and not rather truely *honeſt and plane*? unleſſe you will ſay thus both of *Ierom* (as you ſuppoſe) and others that tranſlated before him. For they turned oftentimes the ſame word (which you turne *Prieſts*) by the Latine word, which you muſt confeſſe to ſignifie an Elder in our language. We preſume this at the leaſt, of the tranſlation before *Ierom*. For that it were ſtronger againſt you, if they tranſlating it otherwiſe, were thus corrected of *Ierom*. And if this tranſlation was *honeſt* and *plaine*, almoſt foure hundred yeares after Chriſt, which were farre purer times then the thouſand which followed next after: we need not feare that the authoritie of the latter yeares ſhould diſcountenance the authoritie of the former, conſidering that in thoſe thouſand yeares there were many impropriations, or wreſting of things from their proper uſe: but of *appropriating* any thing to the right and naturall uſe of that which the former times had either put them from, or not helped them unto: there be either few or no examples at all. Albeit your own *Gratian*, not long time ſithence, doth ſay, that Presbyter in Greeke, is *Senior* in Latine, which in Engliſh is Elder. Where you further would proue, that becauſe *Sacerdos* (by conſent) turned *Prieſt*, is uſed indifferently of elder times for the word *Presbyter*, and therefore may be as well turned *Prieſt* as *Sacerdos*: it is ſufficient anſwer, that the new Teſtament (elder then your eldeſt times, doth carefully take heed of ſuch confuſion, which of purpoſe ſhunneth the giving of that name *Sacerdos*, unto the Miniſters of the Goſpell. And this, whileſt the truth (having you upon the racke) conſtraineth you to confeſſe, thereby to put a difference betweene the miniſters of the old and new Teſtament: it muſt needs follow, that the uſe of words, that overthroweth that diſtinction, cannot be without fault. And if it were a fault in antiquitie, ſo to confound things; it is alſo your fault, which take advantage of their abuſe. We know (indeed) that *Prieſt commeth not of Sacerdos*; but that it commeth of *Presbyter*, is the queſtion, whereunto your harping upon the ſimilitude of the words, is not onely blind, but altogether vnlikely: for in Greek πρεσβυτερος approcheth farre neerer unto *Prieſt*, then πρεσβυτερος. In Latine the word Præſes (that may be ſo called of *prieſt*) is much neerer *Prieſt* then *Presbyter*. And as for the *French and Italian*, conſidering that they are daughters

Leu. 4. 15. Exod. 3. 16. 18.

Acts 15. & 16. Senior.

Diſtinct. 2. cleros.

the flowre or creame of the whole Church choſen from among them, ſhould either through ignorance or ambition ſet themſelues againſt ſo weighty and ſo ſubſtantiall a point of doctrine. This is yet more manifeſt, in that the Church both at Antioche, and Ieruſalem, had a hand in the choiſe of the Embaſſadours, to and from the Councel. Further the reſolution of the Councell, being called the decree not onely of the Apoſtles and Elders, but of the Church alſo: it cannot bee, but at the leaſt the conſent thereof was required in the Councell. Finally, the letters of the Councell being deliuered, not to the Prophets, Doctors, and Elders onely of Antioch, but unto the whole congregation: argueth that in ſuch controuerſies of doctrine, wherein the people are caſt into doubt, the Councell dore ought not to be ſhut againſt them. *Verſ. 2. 22, 25.* *Verſ. 23.*

And this iudgement is partly ſtrengthened by the practiſe of the elder Churches, which followed the traces of this Councell. For in the Councell of Carthage, it appeareth that there were many of the people preſent. And *Cyprian* affirmeth, that euen in a *Councell aſſembled from all parts of the world, the people that were conſtant in the faith, ſhould haue this honour to be preſent there.* *Ambroſe* alſo in his refuſall of diſputation with *Auxentius* the Arrian, at the Emperour *Valentinians* Court: oppoſeth the authoritie of his Church, which therefore would not ſuffer him to goe to the Court to diſpute the matter of our Saviour Chriſts divinity, for that the cauſe ought to be diſcuſſed *in the Church before the people.* And your own Pope *Nicholas*, endeuouring to ſhut forth the Emperour from the Councell: granteth notwithſtanding, that both *he and all men*, haue right to be preſent at thoſe Councels, wherein *cauſes of faith are debated.* Laſtly, *Ruffine* maketh mention of heathen *Philoſophers and Logicians*, aſſembled at the Councell of Nice: Amongſt whom when one of them through the great skill in the Art of Logicke, wound himſelfe (Adder-like) out of the arguments of the Biſhops, that they were not able to put him to ſilence: there roſe vp in the Councell *a ſimple man, that knew nothing but Chriſt and him crucified*, who ſo amazed the Philoſopher with his ſpeech, that not onely as a dumbe man, he had not a word to reply, but yeelded himſelfe to the truth, that the plaine man had uttered. Therefore not onely the cuſtome of the Church admitting ſimple men to the Councell, but the fruit alſo that came of it, ought to procure the Church that deſireth reſolution, ſome ſtanding in the Councell. For although the preſence of the people at the Councell, doe not alwayes beare ſuch fruit as it did at that Councell; which was to convince the adverſarie: yet is it (by Gods grace) like to bring forth a precious fruit, which is their owne eſtabliſhment in the truth wherein they ſtoted. And ſeeing the Councell doores were ſet wide open to heathen Philoſophers: it were unreaſonable to leaue not ſo much as a wicket open to the people of God. We omit to ſpeake of the *Common weales* of Athens, of Rome, and of our owne: wherein the civill affaires that concerne the body of the common wealth, paſſe not without conſent and allowance of the people. So that your appeale from the Church Orders, to the cuſtome of Common-weales, maketh flat againſt. For all this, wee marvell not though the Ieſuits ſhut the Church out of the Councels: ſeeing *Harding* maketh even of the *Prieſts* and Deacons to ſtand for cyphers there, whileſt permitting unto them ſentences of advice, he reſtraineth the *definitiue voyces to the Biſhops alone.* Yet write we not this, as though the peoples preſence, either in all Councels where the doctrine is not in controverſie, were not needfull: or that in thoſe Councels where they were preſent, they haue like right with thoſe Biſhops and Elders. For they (wee meane Biſhops and Elders) may firſt by a ſeuerall and foreſet deliberation, take counſell whether it bee expedient to propound any ſuch matter, as is in controverſie in that Councell where the people ſhall be preſent. Whereby if they perceiue any generall and obſtinate oppoſition of them againſt the truth, they may hold that poynt of doctrine backe. This we ſee to haue been don by *Ioſias*, who or ever he aſſembled the people, firſt of all aſſembled the Elders of Iuda and Ieruſalem. Alſo by *Iames*, who at *Pauls* arrivall to Ieruſalem, firſt aſſembled the Elders to debate of the matter, or ever he was preſented before the Church. Secondly, if the people ſhould bewray a wilfull ſtubbornneſſe againſt the truth, not ſuſpected by them: yet the governours being ſound (without whom there can nothing be concluded) there ſhould not follow any preiudice of the Councels authoritie againſt the truth: albeit the number of the people aſſembled were greater then of thoſe Biſhops and Elders. Hereupon it commeth, that the Decrees of the Councell are after called the Decrees of the Apoſtles and Elders: leaving out the brethren, which *Luke* had firſt ſet powne. And upon the ſame ground, in the deciſion of doubtfull matters, *Moſes, Deut.* 17. commandeth that they ſhould haue recourſe vnto the *Prieſts of the Leviticall ſtocke*, for that they bare the principall ſway in thoſe deliberations. Laſtly, the caſe of Councels being, as it hath been declared, it is no marvell although *Auguſtine* call a generall Councell in ſome reſpect, the *conſent of the whole Church*, conſidering that not onely thoſe Biſhops and Elders, but ſome of the people were (in all likelihood) there aſſembled. *Tom. Conc. 1. in præf. Con. Carthag. ſub. Cypri. præſid. Cyp. præf. int. et Diaco. epi. 14. et clarius repetit. ep. 32 Amb. lib. 5. Epiſt. 32. Epiſt. Nichol. P. ad Imper. Michael. Ruffin. 1. lib. 6. 3.* *Demoſt. orat. πρὸς λεπτ. Matteoſim.* *In the defence of the Apolog. cap. 6. diuiſ. 1.* *2. Reg. 23. 1* *Act. 21. 18. 19.*

RHEM. 6 [6 *Aſſembled*] A Councell was called to diſcuſſe the matter, which Councell was the more eaſily gathered, becauſe the Chriſtian Biſhops and countries were not yet ſo many, but that the principall Gouernours of the Church being not farre diſperſed, and as many learned men as were neceſſary, might be in Hieruſalem, or eaſily called thither. And it was not a Prouinciall Councell or Synode onely, but a generall Councell, conſiſting of the cheefe Apoſtles and Biſhops that then were though the number was nothing ſo great as afterward uſed to aſſemble, when the Church was ſpred into all nations. *The firſt Councell at Ieruſalem.* *Act. 16. 4.*

CARTVV. 6. [6. *Aſſembled.*] We will not ſtriue whether the Councell were *Generall* or *Prouinciall*: but yet it may be counted a generall Councell in reſpect of the preſence of the Apoſtles, which were governours of all the Churches of the world. Of *Biſhops* in your ſignification, that put difference betweene Biſhop and Elder, there is no manner of mention. And if it were a Prouinciall Councell, having the direction of the Apoſtles, it hath as great authoritie, as if it were generall. And therefore this note, to the purpoſe that you ſet it downe, of exempting all Generall Councels from errour, is nothing worth.

Verſe 7 And when there was made a great diſputation, I Peter riſing up, ſaid to them

them, Men brethren, you know that of old dayes God among vs chose, that by my mouth the Gentiles should heare the word of the Gospell, and beleeue.

Peter head of the Councell, and his successours after him.

RHEM. 7. [7 *Peter rising vp.*] S. *Peter* as the head of the Church speaketh first, as his Successors haue euer had, not onely in their personall presence, but in their absence by their Legates and substitutes, the cheefe voyce in all Councels generall, none euer receiued into authoritie and Credite in the Church without their Confirmation. And therefore the Councels of the Arrians and of other Heretickes were they neuer so great, wanting the Popes assent, assistance, or Confirmation, did shamefully erre, as Ariminense, for the Arians, and Ephesinum secundum for the Nestorians, and such like condemned Assemblies.

Vers. 4.
Vers. 7.
Euseb. hist. Eccl. lib. 2. cap. 1. & 23 Tom. 4 Concil. Concil. B. si. act. 6. Chrysostom. Iohan. de parisijs ca. 14. Hier. epist. 11. inter ep. August. Vers. 23. & 28. 2. Sam. 17. Theod. 1. lib. cap. 7. Athanas. Apologet. Concil. Aphric. c. 100 Nicepho. lib. 17. cap. 27.

CARTVV. 7. [7. *Peter rising vp*] Amongst the Apostles *Paul* and *Barnabas* spake before him; amongst the rest diuers others disputed of the matter before him. Beside these speeches and disputations, the propounding of the cause vnto the Councell, must necessarily be vnderstood before *Peter* and they could reason to it, who although hee bee not heere named, yet following the order obserued in Councels, it may be reasonably esteemed, that *Iames* who shut up the Councell with his sentence, had the charge of propounding the matter to the company: wherefore he is called of *Eusebius*, the chosen Bishop ouer the Church of Ierusalem. This is confirmed by the Councell of *Basil*, which affirmeth that *Iames gaue the definitiue sentence, and not Peter.* *Chrysostom* also vpon the words (I Iudge) asking what should be the meaning of them: answereth, *I speake with authoritie*: which sheweth that as Moderator and mouth of the rest, he had authority to set downe the definitiue sentence. One of your coat also, as foule in Popery as who is fouleſt, confesseth the same. And as for the former of your reasons, and that *Ierom* by Prince of the decree, meant onely to note, that he was the first that propounded that which after was decreed, it may appeare by his owne words expounding himselfe, saying, that he was the *first author of the sentence*: the decision and definitiue sentence thereof belonging indeed to the whole Councell, as the story doth euidently witnesse. For that *Iames followed Peters sentence*, it is too childish, considering that in all Councels a good Moderator must needs doe so: if any of the Councell which speaketh before, haue uttered the truth of the matter which is debated, else let them answer whether *Chushai*, *Dauids* friend, is therefore to haue had supreme authoritie over *Absolom*, and the whole assembly of Israel which was gathered vnto him, because they all agreed vnto his sentence rather then to *Achitophels*. And thus not the Councell alone, but any Senator, whose sentence is followed, may be called *Prince of the Decree*. The other, that *Peter concluded the question*, is like the former: seeing every one in the Councell ought to conclude the cause. But what place soeuer *Peter* had in that Councell, it is out of all controuersie, that the Pope of Rome had not of a long time, the *chiefe voyce in Councels, neither in his own person, nor in his Legates*. For in the most famous Councell of Nice, *Eustathius* the Bishop of Antioch, was president: and therefore had the chiefe voyce, and not Pope *Iulius Legates*, who subscribed in the Councell, after *Hosius* the B. of Corduba in Spaine, of whom also it is witnessed with admiration, that he was president of many Councels. In the African Councell the Popes Legat subscribed the last. And the Bishop of Rome being present at Constantinople, was not president of the Councell holden there.

Peters prehe-minence both toward Iews and Gentils. Rom. 15. 18 Gal. 2. 7.

RHEM 8. [7 *Chose that by my mouth*.] Though *Paul* were called and appointed specially to be the Apostle of the Gentiles, yet that was S. *Peters* speciall priuilege by Gods own choice, that the first Gentiles should be called by his mouth, and that he first should vtter to the Church that truth of the admission of the Gentiles himselfe for that he was Christs Vicar, being notwithstanding (as his Master was) *Minister Circumcisionis*, that is, Apostle of the Iewes, Christ deferring all preeminence vnto him in that point also.

CARTVV. 8. [7. *Chose that by my mouth.*] Looke the answer before in the answer to the preface of this booke.

Verse. 13 And after they held their peace, I Iames answered, saying, Men brethren, heare me.

Iames & the rest follow S. Peters sentence. Hiero. to. 2. ep. 89. ad August. c. 2.

RHEM. 9. [13 *Iames.*] S. *Iames* because he was an Apostle and also Bishop of Hierusalem, gaue his sentence next, for the speach interposed of S. S. *Paul* and *Barnabas*, was but for their better information in the decision of the matter, and for confirmation of S. *Peters* sentence, though they being Ap. and Bishops, had voices in the Councell also: as many moe had, though their sentences be not here reported. And were S. *Iames* in his speach saith, I *iudge*, it is not ment that he gaue the principall definitiue sentence: for he (as all the rest) followed and allowed the sentence of S. *Peter*, as it is plaine in the text, the whole assemby for reuerence of his person & approbation of his sentence holding their peace. *All the multitude* (saith S. *Hierom*) *held their peace, and into his sentence Iames the Apostle and all the Priests did passe together.* For though S. *Iames* did particularise certaine points incident to the question debated, as of eating strangled meates. &c. yet the proper controuersie for which the Conncell assembled, was, Whether the Gentiles conuerted were bound to obserue the Law of *Moses*, and it was concluded. that they were not bound, nor ought not to be charged with *Moses* Law or the Sacraments and ceremonies of the same. This is the substance and principall purpose of this Councels decree, which doth bind for euer: and *Peter* (saith S. *Hierome* in the same place) *was Prince or author of this decree*, the matter of fornication and Idolothytes being but incident to the question or resolution, and the forbidding of eating strangled and bloud, but a temporall prohibition, which by the consent of the Church or otherwise afterward was abrogated, the Church of God hauing the true sense of difference of times places, and persons, when and how far such things are to be obserued, and when not. And in such things as these, and in other like which according to circumstances require alteration, it is, that S. *Aug.* saith. lib. 2. de baptis. cap. 3. tom. 7. *The former generall or plenarie Councels may be amended by the later.*

The principal question.

Incident questions.

How latter Councels alter the former.

CARTVV. 9. [13. *Iames.*] It hath been shewed, that *Iames* was chiefe in this Councell. Against which that of *Ierom*, proueth that *Peter* knew the truth of this question, before *Paul* reproued him;

him: maketh not much against us, considering that by the words *Prince of the decree*, is meant nothing else but that *Peter* having laid open the ground of that decree, the rest agreed thereunto. And if he meane otherwise, the reader may well know how small credit he deserveth in this case: which to excuse *Peter*, accuseth *Paul* of a lie. That *Augustines* words *of amending a former generall Councell by a latter*, are to be vnderstood of things alterable by circumstance, is most false. First, for that the occasion of this speech was concerning rebaptization, which is a matter of doctrine: for maintenance whereof the Donatists alledging the Councell, are thus answered by *Augustine*: *That the former Councels are amended by the latter:* *Augustin. de Baptis. contra Don. l. 2. c. 3*

Secondly, the falshood of this glosse appeareth by his opposition of authoritie of the Scripture, unto the authoritie of the Fathers and Councels: the former being authenticall and absolute, the other admitting correction and amendment by those that follow. Whereupon (by the Iesuites) should follow, that the correction of generall Councels, reaching no further then to things variable by circumstance: the authority also of the Scriptures should not be absolutely received, but in matters variable by circumstance: then the which what can be more absurdly spoken.

Verse 20 But to write unto them that they refraine themselues from the contaminations of Idols, and | fornication, and strangled things, and bloud.

RHEM. 10. [20 *Fornication.*] Fornication and contamination with Idols, are of themselues mortall sinnes, and therefore can neuer be lawfull: yet because the Gentiles by custome were prone to both, & of fornication made very smal account, it pleased the holy Ghost to forbid both specially. Concerning the other points of absteining from blood and stiffled meates, they were things of their own nature indifferent, in which for a time the Iewes were to be borne withall and the Gentils to be a litle exercised to obedience. By which we may see the great authoritie of Gods Church and Councels, which may commaund for euer, or for a time, such things as be fitte for the state of times and nations, without any expresse Scriptures at all, and so by commandement make things necessary that were before indifferent. *The Churches authority in making decrees.*

CARTVV. 10. [20. *Fornication.*] *By which wee may see*, that you *see* nothing at all, that *see* not that the written Law of charitie, requireth, that in things indifferent, the stronger ought to beare with the weaker. And the ceremoniall Law being an appurtenance of the morall, the same was (even in the full strength that it was of under the Law) no further to bee obserued, then it was agreeable to the law of Loue. For which cause as after the date thereof, it was sometime obserued: so whilest it was in force, it was sometime broken. But that the *Church can make things before indifferent necessary*, hath not onely no manner of ground from this place: but is as much to say, that the Church may controll the scriptures, considering that the *indifferencie of things*, haue the ground of their middle and indifferent nature from the Scripture. And if the *Church may make things indifferent necessary*, she may by the same authoritie make things necessary indifferent. And so shee might haue decreed fornication to be an indifferent thing: then the which what can bee more absurd. And although it be sufficient for us, that any matter be concluded of the Scripture, by way of consequence, albeit there be no expresse words thereof: yet for this case, a man would thinke, that there were expresse words enough to forbid spirituall murder: which is committed by all such as eate with offence to the weak. Of the contrarie part, it appeareth by this place, that there may bee no abridgement of libertie simply decreed, but in regard of circumstance, according to the rule of edification. *Rom. 14. 14* *Rom. 15. 1. 2. 3.* *1. Cor. 8. 8. &c.* *Math. 12. 1* *1. Sam. 21. 6.* *Rom. 14. 15*

Verse 24 Because we haue heard that certaine | going forth from us, haue troubled you with words, subverting your soules, to whom wee gaue no commandement.

RHEM. 11. [28 *Going forth from vs.*] A proper description or note of Heretickes, Schismatickes, and seditious teachers, to go out from their spirituall Pastours and Gouernours, and to teach without their commission and approbation, to disquiet the Catholike people with multitude of words and sweete speaches, and finally to ouerthrow their soules. *Going out a marke of heretickes.*

CARTVV. 11. [28. *Going forth from us.*] S.

Verse 28 For it hath seemed good | to the holy Ghost and to us, to lay no further burden upon you then these necessary things. *God & our Lady, and the like speeches.*

RHEM. 12. [28 *To the holy Ghost and to vs.*] By this first we note, that it is not such a fault as the Heretickes would make it in the sight of the simple, or any incongruitie at all, to ioyne God and his creatures, as the principall cause and the secondarie, in one speach, and to attribute that to both, which though diuersly, yet proceedeth of both. *God and you*, say good people commonly: *God and our Lady, Christ and S. Iohn: We confesse to God, and to Peter and Paul:* as *God and his Angell, to our Lord and Gedeon, the sword of our Lord and of Gedeon, our Lord and Moses, Christ and his Angels. Our Lord and all his Saints* ep. ad Philem. *S. Paul and our Lord. 1. Thes. 1. 6.* All these speaches being partly Scriptures, partly like vnto the Scriptures speaches, are warranted: also by this Councell, which saith boldly, and hath giuen the forme thereof to all other Councels lawfully called and confirmed to say the like, *It hath pleased the holy Ghost and vs*, S. *Cyprian ep. 54. num. 2.* reporting the like of a Synode holden in Afrike, sayth, *It hath pleased vs by the suggestion of the holy Ghost.* * *Gen. 58. 15. 16. Iudg. 7. 18 20. Exo. 14 31. 1. Tim. 5. 21. Visum est Sp. sancto & nobis.*

Secondly we note, that the holy councels lawfully kept, for determination or cleering of doubts or condemning of errours and Heresies, or appeasing of Schismes and troubles, or reformation of life, and such like important matters, haue euer the assistance of Gods spirit, and therefore cannot erre in their sentences and determinations concerning the same, because the holy Ghost cannot erre, from whom (as you see here) iointly with the Councell resolution proceedeth. *The Holy Ghost assistant in all lawfull Councels to the worlds end.*

Thirdly we learne, that in the holy Councels specially (though otherwise and in other Tribunals of the Church it be also verified (Christs promise is fulfilled, *that the holy Ghost should suggest them and teach them all truth, and that not in the Apostles time onely, but to the worlds end, for so long *and that by Christs promise.* *Io. 16. 13.*

S. Gregories reuerence of general Councels.

shall Councels, the Church, and her Pastours haue this priuilege of Gods assistance, as there be either doubts to resolue, or heretickes to condemne, or trueths to be opened, or euill men to be reformed, or Schismes to be appeased for which cause S. Gregory li. 1. ep. 24. sub. fin. reuerenceth the foure generall Councels (Nicen. Constantinop. Ephes. Chalced.) as the foure bookes of the holy Gospell, alluding to the Number and of the fifth also he saith that he doth reuerence it alike: and so would he haue done moe, if they had been before his time, who saith of them thus, *Whiles they are concluded and made by vniuersall consent, himselfe doth he destroy, and not them, whosoeuer presumeth either to loose whom they bind, or to bind whom they loose.*

The Protestants fond distinction betweene the foure first, & the later Councels.

S. Gregory therefore reuerencing all fiue alike, it may be marueled whence the heretickes haue their fonde difference betwixt those foure first and other latter: attributing much to them, and nothing to the rest. Whereas indeed the latter can erre no more then the first foure, being holden and approued as they were, and hauing the holy Ghost as they had, but in those first also when a man findeth any thing against their heresies (as there be diuers things, then they say plainly that they also may err, & that the holy Ghost is not tyed to mens voyces, nor to the number of sentences: Which is directly to reproue this first Councell also of the Apostles, and Christs promise of the holy Ghosts assistance to teach all trueth. Yea that you may know and abhorre these heretickes throughly, heare you what a principall Sect master with his blasphemous mouth or pen vttereth, saying that *In the very best times such was partly the ambition of Bishops, partly the foolishnesse and ignorance, that the very blind may easily perceiue, Satan vsed to haue been president of their assemblies.* Good Lord deliuer the people and the world from such blasphemous tongues and books, and giue men grace to attend to the holy Scriptures and Doctors, that they may see how much, not onely S. *Augustine* and other fathers attribute to all generall Councels specially (to which they refer themselues in all doubts among themselues & in all their controuersies with heretikes:) but to which euen S. *Paul* himselfe (so specially taught by God) and others also yeelded themselues. Notorius is the saying of S. *Augustine* concerning S. *Cyprian*, who being a blessed Catholike Bishop and Martyr, yet erred about the rebaptizing of such as where Christened by heretickes. *If he had lined* (saith S Augustine lib. 2. de bapt cap. 4.) *to haue seen the determination of a plenarie Councell, which he saw not in his life time, he would for his great humility and charity straightway haue yeelded, and preferred the generall Councell before his own iudgement and his fellow Bishops in a Prouinciall Conncell onely.* Whereby also we learne, that Prouinciall Councels may erre, though many times they do not, and being conformable to the generall Councels, or confirmed and allowed by them, or the See Apostolike, their resolutions be infallible as the others are.

Bezas blasphemy against the first generall Councels. Beza in praefat. Test No. An. 1565.

What the fathers attribute to Councels, and namely S. Augustine.

Prouinciall Councels.

Notwithstanding the holy Ghosts assistance, yet humane meanes must be vsed to search the truth. Luke 1. 3.

If any here aske what need so much disputing, study, and trauail in Councels to find out and determine the truth, if the holy Ghost infallibly guide them? We answere that such is the ordinary prouidence of God in this case, to assist them when they do their indeuour, and vse all humane meanes of industry, and not els. And so (though somewhat otherwise God assisted the Euangelists and other writers of the holy Scriptures that they could not erre in penning the same, but yet they did and ought to vse all possible humane diligence to know and learne out the histories and truth of matters, as is plaine in the beginning of S. *Lukes* Gospell: els the holy Ghost would not haue assisted them. Euen so in this Councel of the Apostles, though they had the holy Ghost assistant, Yet the text saith, *cum magna conquisitio fieret*, When there was great disputation, search and examination of the case, then *Peter spake* &c. If againe it be demaunded, what neede is there to expect the Councels determination, if the Popes or the Sees Apostolikes iudgement be infallible and haue the assistance of God also, as the Catholickes affirm, we answer, that for the Catholicke and peaceable obedient children of the Church it is a comfort to haue such various meanes of determination, triall, and declaration of the trueth, and that it is necessary for the recouery of heretickes and for the contentation of the weake, who not alwaies giuing ouer to one mans determination, yet will either yeelde to the iudgement of all the learned men and Bishops of all Nations, or els remaine desperate and condemned before God and man for euer. And as I sayd before, this assistance of the holy Ghost promised to *Peters* See presupposeth human meanes of searching out the trueth, which the Pope alwayes hath vsed, and will, and must vse matters of great importance, by calling Conncels, euen as here you see S. S. *Peters* and *Pauls* themselues and all the Apostles, though indued with the holy Ghost, yet thought it notwithstanding necessary for further triall and clearing of truth and maintenance of unity to keepe a Councell.

Though the See Apostolike it selfe haue the same assistance, yet Councels bee also necessary for many causes.

Lastly it is to be noted, that as Christ and the holy Ghost be present by his promise, all such assemblies as gather in the obedience and unity of the Church, with full minde to obey whatsoeuer shall be determined, whereby the assembled though of diuers iudgements before, do most peaceably yeeld to truth and agree in one vniform determination of the same: so all such as gather out of the Church, without humilitie or intention to yeeld one to another, or to any Superiour, man or Councell, or what els so euer, but chalenge to themselues learning, spirit, and we cannot tell what: such, how many meetings so euer they make, being destitute of the holy Ghost the author of truth and concord, are further of and further out, then euer before: as God hath shewed by the successe of all Hereticall Colloquies, Synodes, and Assemblies in Germanie, France, Poole, and other places in our dayes. Reade a notable place in S. *Cyprian*, that the promise of Christ, that he would be in the mids of two or three gathered in his name, pertaineth not to them that assemble out of the Church.

Hereticall or schismaticall assemblies.

De vnit. Eccles.

CAPT VV. 12. [28 *To the Holy Ghost and vs.*] In your first note, you are triflers: For first you speake, as though we should deny that these words, *God and Peter, Paul and our Lord*, might not bee coupled together in any sort. Secondly, you beare the Reader in hand, as if wee should deny that a creature might not bee said instrumentally to do the same thing which God doth: both which are open untruthes. But if because God and his creature may be ioyned, either in speaking, or in some sort of action together, you conclude (as you do) that therefore they may be ioyned together in any thing, and namely in the high worship of prayer: your friends may see, that your endeuour to ioyne these together hath made a separation betweene you and all good forme of reasoning. And you might as logically, of the coniunctions mentioned in these Scriptures, haue concluded both men

and

and Angels cooperation with God in the making of the world, as that which you haue inferred, or rather inforced of them. *Cyprians* declyning from the words of *Luke*, seemeth apparantly to set forth the speciall reverence he carried to the Apostles Councell, aboue that hee did to the Councell wherein hee was present. For he saith not, *It hath pleased the Holy Ghost and us*; but it *pleaseth us, by the instruction of the Holy Ghost*. Howbeit it appeareth, that you understand not what is meant by these words in the Councell, it *pleaseth the Holy Ghost*: The meaning is, not as you fondly imagine, that they were immediately inspired of God: for that could not agree, either to the Elders or people: no not to the Apostles at that instant of the Councell: but the meaning is, to shew that the Decrees had the approbation of the Scripture, whereof the Holy Ghost was the Inditor: for as the Scriptures are said to fore see in respect of the author of them, so it may bee said in respect of the Scriptures, that it *pleaseth the Holy Ghost*. For it is apparant by the Councell, that these Decrees pleased them because they concluded them out of the Scriptures: not one of them alledging that hee iudged so without reason, shewed from the Scripture. And this is evidently set down by the Greek Scholiast, which saith, that therefore the Holy Ghost is there set down: *For that Christ had not taught this, but the Councell uttered them, grounded of the Law*. Secondly, when *Cyprian* addeth that they in that assembly had spoken according to their *conscience* or knowledge: hee insinuateth plainely, that hee held not their decree as absolutely inspired of the Holy Ghost, but as that which he submitted to riper knowledge and iudgement of such as were able out of the Word to better it. And if *Cyprian* (which might haue come to passe) had set this Preface before the erronious decree of rebaptization: doe the Iesuites thinke that these words would haue changed the errour into truth? Lastly, if it were of authority, which they would haue: yet it helpeth not the authority of the Popish Councels, unlesse they bee able (as *Cyprian* was) to alledge true testimonies of the Scriptures to induce to that iudgement which their decree doth set downe.

Gal. 3. 1.

Oecumenius in hunc locũ.

Your *second and third note* which are all one with themselues, and all one in effect with the first wherein *Cyprian* is pretended, declare your beggery, which to make shew of wealth tell one peece of your coine thrice: Howbeit your proofe, of leveling the wavering and doubtfull truth of other Councels, with the most assured and doubtlesse truth of the Apostles Councell, bewrayeth that your stuffe being very small, is also stark naught, and that your coyne is copper. For yeelding unto you, that the promise of the *presence of the holy Ghost unto the Apostles*, stayeth not in their persons, but reacheth in some respect unto the whole ministery of all ages insuing: yet it followeth not, that therefore it is equally communicated with the one and the other. But of the contrary part, for so much as the Holy Ghost is given unto every member in the body of Christ, not equally but proportionably, as the place which it occupyeth in the body doth require: it must follow, that the Apostles having a greater and higher place in the body of the Church then haue the Pastours, must needs haue also greater assistance, and in many things more certaine direction of the Holy Ghost then they. And if this promise of Christ bee a warrant for the truth of all decrees of Bishops in Councels; it giveth the same warrant to all their Sermons, Lectures, writings, and disputations, in such sort, that no untruth can lay hold of any of them, or any part of them: For seeing the presence of the Holy Ghost was in these words promised, and performed unto the Apostles in that measure, that it exempted all their Apostolicall ministery from all suspition of the least untruth: it followeth, that if the Bishops bee their heires, to the whole and full assistance of the Holy Ghost in Councels, they are by the same reason intituled to the same fulnesse of assistance in their Sermons and writings. The latter whereof being absurd, and contraried by the daily experience of the most sufficient Ministers, the other also cannot be otherwise. For that they say the Bishops succession to this assistance of the Holy Ghost, is *specially in Councels*, notwithstanding that the weight of their whole cause leaneth upon this point, yet they say it onely, without reason, without authority holy or Ecclesiasticall: and contrary to the example of the Apostles upon which they would ground it. And seeing it is true, as well in Councels, as in other exercises of the Ministery, that every true Bishop how godly or learned soever, may erre: it followeth, that all of them together, much more the greater part, upon the Councell Bench, as well as in the Pulpit, may erre: For although when they are altogether, through the benefite of conference, they cannot so easily erre as they may apart, yet for the remnants of blindnesse in that they know not, and imperfection of knowledge in that they understand, and other infirmities, from which their presence in Councell doth not free them, they may possibly fall. As of the other part, the Councell of the Apostles could not therefore erre, because no one of them could once step aside from the truth of that matter that they gaue sentence of. The rest also in the Councell, for the most part knowing and acknowledging this priuiledge of the Apostles, were easilier, and more assuredly by them led and directed into the truth of that they sought for, then the Elders, Deacons, or other, in our time, meeting in Councell, can be by any Bishops. So that whether in Councell, we compare the Apostles with Bishops, yea with right Bishops, or the rest of the body of our Councels, with the rest of theirs: we shall easily finde great differences in both sorts, wherewith a manifest degree of the truth in them both is evidently established, and as it were with a high wall of square stone separated. This freedome also from errour in the Apostles, proceeding thereof that they were taught of the Holy Ghost, through the immediate Mastership or Doctorship of Christ: argueth that even the best Bishops hauing beene schooled by men, beare this scarre of their Master with them, that they may erre, it being well with the scholler, if he be no better then his Master. Wherefore *Augustine* saith, that the *former generall Councell may bee amended by the latter*. Againe, putting the case, that the Bishops assembled at Rome were no good Iudges, he addeth, that there remaineth yet another triall of a generall Councell: where (saith hee) *the cause may bee debated with the iudges themselues, that if they bee convinced to haue iudged evill, their sentences may bee reversed*. Gregories sentences of Counsels of all sorts, are famous, *that he would flye them, for that he saw no good end of any Councel*. This the prayer of the Councels doth manifestly convince, whereby they in *the beginning desire pardon of their excesses, of their ignorance, of their error, and of their offences, that they might commit in that Councell*. The very like prayer haue they after

Ephes. 4. 16. Col. 2. 19.

1. Cor. 12. Ephes. 4. 11.

Gal. 1. Cont. Donat. lib. 2. cap. 3. Aug. Epist. 162. contra Donatist. Nazian. ad Procopium. Tom. 1. in oration. primæ dieti Concil. univers.

the Councell ended, and ſubſcription made: which were a very mockerie of the Lord, if the Councell in thoſe dayes had had ſuch a preſervatiue with them in the Councell houſe, that no infection of error could touch them. More then this, your owne Abbot affirmeth, *that more credit is to be given to one priuate faithfull man, then to a whole Councell, and to the Pope: if hee haue either better authoritie or reason.* Whereby he plainly confeſſeth, that there is both greater authoritie then either the Popes or Councels, and that there may be better reaſon alledged by a godly priuate man, then is brought by either of them, Pope, or Councell. As for *Gregory* the Popes *reuerencing the foure firſt generall Councels, as the foure Euangeliſts*, taking him as his words ſound, and not rather as an exceſſiue and hyperbolicall ſpeech, in reſpect of the pure doctrine which they delivered, concerning the poynt of the two natures and one perſon of Chriſt, it is a ſpeech that may well become the fore-runner of Antichriſt, which maketh no difference of excellency between the mouth of God & men, between the Sun and the Moon. Whereof the firſt lighteth, and the other is lightned: betweene the rule, and that which is ruled. *Auguſtine* was fayne of another iudgement, that *Eccleſiaſticall Iudges (as men) may be often deceiued*: and that the authority of the great Nicene Councell, *ought not in ſuch degree to preiudice* any that is of contrary iudgement vnto it. Now we would gladly know, whether the Ieſuits dare ſay, that the authoritie of one of the Euangeliſts ought not to preiudice him that ſhall hold any poynt againſt that which any of them haue ſet downe. What needs ſo long proofe of that, the evidence whereof is ſuch, that one of their own doctors feareth not to charge the Chalcedon Councell (one of the foure that the Pope mateth with the foure Evangeliſts) with error. But if theſe foure generall Councels be of equall authoritie with the foure Evangeliſts: the Popes authoritie (as you Papiſts beare the world in hand) being aboue the authoritie of the Councels, it followeth that his authority is greater then the Evangeliſts; then which what can be more blaſphemouſly ſpoken? You are like unto yong children, to whom every thing, even their ſhadow, is a maruaile: in *maruailing* why we eſteeme not the latter Councels, as well as the Ancient. The reaſon whereof is apparant: for being further removed from the pureſt times, and the revelation of Chriſt the ſonne of God, they approched neerer unto the fouleſt time, and revelation of Antichriſt, the ſon of perdition. And for that the holy Ghoſt being preſent and preſident amongſt them in ſome acceptable meaſure, by degrees withdrew his preſence and preſidence from the other: vntill ſuch time, as in ſtead of the Douely ſpirit of God, they had the Owle preſent at their Councell; the Lord by a night-bird which flieth the light, ſetting forth the darkneſſe and ignorance which was then upon the face of the whole earth. We may rather maruaile at you, who accuſing us of irreverence to Antiquitie, are here compelled to giue us the teſtimonie of a conuenient eſtimation that wee haue it in: yea your ſelues may rather *maruaile* at your ſelues, which pretending great reſpect unto Antiquitie, affirme notwithſtanding that the latter Councels are better then divers of the Ancient. And where you charge vs with refuſall of the foure firſt, *when ſomewhat in them is found againſt us*: it hath and alwayes (by Gods grace) ſhall appeare, that we refuſe them in no point, wherein they are not firſt refuſed of the holy Scripture. But here wee are able more deeply to charge you, then you are us: for all you in Pope *Leo*, which carrieth your iudgements under his girdle; and he firſt by his Legats, and after by himſelfe, refuſe a Canon of the Chalcedon Councell, which you match with one of theſoure Evangeliſts: albeit it were iudged & ſubſcribed by all the Councel, becauſe it *gaue the primacie to Anatolius Biſhop of Conſtantinople*. Which Canon, notwithſtanding the *contradiction of the ſeat of Rome, vnder the protection of the Emperour, remained in force*. Wherefore if M. *Beza* had ſaid, that in reſpect onely of ſuch Legats of the Pope as theſe were, which being Preſidents of the Councell, were paſſingly ambitious, *the Diuell* had in ſome points *ruled the Councels*: he ſhould ſay nothing, but that their ambition proued to bee true. But the truth is, they haue notably ſlandered that worthy ſeruant of God, and impudently wreſted and falſified both his words and meaning. For where he doth in expreſſe words make *compariſon with the Councels of theſe our latter yeares*, which are altogether corrupt, and thoſe Councels which were ſomwhat before our remembrance, they hauing left out that ſentence of compariſon, would make the reader beleeue that this iudgement of his, reached even to theſe foure generall Councels. For that he meant to compare the baſe and baſtard Councels of this age with thoſe that were ſomewhat before: it appeareth in that he calleth thoſe times neither good nor beſt (as you haue falſly tranſlated him) but *better times*, in reſpect of the preſent eſtate of Popery, which is from top to toe, nothing but a mattery ſoare. And this treacherous dealing of yours is yet more manifeſt by his owne words in the ſame preface: *Surely as for me (as I ſaid before) I neither refuſe the teſtimony of the Church, nor of the Fathers, nor of the Synods, but am of advice, that there ought to be good regard had of them.* Whereby comparing his iudgement of Councels with *Auguſtines*, as it hath been of us alledged, it appeareth that he riſeth before their gray heads, with as much reverence as *Auguſtine* did. Hereunto this place here alledged, doth amiably accord: for he placeth the pliable mind of *Cyprian*, of yeelding unto a generall Councell, not in authoritie of the Councell, but in that the *truth* of that cauſe, which was hidden to *Cyprian*, and his fellow Biſhops, *was layd open by the Councell, and made cleare*: nor he placeth not his yeelding minde to the Councell, in that the Councell ſhould *ſay* ſo: but in that it ſhould *proue*, and that manifeſtly and *demonſtratiuely*, that it ſaid the truth: which matter, becauſe it confoundeth you, you thought good, (as before in the teſtimony of M. *Beza*) to keep backe from the knowledge of your reader. Hither alſo pertaineth the teſtimonie of *Ierom*, who affirmeth that *after the Princes*, which he calleth the *Apoſtles and Euangeliſts, whatſoeuer ſhall be ſpoken, ought to be cut off, and hath no authoritie*, meaning further then it hath warrant from them, or the Scripture before them. In the ſecond *Demand*, you (or rather *Eraſmus*, whoſe reaſon this is) are ſtronger in obiecting then in anſwering, and haue made a faſter knot then your blunt anſwer will be able to looſe. For if your Church doe beleeue as you doe teach them, that the Popes authoritie is aboue the Councels, it were a fooliſh thing to withdraw the Biſhops and Elders from their Churches to meet in Councell; for the procuring ſuch a decree, as hath leſſe authoritie, and therefore leſſe certaintie then the Popes decrees, which may bee made without ſuch hinderance of the Church, by abſence of their over-ſeers. Nay, it is abſurd for the Church to ſeeke from *Peters* authoritie (which you beleeue the Pope hath) to the iudgement of all the Biſhops in the world. Neither is

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Abbas Panorm. de Elect. & Elect poteſt. cap. Signif.

Aug. contra Creſcon. gram. lib. 2. cap. 21. & cont. Maxim. Arian. lib. 3. cap. 14.

Andradius defenſ. fid. Trident. l. 1.

Nichol. de Clamengijs in collat. 2. habit. perſcript ſuper mater Concil. gener. l.

Iouerius in præfat. Eccleſiaſt. Sanctionum.

Liberatus Brev. cap. 13

Hierom. in Pſal. 86.

Eraſmus in 1. cor. 7.

there any in the Church of any meane instruction, which after he hath understood what *Peters* iudgement is in any matter of any doubt, will seek for further confirmation at the hands of any man, or at the hands of all the men in the earth together. And that which is more, he will not seek it at the hands of all the Angels in heaven if he could possibly assemble them into one Councel-house. It is true, that to go from the authority of *Peter* to seek to the iudgement of all the Apostles, was (although not in greater truth, yet in greater appearance of truth) a degree and step of ascending. But to haue gone from *Peters* iudgement, unto the iudgement of all the world besides the Apostles, had beene to haue gone from the hall into the kitchin: Wherefore it is absurd that men should seek from the Pope whom you affirme to haue the same authoritie that had *Peter* who could not erre, in his Apostolicall Ministery, to an assembly of those, whereof every one of them apart (in your iudgement) may erre, and consequently altogether. And therefore also your own lippes do convince you of further absurdity in this point: for affirming that the authority of a generall Councell lawfully assembled is the authority of the Holy Ghost: and further holding that the authority of the Pope is aboue the authoritie of the Councell; it must needs follow, that either the Popes authority is aboue the authority of the Holy Ghost, or else, that one authority of the Holy Ghost, is aboue another authority of one and the same Holy Ghost.

Now there growing no strength unto the confirmation of the Church in her doubts, by a Councell, if the authority of the Pope be so peereleſſe as you pretend: those *Hereticks* also, and the enemies of the Church, which know not, or acknowledge not the weight of *Peters* authority, are to receiue the whole fruit of a generall Councell. But euen they also, if they understand that no Bishop may giue voyce in Councell, but he that is *sworn to maintain the Papacie*, will easily know, that all the Bishops voices are but one onely voyce of the Bishop of Rome, which carrieth the Bishops tongues tied underneath his girdle: and therefore will lesse beleeue all the Bishops (who haue sold their voyces, and let forth their tongues) then the Bishop of Rome alone, who for Bishoprickes bestowed upon them, hath hired them to speake what he thinketh good. As for the *successe of our Synods*, wee report it to the conscience of all men: and know well that it is such, as for the victory that it gaineth against Popery, it causeth your hearts to fret in your bellies, and your teeth to gnash in your heads.

Extra de iureiurand. Ego N:

Verse 31 Which when they had read, they reioyced upon the consolation.

RHEM. 15. [31 *Reioyced upon the Consolation.*] Straight vpon the intelligence of the Councels determination, not onely the Gentiles, but euen the Masters of the former troubles and dissension, were at rest, and all tooke great comfort that the controuersie was so ended. And so should all Christiane men doe, when they see the sects of our time condemned by the like authority and most graue iudgement of the holy Councell of Trent. Against which the hereticks of our time make the like friuolous exceptions and false cauillations, as did the Heretickes heretofore against those Councels that specially condemned their errors. The Pope and Bishops (say they) are a party, and they ought not to be our iudges: they are partiall and come with preiudicate mindes to condemne us, and we accuse them of Idolatrie & other crimes, and we will be tried by Gods word only, and we will expound it according to another rule, that is to say, as we list. So say they against this Councell, and the like say the Arians against the first Nicene Councell, and all such like against those Councels namely that condemned their heresies. And so say all theeues against their correctors and punishers, and would both say and do more against temporall tribunals, Iudges, Iustices, and Iuries, if they had as much licence and libertie in those matters, as men haue now in religion.

All good Christians rest upon the determination of a generall Councell.

All hereticks make exceptions against the Councels that cõdemne them.

CARTVV. 15. [31. *Reioyced upon the consolation.*] We *accuse you* indeed of *Idolatry*, and of horrible Apostacie from Christ and his word. Whereof that you will admit no other Iudges then your selues, as the practise of your Late Tridentine Councell, utterly refusing us any *audience, vnlesse wee would first recant*, doth manifestly declare: let all the world iudge, whether you or wee are liker the *Theeues* you speake of, considering that you will admit nothing but that which the Pope (as it were *Barguius* your master thiefe) doth allow of.

Breue Inhi 3

Verse 39 And there rose a dissention, so that they departed one from another, and that Barnabas indeed taking Marke, sailed to Cypres.

RHEM. 14 [39 *Dissension.*] Such occasions of differences fall out euen among the perfect men often, without any great offence. And this their departing fell out to the great increase of Christians. And therefore it is very ridiculously applied to excuse the disagreeing of the heretickes among themselues in the principall points of religion, namely the Sacrament.

CARTVV. 14. [39 *Dissention.*] Your selues are *ridiculous*, that see not that if such a hote falling out, could be betweene two such excellent vessels about a matter of no other importance; there may be much more among those (which are so farre inferiour) differing in greater matters. And although we differ in a *principall point of the Sacrament*, yet differ we not in the fundamentall doctrines of our saluation. In which manner of difference of ours, although wee haue not examples in the Apostles, which could not possibly erre in doctrine: yet (which is for us sufficient) wee haue this common with the Churches of Christ, amongst whom there is *disagreement*, even in *principall points of religion*, as was this: whether the Law of *Moses* was to bee obserued or no. But wee will trauaile no further in this point, seeing all our defence therein, should be more to your aduantage then ours: which for one difference amongst us haue ten, wherein you vary with your selues, as hath beene partly obserued.

Act. 21. 20. Gal. 2. 12. Phil. 3. 15.

CHAP. XVI.

MARGINALL NOTES.

Verſe. 4. AND when they paſſed through the Citie, they delivered vnto them to keepe the ‡ decrees that were decreed of the Apoſtles and Ancients which were at Hieruſalem.

RHEM. 1. [*4 Keep the Decrees.*] Heere againe they take order that the decrees and articles of faith agreed vpon in the Councell of Ieruſalem, ſhould be executed and obſerved. Whereby wee ſee both the great authority of Councels, and the diligence that all Prelates ought to haue to ſee the decrees and Canons of the Councels put in execution.

Verſ. 6. And paſsing through Phrygia and the Country of Galatia, they were ‡ forbidden by the Holy Ghoſt to preach the word in Aſia.

RHEM. 2. [*6 Forbidden by the Holy Ghoſt.*] This people had not the Goſpell denyed vnto them altogether, but for a time: becauſe (as venerable *Bede* thinketh) God fore-ſaw that they would not beleeue, and ſo ſhould haue beene more grieuouſly damned.

Verſe. 12. And from thence to Phillipi, which is the firſt Citie of the part of Macedonia, a ‡ *Colonia*. And we were in this Citie certaine daies, abiding.

RHEM. 3. [*12 A Colonia.*] *Colonia*, is ſuch a Citie where the moſt inhabitants are ſtrangers, ſent thither from other great Cities and States, namely from the Romanes.

Verſe. 17. This ſame following Paul and vs, cried ſaying, ‡ Theſe men are the ſeruants of the high God, which preach vnto you the way of ſalvation.

RHEM. 4. [*17 Theſe men are the ſeruants.*] Either the devill was compelled by the vertue of *Pauls* preſence to ſay truth or elſe (as ſuch do oftentimes) he ſpake truth now, that they might the more truſt him, and he better beguile them at other times.

Verſe. 31. But they ſaid, ‡ Beleeue in our Lord IESVS: and thou ſhalt be ſaved and thy houſe.

RHEM. 5. [*31 Beleeue in our Lord.*] It is no other faith that ſaveth, but that which worketh by charity, *Aug. Enchirid. cap. 67.*

Verſ. 33. And he taking them in the ſame houre of the night, ‡ waſhed their wounds: and himſelfe was baptized and all his houſe incontinent.

RHEM. 6. [*33 Waſhed their wounds.*] Happy Iaylers that do mercy toward their godly priſoners, and receiue againe by them ſuch ſpirituall benefites.

CARTVV. To all theſe Sections, S.

CHAP. XVII.

MARGINAL NOTES.

Verſe. 5. BVT the ‡ Iewes enuying, and taking vnto them of the raſcall ſort certaine naughty men, and making a tumult, ſtirred the Citie: and beſetting Iaſons houſe, ſought to bring them forth vnto the people.

RHEM. 1. [*5 Enuying, Zelantes.*] This is the zeale of Heretickes, and a liuely paterne of their dealing at this day againſt Catholike Prieſts and preachers and the good *Iaſons that receiue them.*

CARTVV. 1. [*5 Enuying, Zelantes.*] If you had firſt taken the beame out of your own eye, you ſhould haue ſeene the better to haue pulled out the mote in our eye, if yet any be in vs in this behalfe, which rather condemne our ſelues, that wee hate not the enemies of the Lord, as if they were our own enemies.

Verſe. 23. For paſsing by and ſeeing your ‡ Idols, I found an Altar alſo whereupon was written, *To the vnknown God.* That therefore which you worſhip, not knowing it, the ſame do I preach to you.

RHEM. 2. [*23 Idols, I found &c.*] The Aduerſaries (in the new Teſt. 1580.) tranſlate, *your deuotions*, moſt corruptly againſt the nature of the Greeke word (2. *Theſſ.* 2. 4.) and moſt wickedly againſt the laudable deuotion of good Chriſtians, calling the Pagans Idolatrie and ſuperſtition, their deuotions.

CARTVV. 2. [*23 Idols, I found, &c.*] Your tranſlation of *Idols* is fooliſh, vnleſſe you will make Magiſtrates (which haue their titles from the ſame word) *Idols*: And that not onely in the places quoted of vs, but euen in the ſame place of the Theſſalonians which you ſet down, as ſhall appeare in the proper place: Wherefore it is evident, both by our ſenſe of that place, referring it to Magiſtrates, and by your own that referre it vnto God: that this tranſlation, of your turning the word *Idols*, alwaies (through vſe) taken in the evill part, is too narrow. But for ſo much as the word whereof this commeth, is vſed of *Luke* indifferently to note an earneſtneſſe, both in true and falſe Religion: it is evident, that we haue fitly tranſlated it by the word of *deuotions*, which is taken indifferently: it being as vſuall to ſay devout Papiſts, as devout Proteſtants. But to pardon your ignorance

Act. 25. 21. 25.

Act. 13. 43. 50.

norance in this, are not your faces red with shame in reproving us, for that your selues allow: For the same word, from whence this is derived, your selues translate *deuout*, and haue set it in the Margent, as the more neere and more naturall signification then that which you haue put for Text: as also it is indeed. *Act. 13. 43.*

ANNOTATIONS.

Verse 11 (And these were more noble then they that are at Thessalonica, who receiued the word with all greedinesse, daily | searching the Scriptures, if these things were so.

RHEM. 3. [11 *Searching the Scriptures.*] The Heretickes vse this place to proue that the hearers must trie and iudge by the Scriptures, whether their teachers and preachers doctrine be true, and so reiect that that they find not in the Scriptures, as though here the sheepe were made iudges of their Pastours, the people of the Priests, and men and women of all sorts, euen of S. *Pauls* doctrine it selfe: which were the most foolish disorder in the world. And they did not therefore read the Scriptures of the old Testament (for none of the new were yet extant commonly) to dispute with the Apostle, or to trie and iudge of his doctrine, or whether they should beleeue him or no: for they were bound to beleeue him and obey his word, whether he alleaged Scriptures or no, and whether they could read or vnderstand the Scriptures or no, but it was a great comfort and confirmation for the Iewes that had the Scriptures, to find euen as S. *Paul* said, that Christ was God, crucified, risen, and ascended to heauen: which by his preaching and expounding they vnderstood, and neuer before, though they read them, and heard them read euery Sabboth. As it is a great comfort to a Catholike man, to heare the Scriptures declared and alleaged most euidently for the Churches truth against Heretickes, in Sermons or otherwise. And it doth the Catholikes good and much confirmeth them, to vew diligently the places alleaged by the Catholike preachers. Yet they must not be iudges for all that, ouer their own Pastours, whom Christ commandeth them to heare and obey, and by whom they heare the true sense of Scriptures.

The people may not indge of the sence of the scriptures.

The comfort of Christian men by hearing or reading the scriptures.

GARTVV. 3. [11. *Searching the Scriptures.*] The Iesuits haue no eyes to see, that these noble men of Thessalonica were not yet come so farre, as to know the Apostles prerogatiue, of not being within the reach of any error, in that which he taught. For beeing not yet setled in the faith of Christ, *Pauls* Master, it was no marvaile though they knew not the prerogatiue of his Embassage. And therefore euen as they (for the case wherein they apparantly stood towards *Paul*) did well to try his doctrine: so we for the case wherein our Ministers stand (truely and verily) towards vs; turne and search the word, whether the strings of their allegations be tuned with the keyes of the holy Scripture. For conceiving of them truely, as the Thessalonians did of *Paul* untruly; that they haue no such continuall and inseparable assistance of the holy Ghost, but that they may sometimes decline, either vpon the right or left hand: we do them no wrong to touch their gold at the touchstone of the word. And to take the end which you also truely assigne, of their searching for further *comfort and confirmation*, do you not perceiue, how that it alone, proving the Scriptures to haue been in the hands, not of the ministers onely, but also of the Laitie, avoweth our iudgement that the Scriptures ought to bee read of the people, and condemneth yours who hold the same inconvenient.

Verse 22 But Paul standing in the middes of Areopagus, said: Yee men of Athens, in all things I perceiue you as it were | superstitious.

RHEM. 4. [22 *Superstitious*] S. *Paul* calleth not them superstitious for adoring the true and onely God with much deuotion or many ceremonies or in comely prescribed order, or for doing due reuerence to holy Sacraments, to Saints and their memories, Images, or Monuments: or for keeping the prescribed Lawes, dayes and fasts of the Church, or for fulfilling vowes made to God, or for blessing with the signe of the Crosse, or for capping or kneeling at the name of IESVS, or for religiously vsing creatures sanctified in the same name, or any other Christian obseruation, for which our New masters condemne the Catholike people of Superstition: themselues wholy voide of that vice by all wise mens iudgement because they haue in manner taken away all religion, and are become Epicureians and Atheists, who are neuer troubled with superstitions, because it is a vice consisting in excesse of worship or religion, whereof they are void. But the Apostle calleth them superstitious for worshipping the Idols and goddes of the Heathen, and *for the feare that they had, lest they should leaue out any God that was vnknown to them, for thus their Altar was inscribed: *Diis Asiæ, Europæ & Libiæ Deo ignoto & peregrino*, that is. To the gods of Asia, Europe, and Libia: to the vnknowen and strange God. This superstition (saith S. *Augustine*) is wholy taken away from the Church by Christs incarnation, and by the Apostles preaching, & by the Martyrs holy life and death. Neither doth the Catholike Church allow this or any other kinde of superstitious obseruation. Onely we must take heed that we beleeue not her Aduersaries definition of superstition, for they would imply therein all true religion.

The Protestants call deuotion superstition.

The Apostle speaketh of the Heathens superstition.

The Catholike Church alloweth no superstition.

CARTVV. 4. [22. *Superstitious.*] You are as right brethren of the *superstitious* Athenians, as if one father the Diuell, and one mother Ignorance had begotten you. For as the Athenians in a greedinesse of Idolatry, and an vnsatiable thirst of spirituall fornication, having ordained a worship, and builded Altars to all the false Gods they could heare of, were not yet filled, vnlesse they erected up an Altar vnto other gods that they could not attaine the knowledge of: euen so you, rearing vp Churches and Chappels, and other Diuine worship to *Paul*, *Peter*, and other knowne Saints of God, content not your selues therewith, but performe the same or like worship to S. *George*, S. *Christopher*, S. *Sleepers*, or rather S. *Sluggards*, S. *Benit*, S. *Francis*, S. *Becket*, and a number such pettie Saints, whereof some of them (doubtlesse) never were, other were wicked, and some doubtfull whether they were good or no. And as the Athenians set up an Altar to the vnknown god, in feare lest any being passed by, should wrecke his anger vpon them: so you, lest there should be any angry Saint, which should reuenge his contempt vpon you, haue ordained *Alhallowes*, or all Saints day, wherein by worship of them all, they might

might all looke merrily vpon you. Although if they were all Saints, which you worship, as some of them (in all appearance) are diuels: yet hath it been shewed, that therein your religion differeth not from the superstition of the Gentiles. Neither doth *Paul* in these words reproue them for that they erected Altars vnto wicked men: but that they erected them insatiably to so many, pinching them for their excesse of superstition aboue other Idolaters, which for their learning and knowledge of the creation, should haue approched neerer to the glorifying of God, then they. *Augustine* hath not the words you alledge, but he sheweth that the Iewes were forced to giue a great testimony to the Christians. For that according to the old Scriptures (whereof they were the keepers) they brake downe Images. And thereunto alledgeth the commandement, *Thou shalt make no image nor likenesse of any thing. &c.* whereof it is plaine, that when you make so many images in matter of religion, and worship of God, you take that witnesse of the truth from the Gospell, and cause the Iewes through your Idolatry to speake euill of the Churches holy faith concerning the Trinitie.

Rom. 1. 21.

Verse. 29 Being therefore of Gods kinde, we may not suppose the Diuinitie to be like vnto gold, or siluer, or stone, the graving of Art, and deuise of man.

RHEM. 5. [29 *The Diuinitie to be like.*] Nothing can be made by mans hand of what forme or sort so euer, that is like to Gods essence, or to the forme or shape of his God-head or Diuinitie, therefore howsoeuer the heathens did paint or graue their Idols, they were nothing like to God. And this also is impertinently alleadged by Hereticks against the Churches images: Which are not made, either to be adored with godly honour, or to be any resemblance of the Diuinitie, or any of the three persons in the God-head, but onely in Christ as he was in forme of man who in that respect may be truely expressed, as other men by their purtraits, and of the holy Ghost, not as he is in himselfe, but as he appeared in firy tongues or in the similitude of a Doue, or such like. And so to paint or graue any of the three persons as they appeared visibly & corporally, is no more inconuenient or vnlawfulthen it was vndecent for them to appeare in such formes. And therefore to paint or portraite the Father also being the first person, as he hath shewed himselfe in vision to any of the Prophets of the old or new Testament (namely to *Daniell* as an olde man) or the three Angels representing the three Persons to Abraham, or the one Angell that wrastling with *Iacob* bare our Lords Person, no such thing is any where forbidden, but is very agreeable to the peoples instruction. In which sort the Angels were commonly pourtered (and namely the Cherubins ouer the Propitiatorie) as they be now in the Church, not in their naturall forme, but with corporall wings (as the Seraphins appeared to *Esay* the Prophet) to expresse their qualitie and office of being Gods Angels, that is, *Messengers*, and God the Father with the world in his hand to signifie his creation and gouernment of the same, and such like: Whereof the people being well instructed may take much good and no harme in the world, being now through their faith in Christ farre from all fond imagination of the false gods of the Pagans. And therefore S. *Gregorie* saith of the Churches Images, *That which scripture or writing doth to the readers, the same doth the picture to the simple that looke thereupon, for in it euen the ignorant see what they ought to follow, in it they do read, that know no letters.* Where he calleth it a matter of antiquity and very conuenient, that in holy places Images were painted to the peoples instruction, so they be taught that they may not be adored with diuine honour, and hee in the same place sharply rebuketh Serenus the Bishop of of Massilia, that of indiscrete zeale he would take away Images, rather then teach the people how to vse them.

How there may be images or resemblances of the three persons in the Trinity, and of Angels.

Images are for the peoples instruction.

CARTVV. 5. [29. *The Diuinitie to be like.*] The Popish Image-mongring is no lesse detestable, then the *Heathens*. And so much more horrible then theirs, as the heathen conceiving some shape of God, were more excuseable in their indevour to expresse it: whereas the Papists denying it in words, in their deeds of this Image-makiug, are much more inexcusable. Their worship also of the Image, is by so much grosser and filthier then the heathens: as the heathen esteeming their Images to be the very representation of the Diuinitie, are more to be borne with, for giving honour unto it, then the Papists, which now (for shift of answer) denying that they are *Images of the Diuinity*, yet notwithstanding giue unto them the honour that they doe. Which honour of religious kneeling before them, offering up candles unto them, sensing them, and burning incense unto them, &c. albeit it is the worship that in times past under the Law, was given unto God himselfe, and hath (for the religious kneeling) been proved (vpon *Math.* 4. 11.) to be Diuine honour: yet taking your own fond distinction, we demand of you, what further honour you could giue it, if it were possible to bee the Image of God himselfe. Therefore that you both call them the Images of God the Father, the Sonne, and the Holy Ghost; that you also giue them more worship, then to the Images of any Angell, Saint, or other creature: it argueth plainly, that you propound them unto the people, as the very image and portraiture of the persons in Trinitie: Wherein you haue yet further ensnared your selues, in that indiscreetly following some antiquitie, you affirme that the three persons in Trinitie *were represented by three Angels*: not onely contrary to your owne saying, which grant that there can be made no image or resemblance of any person in Trinitie, but very un-divine-like, who by such representation ground not onely a distinction, but also a division and separation of the persons. Not to speake further of the discourse of that place, wherein one of those three onely hath the title of *Iehouah*: the other two being expresly noted to be created Angels. And if you take them not as the *Images of the persons in Trinity*, but as images of those things wherein they appeared, as of *Angels, the Doue, and the Tongues*: then are you notwithstanding both sottish and filthy Idolaters. *Sottish*, for that you giue as much honour to the Image of a Doue, and Tongue, as of an Angell: *Filthy*, for that you giue so great honour to the Image of such vile and base things, as are Doues & tongues, which is not due vnto the things themselues whereof they are Images: no not unto the graces and gifts of Gods spirit, which they represented; vnlesse you thinke, that you must worship and fall downe before the gift of humilitie, or abilitie to speake the Greek or Hebrue tongue in whomsoever you finde them. And this is one cause of your grosse error in this poynt, if you regard your owne *Lee*, that you consider not that the Doue and the tongues

Gen. 18. 13 14. 17. 33. Gen. 19. 1. Heb. 13. 2.

Math. 3. Act. 2.

tongues were representations, not of the person, but of the gifts of the holy Ghost. And if it be so *agreeable to the peoples instruction*, to haue the pictures of these in their Churches: it is much more agreeable, that they haue a faire white Pidgeon indeed, to be fed and set in such a place of the Church, as all the people may looke upon it, considering that no Art of man in painting or graving, is able to attaine the perfection of nature therein. And therefore there cannot be so liuely a representation of humilitie, in the picture of a Doue, as in the Doue it selfe. *Look Leo Serm. 1. de Pentecost.*

Further if there were any Image or representation of the holy Ghost in his giftes to be made in the Church: it ought to be rather in water, which he hath commanded to be vsed as a sacrament to set forth the vertue & power of his spirit, then in a doue, whereof he hath giuen no such commandement. And that *God the father. Daniell 7.22, shewed himselfe to Daniell, as an old man*; is a meere falshood, both for falsification of the words, and of the meaning of the prophet: of the words, first because there is no mention made of a *man*: secondly for that the prophet doth not say, that *the auncient in tyme* did shew himselfe vnto him, but saith that the fourth beast should vex the Church cruelly *vntill the auncient in time should come*; which was many hundreth yeares after *Daniels* death: for the sense, for that his meaning is not that he would exhibite himselfe in any visible shape, but onely that he would declare himselfe the deliuerer of his Church; which effect of his presence, the scripture often calleth the comming of God. This might haue been more probably gathered, vpon another verse in that chapter, howbeit neither doth *Daniel* there affirme, that he saw the ancient of dayes: But sheweth that he saw the thrones of the Tyrants, of the fourth beast thrown down, at what time the auncient in dayes sat and iudged his people: describing the maiestie of the Iudge by pleasant and elegant metaphors drawn from his singuler, exact, and diuine knowledge of the word, and not from any sight or reuelation by vision; like as *Dauid* also did. Neither can the Iesuites shew out of all the old Testament, that any of the persons (the Sonne of God excepted) whose appearance in forme of man, then did foreshew and setforth his manifestation in flesh in the full and proper times:) was euer (by vision) represented in any forme or shape of creature: yea it is vnlawfull once to imagine a figure of any of the persons: And to paint God the father *in forme of an old man*, more then the Sonne and holy Ghost: what els can it *instruct* the people in, but in Arianisme: that is, that he was before the Sonne, and the holy Ghost, which are as old and ancient in yeares as the father, that is to say eternall. Neither do the Iesuites see, that by this falsifying of the scripture, they contrarie themselues, as they do the truth: for likening the Father vnto an *olde man*, they make an euident representation of the person, for so much as thereby, they vnderstand not the eternitie of the Father, which is common vnto him with the other two persons: but note out by his *age*, something wherein he differeth from the Sonne and the holy Ghost, which is properly the person: as that wherein he is incommunicable. Wherefore *Augustines* sentence hath here place, that no such should be once conceiued, much lesse painted of the Father: whereby he might be thought to haue, either right or left side. Touching our Sauiour Christ, we will not here make any long dispute, whether considered in the nature of his body, which he tooke of the holy Virgin, he may be painted or grauen. But this we we dare say, first for as much as the making of it, regardeth either the furtherance of the feare of God and of his worship, or some carnall contentment of mens myndes: the first being forbidden by the law, that forbiddeth all worship of God by images; the other of our delight and pleasure is too base and contemptible a thing, for the fulfilling wherof the Image of our Sauiour Christ (if any were lawfull) should be abused. Secondly hauing regard to the great vncertentie of his stature, of his countenance, & of the rest of the frame and fashion either of his whole body iointly, or of the members, thereof seuerally, it is very incounenient, that it should be either painted, or grauen, wherein first of all, let it be obserued that where the scripture sometimes describeth, the lineaments, or fauour of their bodies, which are of note and marke: as of *Iacob*, of *Moses*, and *Dauid*: yet it carefully auoideth to make any manner of mention of the stature or fauour, either of the whole bodie, or of any member of the body of our Sauiour Christ, the notableſt person among all the Sonnes of men. And namely *Luke* notwithstanding that he vndertaketh to write an exact storie of him, vnder which other historiographers are accustomed, not to passe by the grace and comelines of the bodie: yet hath he not (that we remember) one word sounding that way whereby it is apparant, that the holy Ghost was so far from placing great *instruction*, in the picture of Christ: that by this concealment, he would of purpose wring out all pensiles, and grauing tooles out of the hands of those painters, and grauers, which would attempt the counterfeit of his body. This is yet more euident, in that after *Luke* (as a cunning Apelles) had in most excellent colours, and most artificiall draughtes, painted out all that our Sauiour Christ, that was with profit to be looked vpon: there arose certen Cobblers, which as if they would haue made supply of that which *Luke* had forgotten, haue with the blunt penne of their owne brayne, written how many spannes high he was, what was his countenance what the colour of the heare, of head and beard, what was the frame and fashion of his eyes and eares, with other partes of his body, which saucines and malapert bouldnes of the Sowe, teaching the Elephant: the Lord hath sufficiently branded by iarres, as it were gruntinges and gronings of one of them, with an other. But the licence of the Painters and Grauers, is here more monstrous: whose fond, and sometimes drunken phansie must be the rule, of the whole frame and fashion of our Sauiour Christ. Wherof also such diuersities of Christs body low in one Church & high in another, of swarth colour in one place, of fairer in another, here red headed, there black, with a hundred more, rise to the nourishing of sundry monsters: For all these diversities being Canonized, by the Church rulers that set them up: the Iewes are thus occasioned to continue in their errour that Christ is not yet come: The Atheists to make a scorne of the truth of the Gospell, that is grounded upon Christs humanity: the weake, to fall into doubt whether there bee any truth in that matter, whereof there are as many differences, as there are heads either to deuise, or hands to make these pictures. Beside the dishonour that redoundeth unto our Saviour Christ, whose body is by this meanes, made like a peece of waxe, fit to receiue euery print and marke that Painter or Graver shall transforme it into. And of this iudgement *Epiphanius* appeareth to have beene of, who tooke away an image of Christ that was hanged up in a Church, as

Ioh. 3 5. Act. 1.5. & 10.47.

Gen. 18.10 Abac. 2.3. Vers. 9.

Psal. 118.

De fide & symb. c.7.

Exod. 20.

Gen. 27.10 21. Act. 7. 20. 1. Sam. 16. 12. Luke 1.

Lentul. ad Tiber. epist. extat. apud Eutropium. Niceph. lib. cap. 40.

Epist. Epiphanij Hieronim. interp.

that which in ſtead of increaſing a reverent feare in Chriſtians, was like to ingender a ſuperſtitious contempt in their hearts, through the difference of the liuely and living countenance of our Sauiour Chriſt, with the dead and doleſull looke that the Painters and Gravers ſet him in.

Touching your reaſon of *portraying Angels, not in their naturall forme, but in corporall ſhapes:* When you can ſhew the commandement of God for your pictures of the Trinitie, which wee can for theirs, wee will allow it ſome weight. Albeit it is your ignorance, that you herein beare no more reverence unto the nature of God, then unto the Angels nature: and that you dare uſe the ſame boldneſſe of painting the body of Chriſt, which with his ſoule is inſeparably united in one perſon with the Sonne of God, which you uſe in painting of an Angels body, that either was a reſemblance of a body, rather then a body; or elſe if it were a true body, was taken up but for a ſhort time of ſome ſpeciall meſſage, to be laid down againe as ſoone as the ſame was accompliſhed. Neither ſhew you any reaſon, why the people of God now are better fenced againſt the *Idolatry of Pagans* then were his people under the Law, which often fell from the true feare of God, unto the ſuperſtition of the *Pagans*, conſidering that the Apoſtle upon their ſliding thereunto, exhorteth us to a carefull watch and ward againſt the ſame falling away. But if they haue ſome helps and ſtaies now, that they had not then; yet to enioy them, they muſt of neceſſitie come out of your Babylon, where reading in all places, and Preaching in the moſt, being wrung from them, they are left naked to all the temptations and aſſaults of the enemy that way. For ſo you haue taken away their buckler of faith, wherewith through a reſt in God alone, as all-ſufficient for them, they ſhould haue warded and latched the enemies ſtrokes: and haue further bereaued them of their ſword, wherewith (by the good inſtructions which the Law furniſheth them of) they ſhould haue beene able, to haue ſtricken him againe.

1. Cor. 10. Epheſ. 6. Pſal. 16. & 74. Abac. 2. 18. Ierem. 10. 8 Concil. Elibert. cap. 36. Aug. de conſenſ. Evang. lib 1. cap. 10 Orig. Ep. ad Rom. l. 1. c. 1 Tertul. de coron. milit. Amb. de Vidu. l. 2. c. 5.

As for the Popes iudgement, of eſteeming them Lay mens bookes, wee make no account of it: But we give credite to the Prophets, who tell us plainly that a *molten image*, and conſequently graven or painted, *is a lying Doctor*: and that an image of *wood*, and therefore of ſtone, gold, &c. is *the inſtruction of vanity*. Wee hearken alſo rather to the Councell, which is *not pleaſed that pictures ſhould bee in the Church, leſt that which is ſerued and worſhipped ſhould be painted in walles*: Likewiſe to *Auguſtine*, who affirmeth, that *they deſerue to erre which ſeek Chriſt and his Apoſtles, not in the ſacred bookes, but in painted walles*. And in a word, to a great harmony of ancient Writers, who in diuers notes ſing all one ſong of baniſhment of images from the Church.

Verſe 34. But certaine men ioyning unto him, did beleeue: among whom was alſo Dionyſius Areopagita, and woman named Demaris, and others with them.

S. Dionyſius Areopagita is all for the Catholiques.

RHEM. 6. [34 *Dionyſius Areopagita.*] This is that famous *Denys* that firſt conuerted France, & wrote thoſe notable and diuine works *De Eccleſiaſtica & cæleſti hierarchia, de diuinis nominibus*, and others, in which he confirmeth and proueth plainely almoſt all things that the Church now vſeth in the miniſtration of the holy Saerament, and affirmeth that he learned them of the Apoſtles, giuing alſo teſtimony for the Catholike faith in moſt things now controuerſed, ſo plainely, that our aduerſaries haue no ſhift but to deny this *Denys* to haue been the author of them: fayning that they be an others of later age. Which is an old ſleight of Heretickes, but moſt proper to theſe of all others. Who ſeeing all antiquitie againſt them are forced to be more bold or rather impudent then others in that point.

CARTVV. 6. [34 *Dionyſius Areopagita.*] What likelihood there is, that the workes of *Dionyſius Pauls* ſcholer, ſhould be paſſed by of Euſebius, which both ſpeaketh of him, and noteth the bookes of every one, as he was more famous and renoumed aboue the reſt: let thoſe iudge, which haue any iudgement. Let them alſo iudge what probabilitie there is, that theſe were either *Dyoniſius* workes, or written ſome hundreth yeares after his death: that is neuer alledged by any of the ancient fathers, Greek or Latin, who in controuerſies of the Trinitie eſpecially, and of the two natures of Chriſt, ſought farre and neere, for the teſtimonies of men of mark, for their learning and godlines, wherfore take him hardly vnto you, firſt a baſtard, then as one borne out of time, that is after chaſter and purer tymes. Laſt of all, a dreamer, which ſaw in the ſleepe of his fooliſh curioſitie, that which other auncient fathers, with all their waking and painfull labours, could neuer attaine unto. For further anſwer look before, upon the *Act.* 6. 3. Albeit there be diuers pointes of controuerſie between vs, where you would gladlie haue *Dyoniſius* long tongue ſomwhat ſhorter: as in the adminiſtration of the ſacrament, for he alloweth not your ſeruice in a ſtrange tong, the ſcriptures being read in a tongue ſo vnderſtood of the cõmunicants, as they could diſcerne of the doctrines and examples there recknoned vp, as they were thereby diſpoſed to taſt of the holy things. Neither alloweth he of your tranſubſtantion, which diſtinguiſheth between the ſubſtantiall ſignes: and Chriſt ſignified by them: ſaying that by thoſe reuerent ſignes and ſimboles, Chriſt is ſignified and the faithfull made partakers of him. He condemneth alſo your ſacriledge of renting one kind, from another: nor alloweth of your priuate maſſe.

Hierarch. cap. 3.

Cap. 18.

CHAP. XVIII.

CARTVV. The Rhemiſts haue noted nothing upon this Chapter.

CHAP. XIX.

MARGINAL NOTES.

Verſe 3 BVT he ſaid, in what then were you baptized? who ſaid, ‡In Iohns Baptiſme.

RHEM.

RHEM. 1. [3 *In Iohns baptisme.*] Iohns baptisme not sufficient.

CART VV. 1. [3 *In Iohns baptisme.*] *Luke* meaning to referre the gifts of the Holy Ghost, which the twelue Disciples at Ephesus were to receiue by putting on of hands, unto the performance of the truth of the promise, figured by baptisme, and so to ioyne the signe with the thing signified: in the fourth verse sheweth (in *Pauls* words) how *Iohn* preached that his Disciples should beleeue in Iesus Christ that came after him. After in the sixth verse he sheweth that those Disciples of *Iohn*, and not (as you suppose) the twelue Disciples of Ephesus, having heard *Iohns* preaching, and not (as you suppose) *Pauls*, were baptised into the name of the Lord Iesus. Which interpretation as it floweth, and hath plaine proofe of the two coniunctions, that haue relation one to another, and cannot without violence bee severed: So, of all other it stoppeth the mouth of the Anabaptists, taking all colour of argument from them: whilst thereby it appeareth, that they received the extraordinary gifts of the Holy Ghost, not by any second Baptisme which *Paul* ministred, but onely by the laying on of hands. And if therefore *the Baptisme of Iohn bee insufficient*, because it is said, they had not received the Holy Ghost which were baptised by him: then it followeth that the Baptisme which *Philip* the Evangelist ministred at Samaria, is also *insufficient*, considering that notwithstanding it is expressly said, that the baptised by him were *baptized in the name of the Lord Iesus*: yet is it also as expressly said, that the Holy Ghost *was not come upon them*, untill such time as by the comming of *Peter* and *Iohn*, they receiued him by their laying on of hands. Wherefore if in that place of the Acts, by the Holy Ghost bee meant the extraordinarie gifts of the Holy Ghost, and not the gift of sanctification: it must follow, that there is the same understanding heere. Which is manifestly also declared in the sixth verse, where the gifts of the *tongues and prophecy* are expresly mentioned, and none other. And if *Iohns* baptisme be *insufficient*, the Baptisme which our Saviour Christ received at his hand, is also insufficient; in whole Baptisme all ours being sanctified, it followeth that our Baptisme is much more *insufficient*. μετ, Ν

Acts 8. 16.

Vers. 4. And Paul said: *Iohn baptised the people with the baptisme of penance, saying: That they should beleeue in him that was to come after him, that is to say, ‡in IESVS. Math. 3. 11. Mar. 1. 8. Luk. 3. 16.

RHEM. 2. [4 *In Iesus.*] Christs baptisme necessary.

CART VV. 2. [4 *In Iesus.*] S.

Verse. 6. And when Paul had ‡imposed hands on them, the Holy Ghost came upon them, and they spake with tongues and prophecied.

RHEM. 3. [6 *Imposed hands on them.*] S. *Paul* ministred the Sacrament of Confirmation, **See annot. cap. 8. 11.*

CART VV. 3. [6 *Imposed hands on them.*] Look the answer before, upon Acts 8. 17. Although if *Paul* (as you would haue it understood) did heere baptise, and lay on hands together: why do you sever them by whole yeares.

Verse. 18. And many of them that beleeved, came confessing and declaring ‡their deeds.

RHEM. 4. [18 *Their deeds.*] They made not onely a generall confession wherein all men shew themselues alike to be sinners, as our Protestants do, but euery one confessed his own proper deedes and faults.

CART VV. 4. 18 *Their deeds.*] They *confessed every one his proper*, not one anothers sinnes: But of speciall recitall of them by every one apart, or in the eare of the Minister, which is the point in controuersie, there is not a word. The contrary doth appeare manifestly; for both *Lukes* words here used, note an open and a cleere confession, and declaration of them: such as the Church from time to time hath obserued, when men are received first to the profession of the Gospell from some superstition, wherein unto that time they had beene misled. Look further answer before, upon *Math. 3. 6.* ξομολογ-μενοι. *Confessing out or profes-sing.* αναγγελλον-τες. *Publishing.*

Verse. 21. And when these things were ended, Paul purposed in the Spirit, when hee had passed through Macedonia and Achaia, to go to Hierusalem, saying, After I shall haue beene there, I must ‡see Rome also.

RHEM. 5. [21 *Rome also.*] Of taking away the Gospell from Ierusalem the head Citie of the Iewes, and giuing it to Rome the head cittie of the Gentils.

CART VV. 5. Looke the answer hereof before in the answer to the Preface of the Acts.

Verse. 24. For one named Demetrius, a siluer-smith, that made siluer ‡temples of Diana, procured to the artificers no small gaine. Naos.

RHEM. 6. [24 *Temples of Diana.*] The Protestants translate, *shrines*, in the bible an. 1577. to make the people thinke that it toucheth the holy shrines of Saincts: most corruptly, the Greeke signifying plainely, *temples*, and that of heathen gods.

CART VV. 6. [24 *Temples of Diana.*] They use the word *shrine* to note a difference betweene the places where men met for the seruice of God, and wherein these Puppets were set. And if hee had translated (as you doe) *Temples*: you would haue charged us deeplier, that wee in using the word *Temple* in an evill signification, would thereby go about to undermine places and Temples for men to meete in for Gods service.

Verse. 35. And when the Scribe had appeased the multitudes, he saith, Yee men of Ephesus, for what man is there that knoweth not the Citie of the Ephesians to bee a worshipper of great Diana, and ‡Iupiters child? τ Διοπετ

RHEM. 7. [35 *Iupiters childe.*] Here the Heretickes adde to the text this word, *image*, more

then is in the Greeke, to put a ſcruple into the peoples minde concerning holy Images.

CARTVV. 7. [*35 Iupiters child.*] They *adde image* indeed, but in ſmall letters, declaring that it is not in the text, but neceſſarily added for the better clearing thereof. And if you had ſo done, you ſhould not haue bewrayed ſuch notable ignorance of the Greek tongue, which haue turned, for *Fell from Iupiter, Iupiters child.* *Dionis.*

ANNOTATIONS.

Verſe 12 So that there were alſo brought from his body napkins or handkerchefs vpon the ſicke, and the diſeaſes departed from them, and the wicked ſpirits went out.

Touching of reliques, and miracles done by the ſame. Act. 5. 15.

RHEM. 8. [12 *Napkins.*] The napkins that had touched S. *Pauls* body, wrought miracles, and it was no ſuperſtition to attribute that vertue to them which God gaue to them indeed, nor to ſeeke to touch them for health, was any diſhonour to God, but it much proued Chriſts Religion to be true and him to be the onely God, whoſe ſeruants, yea whoſe ſeruants * ſhade and napkins could doe ſuch wonders, as S. *Chryſoſtome* (to. 5. *cont. Gentiles, quod Chriſtus ſit Deus, in vit. Babilæ*) ſheweth in a whole booke to that purpoſe, againſt the Pagans, prouing hereby and by the like vertue of other Saincts & their relikes, that Chriſt their Lord & Maſter is God, for it is all one concerning the bodies of Saints, reliques, garments, ſtaues books, or any thing that belonged to them, all which may and haue done, and yet do (when it is neceſſary to our edification) the like wonders to Gods great honor: not onely in their life time, but after their death much more, for S. *Pauls* napkins had as great force when hee was dead, as when he liued, and ſo much more, 'as his grace and dignitie with God is greater then before. Which S. *Chryſoſtome* in the place alleaged proueth at large by the ſhrine of S. *Babylas* the Martyr: and to thinke the contrarie, is the Hereſie of *Vigilantius*, condemned ſo long ſince as S. *Hieromes* time, and by him refuted aboundantly.

CARTVV. 8. [12. *Napkins.*] That which is before anſwered (*vpon Act. 5. 15.*) of the ſhadow of *Peter*, ſerueth for the *Napkins of Paul.* Touching *Ierom* againſt *Vigilantius*, you may know that *Eraſmus* requireth fewer reproches, and better arguments againſt him. Although if *Ierom* helpeth you ſo much in affirming that by reliques miracles were done, yet he hindereth you as much, in ſaying in the ſame Epiſtle, that he hath a *mad head which adoreth any Martyr*, much more if he adore his reliques. If you hold *Ierom* in the one, hold him likewiſe in the other.

Verſe 15 But the wicked ſpirit anſwering, ſaid to them, IESVS I know, and Paul I know: but you, what are yee?

The name or preſence, or reliques of Saints and holy men, confound the Diuell. In vit. Hilarionis. Chryſ. loco citato.

RHEM. 9. [15 *Paul I know.*] Both the ſaid napkins taken from S. *Pauls* bodie, and his name alſo were dreadfull and able to expell diuels. Whereby we learne that not onely Chriſts name, which is the principall, but his ſeruants names alſo inuocated vpon the poſſeſſed, haue power ouer diuels: which is a maruellous honour to Saincts, and nothing diminiſheth the glory of Chriſt, but exceedingly increaſeth the ſame, not onely himſelfe but his ſeruants alſo being able to do ſuch things, and to be ſtronger then any deuill in hell. So we read in S. *Hierome* that many did inuocate the name of S. *Hilarion* vpon the poſſeſſed, and the diuels ſtraight departed, ſo did the diuell know * S. *Babylas* and other Saincts euen after they were dead, when they could not ſpeak for the preſence of their reliques, and when they were tormented and expelled by them, whereof all antiquitie is full of teſtimonies: But our Heretikes *Luther* and *Caluin* and their ſchollers attempting to caſt out deuils, ſped much like as theſe good fellowes did.

CARTVV. 9. [15. *Paul I know.*] You are very lewd, ſo impudently to falſifie the Scriptures, in affirming that *Pauls and the Saints names, were invocated vpon the poſſeſſed*: whereas it is manifeſt, that theſe Exorciſts called vpon the name of Ieſus ouer the poſſeſſed, or in their behalfe. And where there were diuers Ieſuſes, for diſtinction ſake they added, *whom Paul preacheth.* And if this bare naming of *Paul*, be to *inuocate the name of Paul*: you may as well ſay, that they invocated the name of *Iudas*, who preached Ieſus as did *Paul.* Beſide another plaine dotage in alledging that example, to proue the *inuocating of the names of Saints*, wherein the invocation (if any were) auailed not to the caſting out of the Diuell. The like falſhood you haue vſed in *Ierom*, who maketh no manner of mention of *invocating Hilarions name vpon the poſſeſſed.* He ſheweth that there was a great contention between thoſe of Paleſtina, and Cyprus: the one affirming that they had his body, & another his ſoule. Which doting opinion (manifeſtly repugning the Scriptures, which teach that the ſoules of the righteous are forthwith carried into heauen, as they haue taken their leaue of the bodies) *Ierom* ſeemeth to allow of: in ſaying that miracles were done in both places. Now what a fond dottrell this *Hilarion* was, let all the world iudge of *Ieroms* owne words. Firſt he gaue away all, fearing *Ananias* and *Saphiras* examples: as if they had beene ſlaine, for that they gaue not all away, which therefore onely periſhed, becauſe pretending a gift of the whole price of their field, they reſerued a portion, whereof being demanded, they lied in the preſence of the Church. Another cauſe moving him to wilfull povertie, was, for that otherwiſe he could not be Chriſts diſciple, unleſſe he renounced all. By which reaſon he ſhould as well haue killed himſelfe, as given away his goods: conſidering that the place alledged, requireth as well the life as the goods. Secondly, being ſore oppreſſed with luſt, he ſought the remedie thereof in eating chaffe, in carrying great burdens, in extreame heates and colds. Thirdly, he was ſo cleanly, that hee iudged it ſuperfluous to waſh his clothes. Fourthly, he was ſo full of fooliſh confidence in God, that he eſteemed the ſicke and diſeaſed, to haue need of no other Phyſician then Chriſt, ſo that they gaue that they had to the poore. Fifthly, ſo loath he was to do any good, that when ſome would haue ſtayed him for his miracles in eaſing the ſick and poſſeſſed: he determined and cried out, that he would neuer eate untill they let him goe: and ſo after ſixe dayes faſt, they were content to diſmiſſe him, having more conſcience of killing him, then he had of murdering himſelfe, Sixthly, he had the holy Scriptures in ſo great eſtimation, that he choſe rather to pay his fare unto the ſhipper with his Teſtament then with his Coule.

Eccleſ. 12. Luke 16.

Hieron: in vit. Hilarij.

Laſt

Laſt of all (for to reckon up all his follies would be too tedious) to the end to make himſelfe a ſecond *Moſes*, hee ſware certaine that they ſhould not ſuffer him to lie aboue the ground one minute of an houre after his death, but bury him in paradice, as he was in his ſacke Coat, his Coule, and his Countrey Cloke. Belike the man had ſome conſcience, leſt men ſhould worſhip him and his reliques, if hee had left any behind him. Wherein he is the Ieſuites enemy: vnleſſe peradventure they will ſay, that he gaue ſo ſtreight a charge of hiding his corpes, that men (as their cuſtome is) ſhould more greedily ſeeke vnto it, becauſe there was ſome pretended care to hide it from them. That *Chryſoſtom* here twice fledged, exceeded in his eſtimation of *Babylas*, is manifeſt by that he doubteth, whether he may call him a man or no. Alſo, for that he matcheth him with *Elias* and *Iohn Baptiſt*, to whom it appeareth that he would haue preferred *Babylas*, if he had not ſtood in ſome awe of the evill ſpeech of men. And if the Ieſuites grant an exceſſiue ſpeech in this, there is no cauſe why they ſhould deny it in the other that follow. And if it ſeemed good unto him, to uſe his Rhetoricke in deſcribing the man, it is not unlike, but that he would uſe the ſame Rhetoricke in deſcribing his deeds. Albeit, if the Diuels did *ſo know him*, as is ſaid, yet it proveth not that his *name either was, or might be invocated.*

Verſe. 19 And many of them that had followed ‖ curious things, brought together their ‖ bookes, and burnt them before all: and counting the prices of them, they found the money to be fiftie thouſand pence.

RHEM. 10. [19 *Curious things.*] Curious and vnlawful ſciences, as Witchcraft, Necromancie and other meanes of diuination by ſouth-ſaying, figure caſting, interpretation of dreames, or any way not allowed by God and his Church, muſt much more be abhorred of old Chriſtians when theſe ſo lately conuerted were ſo zealous and diligent to leaue them. And by this example all that are newly reconciled to the Church, are taught, the firſt thing they do, to burne their hereticall and naughty bookes.

Superſtitious, hereticall, and all hurtfull bookes muſt be made away.

CARTVV 10. [19 *Curious things*] *S.*

RHEM. 11. [19 *Bookes.*] A Chriſtian man is bound to burne or deface all wicked bookes of what ſort ſoeuer, ſpecially Hereticall booke. Which though they infect not him alway that keepeth them, yet being forth comming, they may be noiſome and pernitious to other that ſhall haue them and read them after his death, or otherwiſe, Therefore hath the Church taken order for condemning all ſuch bookes, and againſt the reading of them, where danger may enſue: and the Chriſtian Emperours, *Conſtantinus Magnus, Valentinian, Theodoſius, Martian, Iuſtinian*, made penall lawes for the burning or defacing of them. *Socam. lib. 1. c. 20. lib. 2. c. 31. Conc. Chalc. act. in fine cap. Ampla, & in fine totius Conc. c. In preator. Conc. Conſtantinop. 2. conſeſ. 5. cap. Debitam. & Act 1. cap. 1. & cap. Rem.* See Euſebius *lib. 3. de vita Conſtam. cap. 61, 62, 63, 64.* The danger of reading them, as it is manifeſt, ſo it is ſignified, by Euſeb. *lib. 7, c. 6. S. Aug. lib. 3. de bapt. cap. 14. S. Greg. li. 5. ep. 64.*

Decrees and penall lawes againſt hereticall bookes.

CARTVV. 11. [19. *Bookes.*] *S.*

CHAP. XX.

MARGINAL NOTES.

Verſe 7 AND in the firſt of the Sabboth when we were aſſembled to ‡break bread, Paul diſputed with them, being to depart on the morrow, and he continued the Sermon untill midnight.

RHEM. 1. [7 *Breake bread.*] S. *Paul* did here breake bread on the Sunday as it is broken in the Sacrament of the body of Chriſt, and had both before and after the celebration of the Sacrament a ſermon to the people *Aug. ep. 86. ad Caſulanum Ve. et. Beda in 20. Act.*

Verſe. 17 And ſending from Miletum to Epheſus, hee called the ‡ Ancients of the Church.

RHEM. 2. [17 *Auncients of the Church.*] That is *Prieſts*, as *Act. 15. 4.* See the Marginall Annot. there.

CARTVV. 2. Look the anſwer before upon *Act. 14. 22.*

Verſ. 21 Teſtifying to Iewes and Gentiles, ‡ penance toward God, and faith in our Lord Ieſus Chriſt.

RHEM. 3. [21. *Penance toward*] Apoſtolike peaching commendeth not faith only but penance alſo to the people.

Verſe. 28 Take heed to your ſelues, and to the whole flocke wherein the ‡ Holy Ghoſt hath placed you Biſhops, to rule the Church of God which hee hath purchaſed with his owne bloud.

RHEM. 4. [28.] Biſhops or Prieſts (for then theſe names were ſometime uſed indifferently) gouernours of the Church of God, and placed in that roome and high function by the Holy Ghoſt.

CARTVV. 4. 28.] And what reaſon hath moved you to change the ſpeech of the Holy Ghoſt, and to make ſo great a difference between them, between whom he maketh none.

ANNOTATIONS.

Verſe 16 For Paul had purpoſed to ſaile, leaving Epheſus, leſt any ſtay ſhould be made him in Aſia. For he haſtned, if it were poſsible for him, to keepe the day of ‖ Pentecoſt at Ieruſalem.

RHEM. 5. [16 *Pentecoſt.*] Though the Apoſtles might deſire to come to the Iewes Feſtiuities,

The Christian Pentecost.

by reason of the generall concourse of people to the same, the better to deale for their saluation and to spread the Gospell of Christ, yet it is like that they now kept solemnly the Christian Pentecost or Whitsontide, for memorie of the holy Ghost, and that S. *Paul* went to that Feast of the Christians rather then the other of the Iewes. And *Ven. Beda* saith here, *The Apostle maketh haste to keepe the fiftieth day, that is, of remission and of the holy Ghost.* For, that the Christians already kept the eight day, that is, the Sunday or our Lords day, and had altered already the ordinary Sabboth into the same, it is plaine by the Scriptures (1. *Cor.* 16. 2. *Apoc.* 1. 10.) and by antiquity. *Iustin. Mart. Apolog.* 2, *ad Anton. Pium in fine.* And it is as like that they changed the Iewes Pasche and Pentecost as that, specially when it is euident that *these Festiuities be kept by Apostolike tradition, and approued by the use of all ancient Churches and Councels.

Sunday.

Aug. ep. 118 *cap.* 1.

CARTVV. 5. [16 *Pentecost.*] It is but a gesse, and too childish a gesse: First, for that hee keepeth the name of the Iewes feast still: whereas the feast of the seuenth day is called, not by the name of Saboth, which it might well haue, for the proper signification of rest which it betokeneth, but it is termed by the name of the *Lords day.* Secondly, for that the end of the Apostles hasting to Ierusalem, was to do good vnto the Iewes, assembled at that day from all the quarters of the world whether they were scattered: following therein the wise dispensation and policy of Christ, who picked out the Iewes Pentecost, to send his Spirit vpon the Apostles, to the easier conueyance of the sound of that glorious work, into all the corners and angles of the world? Whereas, if it had bene the *Christians Pentecost*, he might haue had the same appearance vpon any Sonday which he might haue had vpon the feast of their Pentecost, if then they had any. Last of all, your feare that seemeth to haue thrust you vpon this dotage, least *Paul* by assisting that feast should yeeld too much to Iudaisme: is vaine. Considering that to support their weakenesse, hee was content to vse euen Circumsion, and other ceremonies, of greater weight then was the obseruation of the Pentecost once in the yeare.

Act. 2. 1.

Act. 16.
Act. 21.

Verse. 29. I know that after my departure there will I rauening wolues enter in among you, not sparing the flocke.

Rauening Wolues are Heretickes of all ages.

RHEM. 6. [26 *Rauening wolues.*] The gouernors of the Church are foretold of the great danger that should fall to the people by wolues, that is to say, by heretickes, whose cruelty toward the Catholikes is noted by this terme. They bee knowen by the forsaking the vnity of the Church whereof they were before, by going out and drawing many disciples after them, and by their peruerse doctrine. Such wolues came afterward indeed in diuers ages, *Arius*, *Macedonius*, *Nestorius*, *Eutyches*, *Luther*, *Caluin*, great bloodsucking wolues, and wasters of the flocke of Christ.

CARTVV. 6. [29 *Rauening Wolues.*] How forgote you the Pope, who as the euening Wolfe is not content onely to eate the flesh and drinke the bloud of Gods Saints, except hee also crash their bones asunder: Whom because *Luther* and *Calvin* haue so coursed and bitten, as in bleeding hee must bleed to death: this last littor of the Pope cannot abide.

Vers. 35. I haue shewed you all things, that so labouring, you must receiue the weak, and remember the word of our Lord IESVS, because he said. ‡It is a more blessed thing to giue rather then to take.

Christs speeches not written in the Gospell. Great Almesmen blessed.

RHEM. 7. [35 *More blessed to giue.*] Among many other infinite goodly things and speeches which Christ spake and be not written in the Gospels this sentence is one: which S. *Paul* heard of some of the Apostles daily conuersant with him, or els learned of Christ himselfe, or of the holy Ghost. And it signifieth, that whereas the world commonlie counteth him happie that receiueth any benefit as almes either temporall or spirituall, yet indeede he that giueth or bestoweth, is more happy. Which if the world did well consider, men would giue almes faster then they do, if it were but for their own benefit.

CARTVV. 7. [35 *More blessed to giue.*] Wee are well assured that *Paul* learned it not of *any of the Apostles*, of whom he learned nothing. But whether hee learned it by *reuelation from Christ*, or rather by analogie of other sayings of Christ, written in the story of the Gospell, we leaue it indifferent to the Readers iudgement: For teaching both in plaine words and by parables, that in the workes of mercy, wee approach to the perfection of God our heavenly Father, it must needs follow, that to giue is much more blessed then to receiue: as that which is a part of the Lords blessednesse, who dealing out his gifts to all men receiueth nothing of them againe. Whereupon *Augustine* hath a notable saying: where hee affirmeth, that *whatsoever Christ would haue vs read either of his sayings or of his doings, that hee gaue to the foure Euangelists, as to his hands to write.*

Gal. 2. 6.

Math. 5. *Luk.* 14. 12 13. 21. *Iob.* 35. 7. 8. *Ang. de consens. Euang. lib.* 1. *c.* 35.

CHAP. XXI.

MARGINALL NOTES.

Verse 9 And he had ‡ foure daughters | virgins that did propheſie.

RHEM. 1. [9 *Foure daughters.*] As S. *Peter* had a wife, but vsed her not after his calling, as it is noted els where out of S. *Hierome Luke* 4. 38. so may it be said of S. *Philip* being Deacon.

CARTVV. 1. [9. *Foure daughters.*] The former hath been shewed to bee manifestly false, (vpon *Math.* 8. 14. & 19. 27. & *Luke* 4. 38.) therefore the latter, which is grounded of that, must needs goe to the ground, and so this nothing confirmeth your error of merit for the deed done.

ANNOTATIONS.

RHEM. 2. [9 *Virgins.*] S. *Luke* noteth specially that his daughters were Virgins, meaning (no doubt)

doubt) that they were of the ſtate, profeſſion, or purpoſe of perpetuall virginitie not onely that they were young maides vnmarried: and that they were the rather for that endued, with the gift of prophe-ſie, as S. *Hierome* ſaith, *lib. 1. adu. Ion. c. 24. See Oecum. c. 29. in hunc locum.*

CARTVV. 2. [9. *Virgins.*] What cauſe ſoever *Ierom* and *Oecumenius* aſſigne, it is evident e-nough that *Luke* noteth, that *Philips* daughters were virgins: thereby to ſhew the good gouernment of his houſe, and chaſte education of his children, which God requiring at a Biſhops hands, doth much more require it in him which was an Evangeliſt. For otherwiſe it appeareth, that the Lord beautified *Elizabeth* the Prieſts wife, with a more ſpeciall gift of propheſie, then ever were theſe virgines. And *Hulda*, a married woman even under the Law, when theſe gifts were more rare then at this time, was the mouth of God to all that ſought the Lord then. Neither doth *Ierom* or *Oecumenius* affirme theſe virgins to haue been vowed virgins. And as for *Oecumenius* in proving hereby, that men in exerciſing the function of a Deacon, may be partakers of marriage: declareth plainly, that he liked not of the vowed virginitie in maidens, that would not haue it in Deacons. If *Ierom* ſhould affirme any thing that way, he hath left himſelfe no credit: which to aduance virginitie aboue her due place, hath thrown marriage to hell it ſelfe: affirming it to be no gift of God comming from heaven, directly contrary to the Apoſtle, which ſaith that euery one hath a proper gift of God, one ſo, and another ſo: affirming further, that the married are not fit to wait for the ineritance that withereth not, that they cannot gird up the loynes of their minde, bee ſober, and a holy royall Prieſthood: all which unſauoury geare he letteth fall in the place by you alledged.

1. Tim. 3. Luke 1. 1. Cor. 7.

Verſe 24 Taking theſe unto thee, ſanctifie thy ſelfe with them: and beſtow on them, that they may ſhaue their heads: and all ſhall know, that the things which they heard of thee, are falſe: but that thy ſelfe alſo walkeſt keeping the Law.

RHEM. 3. [24 *Keeping the Law.*] All the obſeruation of the Law were now in themſelues dead and vnprofitable, yet till further propagation of the Goſpell, they were not damnable to the kee-pers, nor offenſiue to God, but might be obſerued even of the Chriſtian Iewes, and for feare of ſcan-dalizing the weake of that nation, newly conuerted or prone to receiue the faith, the Apoſtles by Gods ſuggeſtion did thinke it good to obſerue them as occaſion requited.

Auoiding of ſcandall in things not vnlawfull.

CARTVV. 3. [24. *Keeping the Law*] S.

CHAP. XXII

MARGINALL NOTES.

Verſe 17. And now what tarrieſt thou? Riſe up, and be baptiſed, and ‡ waſh away thy ſins, invocating his name

RHEM. 1. [17 *Waſh away thy ſinnes.*] The Sacrament of Baptiſme doth it ſelfe waſh away ſinnes as here is plaine, and therefore doth not onely ſignifie (as the Heretickes affirme) that our ſinnes be forgiuen before, or otherwiſe by faith onely remitted. Whereby the Churches doctrine is proued to be fully agreeable to the Scriptures, that the Sacraments giue grace *ex opere operato*, that is, by the force and vertue of the worke and word, done and ſayd in the Sacrament.

CARTVV 1. [17 *Waſh away thy ſinnes.*] As if it were not more evident, then needeth any proſe: that the ſacraments haue thoſe things aſcribed vnto them, which are properlie belonging vnto the thing they ſignifie and ſea'e vp, as when it is ſaid, the three branches, are three daies, the ſeuen kine, are ſeuen yeares, the rocke, is Chriſt. And it is euident out of this ſtory, that *Paul* had remiſſion of his ſinnes before he was baptized, for otherwiſe how could ſuch a fierce wolfe as he was, humble himſelfe to all manner of obedience of God, as if he were a lamb? How coulde he alſo pray acceptably, vnleſſe his ſinnes were forgiuen him? And the Apoſtle himſelfe, noting his calling to the Apoſtleſhip, as an vndouted effect of Gods mercy: declareth that at the very inſtant of his calling, he had obtayned remiſſion of his ſinnes, much more before *Ananias* came to baptize him; which was three dayes, after his ſolemne ordination to the Apoſtleſhip.

Look Math. 26. 26. & 27. Geneſ. 40. & 41. Look Auguſtine there, 1. Cor. 10. Act. 22. 11. Act. 9. 11. 1. Tim. 1. 12 13. 14.

CHAP. XXIII.

MARGINALL NOTES.

Ver. 3 THen Paul ſaid to him, ‡ God ſhall ſtrike thee, thou whited wall. And thou ſitting iudgeſt me according to the law, and contrary to Law doſt thou com-mand me to be ſmitten.

RHEM. 1. [3. *God ſhall ſtrike thee.*] He ſaid not this through perturbation of minde, or of a paſſion, but by way of propheſie, that this figuratiue high prieſthood then trimmed like a whited wall, was to be deſtroyed, whereas now the the true Prieſthood of Chriſt was come. *Beda in hunc locum.*

CARTVV. 1. [3. *God ſhall ſtrike thee.*] He ſpeaketh not here againſt the prieſthood, but a-gainſt the hypocriſie of the Prieſt, which pretending by the ſeat of iudgement to doe rightly and or-derly, faulted againſt both right and order, in cauſing him to be ſmitten. For which cauſe of hypocri-ſie, as his maſter had called the Scribes and Phariſees painted Sepulchers: ſo hee calleth the high-prieſt painted wall, or rather whited wall.

Math. 23.

Verſe

Verse 11 And the night following our Lord ſtanding by him, ſaid, Be conſtant: for as thou haſt teſtified of mee in Ieruſalem, ſo ‡ muſt thou teſtifie at Rome alſo.

RHEM. 2. [11. *Muſt thou teſtifie.*] Though God who could not lie, had promiſed Paul that he ſhould goe to Rome: yet the Apoſtle omitted not humane meanes to defend himſelfe from his enemies, and otherwiſe. Neither ſaid he as the Heretickes called Predeſtinates, Let them doe what they will, they cannot hurt me, for I am predeſtinate to goe to Rome. See his doings and ſayings to ſaue himſelfe in the chapter following.

CARTVV. 2. [11. *Muſt thou teſtifie.*] Where you haue hope to gaine by lying, there you will not ſpare your falſe tongues: ſeeing here you had no hold of them, whereby in ſo open and manifeſt an vntruth, you vtterly diſcredit your ſelues, For it is well known, both by our ſpeeches and writings, that we teach obedience with trembling and feare: denouncing vnto all, that they can haue no further feeling of Gods counſell in their predeſtination, then by their good workes, they approue the truth and ſinceritie of their faith. And notwithſtanding it were ſomewhat hard to condemne vs all for one mans raſhneſſe: yet are we perſwaded that you are not able to ſhew ſo much as one ſuch ſentence, in all the writings of our ſide. That you Papiſts are not free from this blaſpemie wherewith you charge vs, looke before vpon *Math.* 6.13. & *Iohn*, 11. 51.

ANNOTATIONS.

Verſe 5 And Paul ſaid, I knew not, brethren, that hee is the high Prieſt. For it is written, The Prince of thy people thou ſhalt not miſ-ſpeake.

The honour of Prieſthood. *Cypr. ep. 65. 69. num 9.*

RHEM. 3. [5 *I knew not.*] Our Lord (ſaith S. *Cyprian*) *in the Goſpell, when it was ſaid to him, Anſwereſt thou the high Prieſt ſo: teaching that the honour of Prieſthood muſt be kept, ſaid nothing to the high Prieſt, but onely purging his innocencie, ſaid, If I haue ſpoken euill, beare witneſſe of euill: but if well, why ſmiteſt thou me? Alſo the bleſſed Apoſtle when it was ſayd to him. Doeſt thou aſſaile the high Prieſt ſo with ill words? ſpake not any thing contumeliouſly againſt the Prieſt, whereas he might haue put forth himſelfe ſtoutly againſt them which hath both crucified our Lord, and which had now alſo loſt their God and Chriſt, Temple and Prieſthood, but though in falſe and ſpoiled Prieſts, yet conſidering the very bare ſhadow of the name of Prieſts, he ſaid, I knew not brethren that he was high Prieſt.* By which words of the Apoſtle, either it may be thought he knew not indeed that he was in that function, becauſe he had not been of long time in thoſe parts: or els that he ſo ſaid in reſpect of abrogation of the high Prieſthood of the Iewes, whereby he knew this man not to be truely any prieſt, as alſo becauſe at this time they came not orderly to it by ſucceſſion of *Aaron* and Law of *Moyſes*, but by the Roman Emperours fauour, *as is ſaid before though (as it is lawfull in ſuch a caſe) the leſſe to iritate them, he frameth his ſpeach ſo as they might not take occaſion of further accuſation againſt him.

See Annot. Io. 6. 2. 51.

CARTVV. 3. [5. *I knew not.*] Looke the anſwer before, vpon *Math.* 23.13.

Verſe 8 For the Saduces ſay, there is no reſurrection, nor Angell, nor Spirit: but Phariſees confeſſe both.

Mach. lib. 2. cap. 12. 43. The Sadducees (as it ſeemed) denyed prayer for the dead.

RHEM. 4. [8 *The Sadduces.*] This was the worſt Hereſie among the Iewes, denying that there bee any Angels or ſpirits, the Reſurrection alſo of the bodies: and conſequently (as it may very well be gathered by the booke of the Machabees) they denied prayer for the dead: for to offer or pray for the dead and to thinke rightly and Religiouſly of the Reſurrection are made there ſequels one of another, Of this ſect of Sadduces was (as *Euſebius* writeth *li. 2. c. 22. Ec. hiſt.*) this *Ananias* the High Prieſt, that cauſed *Paul* to be ſmitten for their Prieſthood had now no more the protection of God to preſerue it in truth and right iudgement, the Chriſtian Prieſthood being then eſtabliſhed.

CARTVV. 4. [8. *The Saduces.*] If you had learned, that of that which is falſe, a truth may be concluded: you would haue beene aſhamed to haue vſed the *error of the Saduces*, in denying that there is any ſoule, to preiudice the truth of not *praying for the dead*. For that the world was not made, is manifeſtly falſe: yet the concluſion, therefore the Angels made it not, is both truly and Logically brought in. Likewiſe, that the ſoules were without beginning, is falſe: but that which is inferred, that therefore they be without ending, is very true. It is therefore too childiſh an argument, to reaſon as you doe: the Saduces error was foule in denying there were ſoules: *Ergo*, they erred in taking away prayer for the dead. Wherefore the booke of *Machabees*, which (by your confeſſion) *maketh each of them the ſequel one of another*: diſputeth very bluntly. Not to ſpeake of the light account of that booke, both by reaſon of commending a man that killed himſelfe, and craving pardon of his reader, which is not fitting to the holy Ghoſt. Not to ſpeake of the authoritie of *Cyprian*, *Auguſtine*, and others; nor to ſpeake of the Greeke there ſo corrupted, as no good ſence, neither one nor other, good or bad, can be gotten out of it. Albeit if we tendred the credit of that booke, we might anſwer that it doth onely commend the good cogitation they had of the hope of the reſurrection, not commending the meanes whereby the ſame was declared: whether the author had any meaning to commend the ſacrificing or no, we know this, that the ſame hath not onely no ground of the Law, which never commanded any ſacrifice for the dead, but is alſo directly contrary vnto the Law, which requireth that all Sacrifice ſhould bee offered with ioy. Whereupon the Prophet expreſly affirmeth, that the ſacrifice which is for the dead, ſhall not come into the houſe of the Lord.

Cypri. in expoſitio. Symb. Auguſt. cont. ſecund epiſt. Gaudent. Hiero. in prolog. Galeat. & ad Latom. de inſtituti. filia. Deut. 12. 7. Hoſ. 9. 4.

Verſe 12 And when the day was come, certaine of the Iewes gathered themſelues together, and vowed themſelues, ſaying, that they would neither eate nor drink till they had killed Paul.

RHEM. 5. [12 *Vowed themſelues.*] Such vowes, othes, or execrations as this, bind no man before

before God, yea they must in no wise be obserued. It is a great offence either to vow voluntarily, or to take any such thing vpon a man for feare or by commandement. For example, if thou haue rashly by promise, vow, or oath appointed to be reuenged vpon any man, thou bindest not thy selfe thereby, neither must thou keep thy promise. If thou be put to an oath to accuse Catholikes for serving God as they ought to doe, or to vtter any innocent man to Gods enemies and his, thou oughtest first to refuse such vnlawfull oathes: but if thou haue not constancy and courage so to doe, yet know thou that such oaths binde not at all in conscience and law of God, but may and must bee broken vnder paine of damnation. For to make or take such vowes or oaths is one sinne, and to keepe them is another far greater: as when *Herod* to keep his oath killed *Iohn Baptist*. And such vowes or oaths to God as these are vnlawfull, and must be broken; and not the vowes of Chastity and Religion, as our new ministers teach by their words and workes. *Vnlawfull oathes and vowes must not be kept.* *Mat.14.9.*

CARTVV.5. [12. *Vowed themselues.*] S. Onely of the last clause see 1. *Cor.* 7. & 1. *Tim.* 4. 2. 3.

CHAP. XXIIII.

MARGINALL NOTES.

Verse 25. AND he disputing of ‡ Iustice and chastity, and of the Iudgement to come, Felix being terrified, answered, For this time goe thy way: but in time conuenient I will send for thee.

RHEM.4.1. [25. *Iustice and Chastity.*] The Apostolike teaching was not of onely or speciall faith, but of iustice and Chastity, and Iudgement, that is to say, of the terror of hell, and other Gods iudgements in the next life answerable to our deeds in this world: by which the hearers were first terrified, and so induced to penance. How say Heretikes then that such things make men hypocrites?

CARTVV.1. [*Iustice and Chastity.*] Looke the answer before vpon *Mat.*3.10

CHAP. XXV.

MARGINAL NOTES.

Verse 19 BVT certaine questions of their own superstition they had against him, and of ‡ one IESVS deceased, whom Paul affirmed to liue.

RHEM.1.(19. *One Iesus deceased.*) This whom hee termeth by contempt, one IESVS, hath now made all the Romane Emperours and Princes of the world to know him, and hath giuen the seate of the Cæsars to his poore seruants, *Peter* and his successours.

CARTVV.1. [*One Iesus deceased.*] The proud pretended *Successors* of pore *Peter* haue received *Cæsars seate*, not *of Christ*, but of one that killed the Emperour his master.

CHAP. XXVI.

MARGINAL NOTES.

Verse 20. BVT to them first that are at Damascus, and at Hierusalem, and vnto al the Countrey of Iewry, and to the Gentiles * did I preach that they should doe ‡ penance, and turne to God, doing workes worthy of penance.

RHEM.1.[20. *Penance.*] Penance often inculcated, and works agreeable to the same.

CARTVV. S.

CHAP. XXVII.

MARGINALL NOTES.

Vers. 24. SAying, Feare not Paul, thou must appeare before Cesar: and behold God hath ‡ giuen thee all that saile with thee.

RHEM.1.[24. *Giuen thee.*] Paul (saith S. *Hierome*) had so many soules in the ship giuen him, that is, so many men saued for his sake: and after he is with Christ, shall he shut his mouth, and not be able once to speake for them that haue beleeued in his Gospell? *Hierom. adv. Vigil.* Whereby he proueth that if God do much for the merits of Saints in this life, much more at their intercession and prayer in heauen.

CARTVV.1. [24. *Giuen thee,*] But the same *Ierome*, in a former Epistle to *Vigilantius* affirmeth, that they *neither worship or adore Angell, Archangell, Cherubin or Seraphin, or any other name, either in this world or in the world to come*: which is that which in generall is in question betweene vs. For

whether they pray for us or no, is not the queſtion: whether we ought to pray to them is the controverſie: wherein Rome forbidding all worſhip and adoration of them, doth manifeſtly ſtand for us. That *Pauls merites* procured deliverance to the paſſengers is your forge; wherof there is no marke in the text: but the contrary rather is marked out in that their liues are giuen to him.

ANNOTATIONS.

Verſe 23. For ‖ an Angell of the God whoſe I am, and whom I ſerue, ſtood by mee this night.

Gods prouidence to the See of Rome.

RHEM. 2. [23. *An Angel.*] S. *Paul* had many viſions, ſpecially to aſſure him that he ſhould to Rome and ſtand before Cæſar, our Lord himſelfe before (23. 11.) appearing to him, and here an Angell, for that purpoſe. Whereby wee plainely ſee the ſpeciall prouidence of God towards that See, where his two principall Apoſtles were deſigned to preach, plant the faith, liue, die, be buried and honoured till the worlds end,

CARTVV. 2. [23. *An Angell.*] If this be a *ſpeciall prouidence towards Rome*, divers times to ſignifie *Pauls* journey thither; then his prouidence towards it ſlept in *Peters* ſuppoſed voiage thereunto: which is not once ſo much as mentioned; whereupon it followeth, that either *Peter* was never at Rome; or if he were, he was there without the ſpeciall providence which accompanied *Paul*. Further if it be Romes Priviledge that *Pauls* going thither was ſignified unto him; then hath her Elder ſiſter Ieruſalem a far greater priviledge then ſhe hath; conſidering that the H. Ghoſt teſtifying of his intreaty there in every City that he paſſed by, did conſequently ſo many times foretell his comming thither, whereby we may ſee what a hongry cauſe it is that is fed with ſuch ſcraps as theſe.

Acts 20. 23

Verſ. 31. Paul ſayd to the Centurion and to the ſouldiers ‖ Vnleſſe theſe tarry in the ſhip you cannot be ſaued.

Gods predeſtination and appointment taketh not away mans free will and endevours.

RHEM. 3. [31. *Vnleſſe theſe tary.*] When God reuealeth to vs any thing, or aſſureth vs of any euent to come, he diſchargeth vs not thereby of our requiſite endeuours and labours for atcheiuing the ſame, not executing ordinarily his deſignments towards men otherwiſe then by their own free will and actions. S. *Paul* ſaid not here, Let vs do what we liſt: worke we or ſit wee ſtill, whether the mariners go out, or tary within, we are all ſure to be ſaued, for ſo God hath reuealed to me, and he cannot lie, neither can it fall otherwiſe, but contrariwiſe ſaith he. If theſe mariners leaue the ſhip, you cannot bee ſaued. So ſay all true Catholike preachers to Chriſtian people: What prouidence, predeſtination, or foreſight ſo euer God haue of your ſaluation, you are not thereby conſtrained any way, you haue freewill ſtill, and cannot be ſaued (though you be predeſtinate (except you keepe Gods commandements, repent you of your ſinne, beleeue, liue and die well. And if it were reuealed to any man, that he were one of Gods elect, and that he ſhould finally die in grace and be ſaued, yet he were bound to worke his ſaluation with feare and trembling, as * S. *Paul* both did, and taught, leſt he become reprobate, no leſſe then the ſame Apoſtle here and his fellowes, though they had their life promiſed to them of God, yet were bound to labour and vſe all poſſible diligence that they might not be drowned.

CARTVV. 3. [31. *Vnleſſe theſe tarry.*] Looke the Anſwer before upon *Acts* 23. 11. As for the freewill you talke of, when you ſhall haue proved any: we will not ſtick to grant you, that the ſame is not hindered by predeſtination. In the meane ſeaſon your tongues are notoriouſly falſe, which would inſinuate a *conſtraint of will*, maintained of us under the colour of Gods predeſtination.

CHAP. XXVIII.

MARGINALL NOTES.

Verſe AND when we had eſcaped, then we knew that the ‡ Iland was called Mitylene. But the barbarous ſhewed us no ſmall curteſie.

RHEM. 1. [1. *Iland was called.*] This Iland (now Malta) is the ſeate of the Knights of the Rhodes, the inhabitants whereof haue a ſpeciall deuotion to S. *Paul*: to whom both the chiefe Church (being the Biſhops ſeate) is dedicated, and the whole Iland (as they count it) conſecrated, where the people ſhew yet to ſtrangers, his priſon and other memories of his miracles.

CARTVV. 1. [1. *Iland was called.*] Where if *Paul* were now, the Knights there would make a fire to burne him, and not (as the Barbarians did) to warme him, and to dry him. And they might as well haue ſaid that *Paul* created that Ile, as to dedicate and conſecrate it to him.

Rom. 11. 36

Verſe 27. *For the heart of this people is waxen groſſe, and with their eares they haue heauily heard, and their eies ‖ they haue ſhut: leaſt perhaps they may ſee with their eies, and heare with their eares, and underſtand with their hearts, and be converted, and I heale them.*

RHEM. 2. [27. *They haue ſhut.*] Here alſo (as *Mat.* 13. it is plaine that they would not ſee, nor heare, that their excecation is to be attributed to themſelues and not to God. *See Annot. Iohn.* 12. 40.

ANNOTATIONS.

Verſe. 5. And he indeed ‖ ſhaking off the beaſt into the fire, ſuffered no harme.

RHEM. 3. [5. *Shaking of the beaſt.* The promiſe of Chriſt (*Mar.* 16.) that venemous ſerpents ſhould not hurt them that beleeue in him, is fulfilled not in all beleeuers, but in ſuch as had

the

the gift of miracles, as S. *Paul* had. Whom here a viper by nature so venemous, that the people thought hee should haue died out of hand, did no whit annoy: hee extinguishing by the power of Christ all the poison of the beast. Yea and (as the Christian people there till this day beleeue) by S. *Pauls* prayers the Iland was deliuered for euer from all such venemous serpents, insomuch that children there play with scorpions euer since that time, and Pilgrims dayly carry with them pieces of stone out of the place were *Paul* abode, by which they affirm that they heale them which in other countries adioyning are bitten of scorpions the medecine therefore being called, *S. Pauls grace*. The hereticks that know not the power of God nor the miraculous vertues giuen to his saints, marvel and blaspheme, when they heare such things as be proper to certain countries, atributed somtimes to Gods miracles done by his Saints: as though that were not possible, or were not as much to Gods honor, & more: then things proceeding only of natural causes. Such prophane men would not haue attributed the holesomnes of the waters of Iericho to *Eliseus* his vertue & miracles, amending them by casting salt into them, if the Scripture had not expresly testified the same, It is the part of all faithful men to refer such things to God, when any iust occasion is giuen thereunto, rather then to nature: though the incredulous do alwayes contrary, for feare of superstition and dishonouring God. As though this escape of drowning, might better and more to Gods glory be referred to chance and the mariners industry, then to S. *Pauls* prayer and extraordinary working.

Tho. Fazel-lus de rebus Siculis decad. 1. lib. 16. 1° Malta hath Saint Pauls blessing and grace untill this day. Gods miraculous vertue in certain Countries and creatures by his Saints.

CARTVV. 3. [5. *Shaking of the beast.*] The Evangelist *Lukes* indiscretion is here deeply charged, which remembring *Pauls* gathering of stickes, maketh no mention either of his prayer for that ile, or of such a miraculous fruit thereof, as was to continue so many hundred yeares after him: we know that God can, and hath done many wonders at the *praiers of his Saints*: but by the power that came from him, and not from them, to glorifie himselfe thereby, and not to glorifie them. And the *Glorie of God* is so perfect and so full, in his *ordinarie* and common course of gouernment, that it needeth not the support of these fables of *extraordinarie working*.

Gal. 1. 24.

Verse 20. For this cause therefore I desired to see you, and to speake to you, for, becauſe of the hope of Iſrael, am I compaſſed with this chaine.

RHEM. 4. [20. *Chain.*] I would wish now (saith S. *Chrysostom*) to bee for a time in the place where these chains remain, and to see the fetters which diuels feare, and Angels reuerence. *hom. 5. ad populum Antiochenum.* See also S. *Gregory lib. 3. epist. 30.* of the miracles done by S. *Pauls* chains, and that he sendeth the Empresse *Constantia* some dust thereof filed off, for a great relike and holy gift.

Saint Pauls chaines honored.

CARTVV. 4. [20. *Chaine.*] There is no such thing in the place you alleadge out of *Chrysostome*. As for *Gregories* place, it may well make you blush: for first he esteemed it unlawfull *to touch these chaines* with hands, contrary to your practise. Secondly hee saith, hee durst not looke upon them, contrary to the testimony cited out of *Chrisostom*, which would haue them *seene*. Thirdly for that he bewrayeth his foolish and blockish superstition, who making a conscience (for reverence sake) to touch them with his hand, made none to touch them and cut them with a file: wherein you are his right disciples, which would haue the Sacrament touched with a piece of a stincking hide of a beast, of the Glovers frame, rather then with the hands of the Communicants, which are the beautifull creatures of God, and the precious purchase of Iesus Christ. Last of all, that he maketh the chaines to those that sought unto them sometimes so free, that in a trice the file tooke a peece from them: and sometimes so churlish that with much endeavour and long travaile of the file, nothing conld be obtained of them.

Verse 22. But wee desire of thee to heare what thou thinkeſt: for! concerning this ſect, it is knowne to us that it is gainesayed every where.

RHEM. 5. [22. *Concerning this sect.*] The hereticks of all sorts comfort themselues much, when they find here or elsewhere the Christian faith called of the Iewes or incredulous persons, a sect or an heresie, and sometimes in contempt of Christs person the Master of the same, the sect of the Nazarens: as though the Church of God might as well erre in naming their doctrine heresie, as the Iews and Pagans might and did misse in condemning Christian religion for an heresie: or as though the Protestants doctrine were as well proved and tried to be no heresie, by the Prophets and other scriptures, Miracles, and consent of all Nations and ages, as Christs blessed Doctrine is: whereas indeed the Protestants doctrine is evidently convinced to be hereticall, by the same arguments that Christs religion is proved to be the onely true doctrine of salvation, and not an heresie. And whosoever can deduce the Christian faith from *Adam* to this day, throughout all the Fathers, Patriarcks, Prophets, Priests, Apostles, and Bishops by discent and succession of all lawes and states of true worshippers and beleevers (which is the onely or speciall way to proue that the Christian faith is no heresie) he shall by the same meanes all at once proue the Protestants doctrine to be an heresie and a false sect. That the Iewes therefore and ill men in all places contradicted the Christian Religion, calling it an heresie or sect, as though it had a beginning of some certaine sect-master other then God himselfe, they were deceived: and the Church of God nevertheles calling the Protestants doctrine heresie in the worst part that can be, and in the worst sort that ever was, doth right and most iustly.

The name of Sect is well given to all heresies, though the Christian Religion at the first was falsely so called.

CARTVV. 5 [22. *Concerning this sect*] As if you had proved your selues to be the *Church Of God*, or members of Christ: which are so manifestly and manifouldly argued, to be the Synagogue of Satan and limbes of Antichrist: and if you had proved your selues, to haue been sometimes the Church: yet what priviledges haue the branches of the wild oliue, that they cannot by infidelitie be broken down as well as the boughes of the naturall olive. Whether our doctrine be wel proved, to be the *Doctrine of Christ*: we leaue it to the judgement of the indifferent. And if the proofe thereof depended of a *diduction of our faith from Adam untill now*: the same is made by us, more sufficiently, with fewer discontinuances, and interruptions, then hath or can be shewed by any of your side.

M. Fox. Flaccus Illyricus in lib. quem inscripsit Test. veritat.

RHEM. THE END OF THE ACTES OF THE APOSTLES: Whereunto we ioyne for the readers behalfe, two tables of the two chiefe Apoſtles, and a note of the reſt, as an abridgement of the ſaid booke, and a ſupply of ſome things not there mentioned.

THE SVMME OF THE ACTES OF THE APOSTLES, CONteining, ſpeciallie the Geſts of the two principall Apoſtles, S.S. *Peter* and *Paul*, in ſuch order of time and yeares of the Emperours, and from Chriſts Nativitie, and Aſcenſion: as they were done ſo farre as by holie Scriptures or Eccleſiaſticall writers may be gathered. Wherein though it bee not poſſible to ſet down the preciſe and undoubted time or yeare of everie thing, becauſe neither *S. Luke* nor others doe note particularly and orderly the moments of every action of the ſaid Apoſtles: yet we follow the moſt probable and plaine plat that we finde in holie Scripture and ancient writers. Whereby the ſtudious reader may eaſily diſcover the folly of the Proteſtants, that can finde no time when **Peter* might poſſibly come to Rome, be Biſhop, and die there: divers things in *S. Paules* actes being no leſſe hard to reconcile to the courſe of *S. Lukes* narration, then any thing touching the hiſtorie of *S. Peter*, namely his * three yeares preaching in Arabia: all which muſt needs be true, whether we hit the very iuſt time or no, and howſoever Authors differ about the ſame.

See the Annot. Rom. 16.15. Galat. 1.

A TABLE OF S. PETER.

Tiberij.	*Nat. Domi.*	*Aſcen.*	
18	34	1	PETER cauſeth the Diſciples to proceed to the election of another Apoſtle in *Iudas* roome, Act. 1. Receiving with the reſt the gifts of the Holy Ghoſt on Whitſunday, he made the firſt Sermon, and converted 3000. Act. 2. He cureth one borne lame, preacheth Chriſt and penance to the Iewes: ſo that 5000. beleeved, Act. 3. & 4. He is impriſoned, releaſed againe, threatned and commanded to preach no more: but he with *Iohn* anſwereth, that they muſt obey God more then man. Act. 4. He ſtriketh to death with a word *Ananias & Saphira* for ſacriledge, Act. 5. He is ſent with *Iohn* to Samaria, to confirme the newly baptized, where he reproveth *Simon Magus*. Act. 8.
19	35	2	He healeth *Eneas* at Lydda, and raiſeth *Tabitha* from death at Ioppe, Act. 9. He is warned and taught by a viſion to preach to *Cornelius* a Gentile, Act. 10. He defendeth his receiving of the Gentiles, Acts 11. and recordeth (Act. 15.) that God called the firſt Gentiles by his miniſterie, ſo that *Pauls* firſt preaching unto them, and his going to Arabia, muſt bee after this. See *Chryſoſt. in Act. hom. 22. Euſeb. l. 2. c. 3.*
20	36	3	He continueth preaching in divers parts of Iewrie, and the provinces adioyning. About 2. years after this, S. *Paul* viſiteth him at Ieruſalem. Gal. 1 He preacheth in Syria, and the provinces of Aſia Minor, Bythynia, Pontus, Galatia, Cappadocia, ordeining Biſhops and Prieſts in divers places, 1. Pet. 1. *Niceph. l. 2. c. 35. Platina in Petro.*
23	39	6	He goeth to Antioch, preaching there, and making that his ſeat, yet not remaining there continually, but for the affaires of the Church, departing thence, ſometime to Ieruſalem, ſometime to other places, *Hiero. in Catalogo. Ignat. ad Magneſianos.* At Ieruſalem he is caſt into priſon after the putting of S. *Iames* to death, by the commandement of *Herod*, he is prayed for by the whole Church and delivered out of priſon by an Angell. *Act. 12.*
Claudij. 2	44	11	Avoiding the fury of *Herod*, he leaveth Iury againe. He appointeth *Euodius* Biſhop of Antioch. *Euſeb. in Chron. & lib. 3. c. 16. Suidas ignat. ad Antiochen.* And paſſing by Corinth, he came to Rome to convince *Simon Magus*. *Hiero. in Catalogo. Euſeb. lib. 2. c. 12 13. 24. Concil. to. 1.* He approveth and declareth the Goſpell of S. *Mark* to be Canonicall *Hier. in Catal. Euſeb li. 2. c. 14.* Having founded the Church at Rome, and planted his Apoſtolicall ſeate there, afterward abſent from the cittie (either expelled thence with other Iewes, *Cornel. Tacit. in Claudio*: or rather according to the office of his Apoſtleſhip) leaving it for a time he viſited other Churches, and came to Ieruſalem again, uſing both in his abſence and preſence, *Linus and Cletus* for his coadiutors. *To. 2. Concil. pag. 656. Epiph. to. 2. Hæreſ. 27*
9	51	18	He holdeth the firſt Councell. *Act. 15.* Hee is reprehended at Antioch by S. *Paul Galat. 1.* except that difference fell before the Councell, as ſome think. *Aug. ep. 19.* He returneth to Rome againe, the Romane faith by his diligence now made famous thorough the world. *Ro. 1. & 15. Theod. in 16. Rom.* Thence he writeth his firſt Epiſtle. 1. *Pet. 5. Euſeb li. 2. c. 14, Hiero in Catalogo.* Hee ſendeth S. *Marke* to *Alexandria*, and others to plant the faith in divers parts of the world. *Greg. lib. 5, ep. 60. & lib. 6. ep. 37. Nicepho. li. 2. c. 35.*
Neronis. 14	70	37	He writeth his ſecond Epiſtle a little before his death, which Chriſt revealed to him to be at hand. 2. *Pet. 1.* He taketh order for his ſucceſſour. He was finally crucified at Rome. *See the laſt Annot. Iohn c. 21.*

RHEM.

RHEM. F. Fœlix Ecclesia, cui totam doctrinam Apostoli cum suo sanguine profuderunt, ubi Petrus Passioni Domini adæquatur ubi Paulus Ioannis (Baptistæ) exitu coronatur, Tertul. de Præscript.

Non ita cœlum splendescit, quando radios sol demittit, quemadmodum Romanorum Vrbs duas illas lampades ubique terrarum effundens. Chrys. in ep. Rom. hom. 32. in morall.

Prudent. in Hymno de S. Laurent.

Hic nempe iam regnant duo
Apostolorum Principes:
Alter vocatur Gentium,
Alter Cathedram possidens
Primam, reclusit creditas
Æternitatis ianuas.

Merita Petri & Pauli propter eundem passionis diem celebrius & solemniter Roma commendat, S. Augu. de consul. Evang. lib. 1. cap. 10.

A TABLE OF S. PAVL.

Tiberij.	Nat. Domi.	Ascen.	
18	34	1	SEven Deacons are elected, and ordered by imposition of hands. *Act.6.* *Steven* the principall of them maketh a blessed sermon, for which hee was stoned to death, *Saul* (afterward *Paul*) consenting and aiding thereunto. *Act.7.*
19	35	2	*Saul* by commission persecuteth. *Act 9.* In his iourney to Damascus he is converted. *Ibid.* He goeth into Arabia and preacheth there. *Galat.1.*
22	38	5	*Paul* returneth to Damascus, where being in danger hee escapeth, let down in a basket by the wall. *Act.9.* Thence hee commeth to Hierusalem to see *Peter*, *Galat* 1. Where being in danger of his life, the brethren convey him out of the Citie to Cæsarea and thence to Tarsus *Act.9.* He preacheth in the parts of Syria and Cilicia. *Galat.* 1. and at Antioch, where the Christians were first called by that name, *Act.11.* He and *Barnabas* being severed from the rest of the Disciples by the appointment of the holy Ghost, and after fasting and prayer, by imposition of hands consecrated Apostles and Bishops, they come to Cyprus, where he converted the Proconsull. *Act.13.* He preacheth in Lycaonia, and at Lystra is almost stoned to death. He appointeth Priests in every Church, and returning by Pisidia, came again to Antioch, whence they first departed. *Act.14.*
Claudij.			
9	51	18	At Antioch and there about he remaineth (*Act.14.*) untill the controversie touching the observation of Moses Law, for resolution whereof hee and *Barnabas* ascend to Hierusalem. Where they are appointed to bring the determination of the counsell to Antioch. And from thence passing through Siria and Cilicia, they teach the Christians to obserue the decrees of the Apostles and Ancients, *Act.15.* Doing the same in the cities of Lycaonia and others adioyning, by a vision hee is warned to passe over the sea, and so commeth into Macedonia, where he planteth the Gospell. *Act.16.* *Hence forward S. Luke paineth S. Pauls story, chapter by chapter, untill his apprehension in Hierusalem, and arrivall at Rome, in this order.* He returneth from Macedonia by Thessalonica to Athens, where he converteth many, namely *S. Dionys Areopagita*, *Act.17.* From Athens he commeth to Corinth, where he remaineth 18. moneths. *Act.18.* and having visited the Churches of Asia. (*Act.19.*) hee commeth backe to Corinth. *Act.20.* Whence hee writeth his Epistle to the Romanes. *Rom.15.* From Corinth he saileth to Troas in Asia, where upon a Sunday he raised Eutychus from death, preaching till midnight, from Troas he commeth to Miletum by sea, and there sendeth for the Bishops and Ancients of Ephesus, and exhorteth them. *Act.20.* Thence comming to Hierusalem he is taken, *Act.21.* and from the Tribune Lysias delivered to *Fœlix* the Governour, *Act.* 23. and by him left to Festus, *Act.24.* he appealeth to Cæsar, *Act.25.* and so is SENT TO ROME, *Act.27.* where he arriveth. *Act.28.*
Neronis.			
2	58	25	At Rome he remaineth in free prison two yeare, *Act.28.* and then is delivered, *2. Tim.4.* After his deliverie he preached in sundrie countries of the West, namely in Spaine. *Hier. in Catal. Epiph. Heres.27.* Himselfe writeth that he purposed so to do. *Rom.15.* In his Epistle to the Philippians (c.1.) he minded to visit the Churches of Asia, which also he did. *Genebrard. in Chron.* He writeth first of all his second Epistle to *Timothee* a little before his death. *2. Tim.4.* being now the second time apprehended and in bands at Rome *Theodoret.*
14	70	37	He was beheaded at Rome, the same day that *Peter* was crucified. *S. Ambrose ser.66.68. S. Maximus.*

OF

OF THE OTHER APOSTLES.

Genebr. out of divers Authours.

THE Acts of the rest of the twelue Apostles be not much written of in this book: but as other Ecclesiasticall writers do testifie, they preached specially in these nations: as followeth. *Andrew in Achaia, Iohn in Asia, Philip in Phrygia, Iames in Iewrie, Bartholomew in Scythia. Thomas in India, Matthew in Aethiopia, Simon in Persia, Thaddeus in Mesopotamia, the other Iames in Spaine, Matthias in Palestine.* So distributing themselues thorough out the world, to gather one Catholike Church of all Nations, according as Christ gaue them commission, Mat. 28. 19. and as it was prophesied of them before, *Psal. 18. Their sound is gone forth into every country, and their words into the ends of the whole world.* But before they departed one from another (the time wherof is not certeinlie known) all Twelue assembling together, and full of the holy Ghost, each laying down his sentence agrees upon the twelue principall Articles of the Christian faith, and appointed them for a rule to all beleevers which is therfore called and is THE APOSTLES CREED: *Not written in paper as the Scripture, but from the Apostles delivered by tradition. Ruff. & Hier. loci citatis,* Which, as of old (Hier. cont. Lucif.) so at this day all solemnely professe in their baptisme either by themselues or by others; and all that be of age and capacity, are bound to know and beleeue everie Article of the same. Which are these that follow.

Ruffi. in expos. Symb. Apost. Amb. ser. 38 Hier. ep. 61. c. 9. adverss. erro. Io. Hieros.

THE APOSTLES CREED

OR

SYMBOLVM APOSTOLORVM.

1. *I Beleeue in God the Father, almighty, creator of heaven & earth.*
2. *And in Iesus Christ, his only Son our Lord.*
3. *Who was conceiued by the Holy Ghost borne of the Virgin Mary.*
4. *Suffered under Pontius Pilate, Was crucified, dead, and buried, Descended into hell.*
5. *The third day he rose again from death.*
6. *Ascended into heaven, Sitteth at the right hand of God the Father almightie.*
7. *From thence he shal come to iudge the quick and the dead.*
8. *I beleeue in the Holy Ghost.*
9. *The holy Catholike Church: The communion of Saincts.*
10. *Forgiuenesse of sinnes.*
11. *Resurrection of the flesh.*
12. *Life everlasting. Amen.*

It doth appeare that M. Cartwright hath answered these tables in many particulars, by his references to them in his booke, which is not yet come to our hands: wee desire therefore those that haue them to deliver them to some of M. Cartwrights friends that it may come to our hands and we wil cause them faithfullie to be printed that they may be inserted hereunto.

THE

THE RHEMISTS ARGVMENT OF THE EPISTLES IN GENERALL.

AFTER the *Gospels*, which is a story of Christ himselfe, and after the *Acts of the Apostles*, which is a story of Christs Church: now follow the *Epistles of the Apostles*, which they wrote of such matters, as they had then occasion to write of. For being the Founders and the Doctors of the Church, they did in their time, as the Doctors that succeeded them, did after them: who from the beginning unto this day, haue written Epistles and Bookes against heresies, ever as they arose, and of all other Ecclesiasticall matters, as they had occasion ministred unto them. Of which their doing, the Apostles first gaue heere the ensample: as also S. *Luke* in the Acts of the Apostles, led the way to all the Writers of Ecclesiasticall hystories after him. For although there be no comparison between them for authority, forasmuch as these are Canonicall Scripture, and so are not any writings of their successours: yet the occasions and matters (as I haue said) are alike.

Most of these Epistles, are S. *Pauls* Epistles, the rest are called * *Catholica Epistola* the *Epistles Catholicke*. For S. *Paul* writeth not any Epistle to all (howbeit every one of them is for all the Church) but some to particular Churches of the Gentiles, as to the *Romanes*, to the *Corinthians*, to the *Galathians*, to the *Ephesians*, to the *Philippians*, to the *Colossians*, to the *Thessalonians*: some to particular persons, as to *Timothy*, to *Titt* (who were Bishops among the Gentiles, to wit, of *Ephesus*, and of *Crete*) and to *Philemon*, and then one to the *Hebrewes*, who were the Iewes of Ierusalem and Iury. But the Epistles of the other Apostles, that is, of S. *Iames*, S. *Peter*, S. *Iohn*, and S. *Iude*, are not so entituled to any one Church or person (except S. *Iohns* two latter short Epistles, which yet might not be separated from his first, because they were all of one Authour) and therefore they are termed *Catholike*, that is, *Vniuersall*, for so writeth S. *Iames*, *To the twelue Tribes that are in dispersion, greeting*. And S. *Peter* in his first Epistle, thus: *To the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia and Bithynia*, in his second thus: *To them that haue obtained equall faith with us*: Likewise S. *Iude*, *To them that are in God the Father beloued, and in Iesus Christ preserued and called*: and S. *Iohns* first is without title.

Euseb. lib. 2. Eccl. hist. cap. 22.

Now, for the occasions of their writings, whereby we shall perceiue the matters or arguments that they handle; it must be remembred (as the Story of that time in the Acts of the Apostles doth at large declare) that the Church then beginning, was planted by the Apostles not onely in the Iewes, but also in the Gentiles: yea and especially in the Gentiles. Which thing offended the Iewes many waies, For they could not abide to see, so much as their own Country to receiue him for CHRIST whom they had reiected and crucified: much lesse to see them Preach him to the Gentiles also, that offended even those Iewes also, that beleeved him to be Christ. Howbeit such of them as were Catholickes, and therefore not obstinate, were satisfied, when they understood by the Apostles that it was Gods pleasure, as Act. 11. we reade. But others of them became heretickes, and Preached to the Christian Gentiles, that it was necessary for them to receiue also the Iewes Religion. Of such we reade, Act. 15. *Vnlesse you be circumcised you cannot bee saued*. And as these did so Preach against the truth, so did the vnchristned Iewes not onely themselues persecute, but also stirre up the Idolatrous Gentiles every where to persecute the Christians: by such obstinacy provoking God to reprobate their Nation: which yet they thought unpossible to be done, because they were the seed of *Abraham*, and were circumcised, and had receiued the Law by *Moses*: for such carnall respects they trusted in themselues, as though God and Christ were unseparably bound unto them: attributing also so much to their own workes (which they thought they did of themselues, being holpen with the knowledge of their Law) that they would not acknowledge the death of Christ to be necessary for their saluation: but looked for such a Christ, as should be like other Princes of this world, and make them great men temporally.

Heereupon did S. *Paul* write his Epistles, to shew both the vocation of the Gentiles, and the reprobation of the Iewes. Moreover, to admonish both the Christian Gentiles, not to receiue Circumcision, and other ceremonies of *Moses* Law, in no wise; and the Iewes also, not to put their trust in the same, but rather to understand, that now Christ being come, they must cease. Againe, to shew the necessity of Christs comming and of his death: that without it, neither the Gentiles could be saued: no nor the Iewes, by no workes that they could do of themselues, although they were also holpen by the Law, telling them what was good and what was bad: forsomuch as all were sinners,

and therefore all impotent and infirme: and the Law could not take away ſinne, and infirmity, and giue ſtrength to fulfill that which it gaue knowledge of, but this was God onely able to do, and for Chriſts ſake onely would he do it. Therefore it is neceſſary for all to beleeue in Chriſt, and to be made his members, being incorporated into his Body, which is his Catholike Church. For ſo (although they never yet did good worke, but all ill) they ſhall haue remiſſion of their ſinnes, and new ſtrength withall, to make them able to fulfill the commandements of Gods law, yea and their workes after this ſhall be ſo gracious in Gods ſight, that for them he will giue them life everlaſting. This is the neceſſity, this is alſo the fruit of Chriſtian Religion. And therefore he exhorteth all, both Gentiles and Iewes, as to receiue it humbly, ſo alſo to perſever in it conſtantly unto the end, againſt all ſeduction of hereſie, and againſt all terrour of perſecution: and to walk all their time in good workes, as now God hath made them able to do.

The doctrine of the Catholike Church concerning good workes.

The ſame doctrine doth the Catholike Church teach vnto this day moſt exactly: to wit, that no works of the vnbeleeuing or vnbaptized, whether they be Iewes or Gentiles, can ſaue them: no nor of any Heretick or Schiſmatike, although he be baptized, becauſe he is not a member of Chriſt, yea more then that, no worke of any that is not a liuely member of Chriſt, although otherwiſe hee be baptized, and continue within his Church, yet becauſe he is not in grace but in mortall ſinne, no worke that he doth, is meritorious or able to ſaue him.

S. Pauls doctrine concerning faith and good workes.

This very ſame is *S. Pauls* doctrine, he denieth to the works of ſuch as haue not the Spirit of Chriſt, all vertue to iuſtifie or to ſaue: neither requireth he a man to haue had knowledge of the Law, or to haue kept it aforetime, as though otherwiſe he might not be ſaued by Chriſt: but yet when hee is Chriſtened, he requireth of neceſſity, that hee keepe Gods commandements, by auoiding of all ſin, and doing good works, and to ſuch a mans good workes he attributeth as much vertue as any Catholike of this time.

2. Pet. 3.

Neuertheleſſe there were certain at that time (as alſo all the Heretickes of this our time) whom *S. Peter* termeth *vnlearned and vnſtable*, who reading S. *Pauls* Epiſtles, did miſconſter his meaning, as though he required not good works no more after Baptiſme, then before Baptiſme: but held that only faith did iuſtifie and ſaue a man. Thereupon the other Apoſtles wrote their Epiſtles, as *S. Auguſtine* noteth in theſe words: *Therefore becauſe this opinion (Ad ſalutem obtinendam ſufficere ſolam fidem, that onely faith is ſufficient to obteine ſalnation) was thenniſen: the other Apoſtolicall Epiſtles, of Peter, Iohn, Iames, and Iude, do againſt it ſpecially direct their intention, to anouch vehemently: fidem ſine operibus nihil prodeſſe, that faith, without works profiteth nothing. As alſo Paul himſelfe did not define* to be *quamlibet fidem, qua in Deum creditur, whatſoeuer manner of faith wherewith we beleeue in God, but that holeſome expreſſe and Evangelical faith, whoſe works proceed from loue; and* the faith (*quoth he*) that worketh by loue, *when upon that faith, which ſome thinke to bee ſufficient to ſalnation, he ſo affirmeth to profit nothing, that he ſaith,* If I ſhould haue all faith ſo that I could remoue mountaines, and haue not charitie I am nothing.

Aug. de fide & oper. c. 14. Et Ireſ. Pſal. 31.

Gal. 5.

1. Cor. 13.

Therefore that wil not erre in this point, nor in any other, reading either S. *Pauls* Epiſtles, or the reſt of the holy Scriptures muſt ſtick faſt to the doctrine of the Catholicke Church, which Church S. *Paul* termeth *the piller and ground of the truth*: aſſuring himſelf that if any thing there ſound to him as contrary hereunto, he faileth of the right ſenſe: and bearing alwaies in his minde the admonition of S. *Peter*, ſaying: *As alſo our moſt deere brother Paul according to the wiſdom giuen to him, hath written to you: as alſo in all his Epiſtles, ſpeaking in them of theſe things, in the which are certaine things hard to underſtand, which the vnlearned and vnſtable deprane: as alſo the reſt of Scriptures, to their own perdition. You therefore brethren, foreknowing take heed leſt ye be led amiſſe by the error of the vnwiſe, and fall away from your own ſtedfaſtneſſe.*

1. Tim. 3.

2. Pet. 3.

CARTVV. It is no mervaile although you tranſforme *Timothy* and *Titus* being Evangeliſts into *Biſhops*, which throw down *Peter* from the top of his Apoſtleſhip, and from the higheſt Miniſterie of the word to the eſtate of a Biſhop, which is the loweſt calling amongſt thoſe that labour in the word; for *Timothie* being of the Apoſtle expreſly called an Evangeliſt, it followeth that *Titus* having the ſame charge in *Crete* that he had at *Epheſus*, that they were both Evangeliſts. Againſt which authority of the Apoſtle, neither the ſubſcription of the Scholiaſt at the end of the Epiſtles, nor yet the vnproper, and vnexact ſpeeches of ſome of the ancient writers ſpeaking of the Miniſters of the Apoſtles times, as of the Miniſters of the times wherein they lived, can haue any weight or value at all. For the Apoſtles once onely naming them Evangeliſts, hath more pith and force in it then 10000 voyces of other men calling them otherwiſe.

2. Tim. 4. 5

Concerning the rotten building of *Iuſtification by workes* it ſhall appeare in the diſcourſe upon the Epiſtles, that it is caſt down by ſundry blaſts of the Apoſtles that wrote them, not onely in ſentences, but in whole Treatiſes of that matter, *Auguſtines* words we acknowledge, but the ſenſe forced by the Ieſuites, *Auguſtine* himſelfe doth not know, whoſe purpoſe is to ſhew, that the faith which doth ſaue and iuſtifie, is not the dead faith, but the faith which worketh by loue, which thing wee willingly yeeld unto. Wherefore he ſaith not (as they would make him) *that it is erronious to ſay onely faith is ſufficient to ſaue*; but *to ſay that it ſhould ſo be ſufficient to ſaue as it ſhould make men negligent to liue well and to hold the way of God in good workes*: which addition followeth theſe words immediately: And this is yet more evident in the ſame Chapter, where it is thus found, *When the Apoſtle ſaith, that hee eſteemeth that a man is iuſtified by faith without the workes of the Law: he meaneth not that after faith received and profeſſed, the workes of righteouſneſſe ſhould be contemned, but that every one ſhould know that hee may bee iuſtified although there haue no workes of the Law gone before, for they follow the iuſtified, and do not go before him that is to bee iuſtified.* Whereupon it is plaine that both a man is iuſtified, and made righteous or ever he haue done any good worke, and that the good workes that are done by a iuſt man, are no part of his righteouſneſſe, as thoſe which come after hee is made righteous: and conſequently that the good workes which are done by a iuſtified man, are thoſe which the Apoſtle ſhutteth out from iuſtification. And this point he doth not lightly trip upon, but handleth by a whole diſcourſe; where among other ſayings, he affirmeth that *by faith Chriſt dwelleth in our hearts, &c.* As therefore faith onely is it, whereby Chriſt dwelling in us, good workes are yet not ſhut out; ſo faith being

Chap. 15. & 16. of the ſame book.

that

that onely which iuſtifieth, doth not therefore ſhut out good workes. And againe, *The faith of Chriſt the faith that Chriſtians haue by grace, that is to ſay, the faith which worketh by loue, which is ſet in the foundation, doth ſuffer no man to periſh.* So defining what it is to beleeue in Chriſt, by the which we haue eternall life, he addeth in the end of that chapter. *This is not to haue the faith of the diuels, which is rightly eſteemed dead, but the faith which worketh by loue.* The like purpoſe and meaning is in the other place vpon the Pſalme; where diſcourſing, that it is dangerous in this point either to lift up the iuſtice of man, or to flatter men as though they ſhould be ſaued by mercy, howſoeuer they liue. He ſaith, *Let us heare Moſes, decline neither to the right hand, nor to the left, preſume not of thy iuſtice to obtaine the Kingdom of God, nor preſume to ſinne of the mercy of God.* So that as the mercy of God is no cauſe to ſinne; ſo our righteouſneſſe is nothing to bring us (as a cauſe) to the kingdom of heaven, which is yet more manifeſt by his words that follow. *Who (ſaith hee) are bleſſed, not thoſe in whom he findeth no ſinne, for he findeth ſinne in all, for all haue ſinned and need the glory of God: If therefore ſinnes bee found in all, it remaineth that none be bleſſed, but they onely whoſe ſins are forgiuen. But to him that beleeueth in him that iuſtifieth the wicked, faith is reckoned for Iuſtice, as Dauid doth deſcribe the bleſſednes of a man to whom God imputeth righteouſneſſe without workes of faith, which good workes do not preuent, and which good workes do follow.* Wherefore this being ſpoken of *Abrahams* workes after faith, proue euidently that alwayes and in all, workes follow the iuſtification, wherein we are bleſſed, which iuſtification and bleſſedneſſe is alwayes one and the ſame.

THE TIME WHEN THE EPISTLE TO THE ROMANES WAS Written, and the Argument thereof.

THE hiſtory of *S. Paul*, vntill he came to Rome, S. *Luke* in the Actes of the Apoſtles wrote exactly: and though without any mention of his Epiſtles, yet certaine it is that ſome of them he wrote before he came there, to wit, the two vnto the Corinthians and this to the Romanes: and (* as it ſeemeth) before them all, the Epiſtle to the Galatians. Wherein yet becauſe hee maketh mention of the fourteenth yeere after his conuerſion, it appeareth, that he preached ſo long without any writing. ROME. Galat. 2.

And this order may thus briefly be gathered. Firſt he preached to the Galatians. Act. 16. *and paſſing through Phrigia and the Country of Galatia.* Whereof hee maketh mention himſelfe alſo, Galat. 1. *We euangelized to you* and Gal. 4. *I euangelized to you heretofore.* After which the falſe Apoſtles came and perſwaded them to receiue Circumciſion. Whereupon he ſaith Gal. 1. *I marueil that thus ſo ſoone you are transferred from him that called you to the grace of Chriſt, vnto another Goſpell*, and wiſheth therefore Galat. 4. ſaying. *And I would I were with you now.* And accordingly he came vnto them afterward, as we reade Act. 18. *VValking in order through the countrie of Galatia and Phrigia, confirming all the Diſciples.* At which time alſo it ſeemeth, that he tooke order with them about thoſe contributions to helpe the need of the Chriſtians in Hieruſalem whereof he ſpeaketh 1. Cor. 16. *And concerning the collection that are made for the Saincts, as I haue ordeined to the Churches of Galatia, ſo do you alſo.* By which words alſo it is euident, that the Corinthians had not as then made their gathering. But when he wrote the Second to them (where in the 11. Chapter he maketh mention of 14. yeeres, not only after his Conuerſion, as to the Galatians, but alſo after his Rapte, which ſeemeth to haue been when hee was at Hieruſalem Act. 9. foure yeeres after his Conuerſion, *in a traunce*, as hee calleth it Act. 22. 17.) then were they ready. For ſo he ſaith 2. Cor. 8. *You haue begonne from the yeere paſt.* and 2. Cor. 9. *For the which I doe glory of you to the Macedonians that alſo Achaia is ready from the yeere paſt.* howbeit it followeth there: *But I haue ſent the brethren, that as I haue ſaid) you may be ready: leſt when the Macedonians come with me, and find you vnready, we be aſhamed.* But when he wrote to the Romanes, then was he now come to Corinth for the purpoſe, and had receiued their contribution, and was ready to go with it vnto Hieruſalem. For ſo he ſaith Rom. 15. *Now therefore I will goe vnto Hieruſalem to miniſter to the Saints. For Macedonia and Achaia haue liked well to make ſome contribution vpon the poore Saints that are in Hieruſalem.*

So then, the Epiſtle to the Romanes was not the firſt that he wrote. But yet it is * and alwayes was ſet firſt, becauſe of the primacie of that Church, for which cauſe alſo hee handled in it, ſuch matters as pertained not to them alone, but to the vniuerſall Church, and ſpecially to all the Gentiles: to wit, the very frame (as it were) of the Church of Chriſt, *Tanquam enim pro ipſo Domino legatione fungens, hoc eſt pro lapide angulari, vtrumque populum tam ex Iudeis quam ex Gentibus conſtruit in Chriſto per vinculum gratiæ*, ſo ſaith S. *Auguſtine*, giuing vs briefly the argument, in Engliſh thus: *As being a legate for our Lord himſelfe, that is, for the corner ſtone, he knitteth together in Chriſt by the band of Grace, both peoples, as well of the Iewes as of the Gentiles.* Shewing that neither of them had in their Gentilitie or Iudaiſme any works to bragge of, or to chalenge to themſelues iuſtification or ſaluation thereby, but rather ſinnes they had to be ſorrie for, and to humble themſelues to the faith of Chriſt, that ſo they might

The argumẽt of the Epiſtle to the Rom.

* *Epiſtat.* 42. *Marcionis. Aug. in Expoſ. inchoa. Ep. ad Rom.*

a 2. Cor. 5

b Eph. 2.

might haue remiſſion of them, and ſtrength to do meritorious works afterward. In which ſort, becauſe the Gentiles did humble themſelues therefore had they found mercy, [though they neuer wiſt of the Law of *Moſes*. But the Iewes, becauſe they ſtood vpon their own works, which they did by their own ſtrength, with the knowledge of the Law (being therefore alſo called *the works of the Law*,) and ſo would not humble themſelues to beleeue in Chriſt crucified, they miſſed of mercie, and became reprobate, excepting a few *Reliquiæ* that God of his goodneſſe had reſerued to himſelfe. Howbeit in the end, when the fulneſſe of the Gentiles is come into the Church, then ſhall, the fulneſſe of the Iewes alſo open their eyes, acknowledge their error, and ſubmit themſelues to Chriſt and his Church in like manner. In the meane time, thoſe that haue found the grace to be Chriſtians, he exhorteth to perſeuerance (as it was ſpecially needfull in thoſe times of perſecutions) and to leade their whole life now after Baptiſme in good workes: and to be carefull of vnitie, bearing therefore one with another both Iew & Gentile, all that they may, and giuing no offence to them that are weake. Thus he diſputeth, and thus he exhorteth through the whole Epiſtle: though if we wil diuide it by that which is principall in each part, we may ſay that vnto the 12. Chapter is his diſputation: and from thence to the end his exhortation.

The workes of the Law.

Rom. 1. Rom. 16. Now, in theſe points of faith, and in all others (as alſo in example of life) the commendation that he giueth to the Church of Rome, is much to be noted. *Your faith is renoumed in the whole world, and your obedience is publiſhed into euery place. I reioyce therefore in you.* And againe: *you haue obeyed from the heart vnto that forme of doctrine, which hath been deliuered to you.* And thereupon againe; *I deſire you brethren to marke them that make diſſenſions and ſcandals contrary to the doctrine which you haue learned, and auoide them For ſuch do not ſerue Chriſt our Lord, but their own belly, and by ſweete ſpeaches and benedictions ſeduce the hearts of innocents.* Therefore to ſhunne *Luther* and *Calvin*, and all their crewes, we haue iuſt reaſon, and good warrant. They make diſſenſions and ſcandals againſt the doctrine of the Romane Church. Let no man therefore be ſeduced by their ſugred words.

Rom. 6. Rom. 16.

CARTVV. You are but poore husbands, which for ſo ſmall, or rather no fruit at all, take ſo much paines to proue that the Epiſtle to the Romanes was not firſt written: we would haue yeelded it unto you without your travell. But your fond concluſion, that being not firſt written, and yet ſet in the firſt place, argueth the *Primacie of that Church*, we eſteeme to be a meere dotage. For if that order had beene kept, that the worthieſt had gotten the firſt place, the Epiſtles to the Theſſalonians, which are eſteemed to haue been written the firſt in order, ſhould haue been ſet, if not before the Epiſtle to the Romanes, yet at the leaſt next after it, as that whoſe vertues and Chriſtian faith and manners are ſingularly commended. But it is evident that in S. *Pauls* Epiſtles this order is kept, that thoſe Epiſtles are firſt ſet, which were written to whole Churches, and then thoſe which were written to particular perſons. And in both theſe ſorts the compiler of them ſeemeth manifeſtly to haue had reſpect of ſetting the Epiſtles in order according to their length, that every one as it is larger then other, ſo it obtained place before the other. And if the *Primacie* had been conſidered in placing of the Epiſtles; there was more reaſon by your doctrine, that S. *Peters* Epiſtles ſhould haue had the firſt place in the Synagogue or aſſembly of the Epiſtles, then the Epiſtle to the Romanes. For when you teach that the primacie of Rome is for S. *Peters* ſake; it was more fit that he ſhould carry the note of the primacie then Rome. At the leaſt if this Ieſuiticall concluſion were ought worth; they ſhould haue ſet S. *Peters* Epiſtles before all other the Epiſtles which are commonly called generall. Their ſecond reaſon, that *matters pertaining to the univerſall Church, and not to them alone are handled in that Epiſtle*, is more doltiſh then the former, as that which hath no colour of conſequence. For what Epiſtle is it in the holy Scripture, the doctrine and other contents whereof concerne not other either Churches or perſons, beſide thoſe to whom they are particularly dedicated. And if this were not ſufficient to convince this point, that there is one common ſalvation, and common faith, and doctrine of all the children of God; yet the Apoſtles commandement, that willeth that the Epiſtle to the Coloſſians ſhould be read in the Church of Laodicea, and that which was ſent from Laodicea ſhould be read in the Church of the Coloſſians, doth ſuffer no doubt to remaine in this point.

Col. 4. 16.

The teſtimony of *Epiphanius* quoted to proue that this Epiſtle was ſet firſt to note the primacy of Rome, will alwaies be to ſeeke. He affirmeth that the Epiſtle to the Romanes was the fourth in order of writing, but what is that to this queſtion. Indeed in the beginning of that Chapter he hath diverſe things wherewith to overthrow this primacy of Rome, but to the building of it not a word: For when he ſaith that *Marcion* was a *Biſhops ſonne of our Catholicke Church*, he declareth that every Church is Catholicke, and not Rome onely. After, when *Marcion* is ſaid to aske the Elders and Teachers of Rome why they would not receiue him, they anſwered, not becauſe they were the chiefeſt or higheſt, but ſaid; *wee cannot do it without the permiſſion of thy reverend father, for there is one faith, and one agreement, and we cannot* contrary our worthy fellow Miniſter, that is to ſay thy father. Here the Biſhop of Rome with his Presbitery confeſſeth that neither he, nor they could receiue him, whom another Biſhop had excommunicated without conſent of that Biſhop that gaue the ſentence of excommunication, calling him alſo his fellow Miniſter. The ſentence of *Auguſtine* is a catholike and ſound ſentence, but the Ieſuites gloſſe, not onely explaineth it not, but contrarieth it manifeſtly. For if by the *band of grace, the Iewes and the Gentiles are knit together in Chriſt as the corner ſtone.* none being knit and united with him, but ſuch as are iuſtified, it followeth that not onely remiſſion of ſinnes, but the iuſtification that they haue, commeth by grace, and *if by grace then not by workes.* Againe, if our *uniting with Chriſt be by grace*, the ſame uniting being advanced in vs according to the meaſure of faith which doth unite us; it muſt needs follow that as the beginning of our knot with him is by grace, ſo muſt be alſo the proceſſe and encreaſe thereof. They therefore impudently wreſt *Auguſtine*, as though he ſhould ſay, that after forgiueneſſe of ſinnes, men ſhould beginne to worke meritoriouſly. The open falſhood of which gloſſe appeareth; for ſhewing, that none attained to the Goſpell by merite of the worke of the Law, which went before, but by the faith in Chriſt, hee addeth not, *That men did beleeue becauſe they were iuſt, but that being iuſtified by beleeuing, they*

Διὰ τῆς ἑνότητος

Rom. 11. 6.

might

might afterward beginne to liue iustly. This therefore the Apostle intendeth to teach that all came by the grace of the Gospell: which therefore hee sheweth to be called grace, because there was no debt as it were of righteousnesse rendred, but that it is given freely, which sheweth that it is neuer by merit, which is by faith.

The foolish exposition of the workes of the Law, that is, *the works which are done by the knowledge of the Law*, hath nothing to stay upon but the bare word of the Iesuites, (which never will bee taken but in the Popish Bursle) which the Apostle manifestly overthroweth, when he sheweth that it is one thing to heare or know the Law, and another thing to doe the Law, or the workes therof. Likewise when he confesseth that the Iew instructed in the Law, so that he was able to be a guide to the blinde, and a teacher of the ignorant, yet notwithstanding by transgression of the Law dishonoured God. Wherefore by the knowledge of the Law, he cannot do the Law: But the workes of the Law are those, which according to the prescript of the Law are wrought in men through the spirit of God in any measure, in which regard the Law may also be called spirituall, as that which cannot be done in any measure at all of a carnall or naturall man, which is destitute of the spirit of God, whereof it commeth that the workes of the Law are called, the workes or fruites of the Spirit. And when the *wisedome of the flesh*, or man unregenerate, *is enmity unto God*, and neither is nor *can be subiect to the Law of God*; it must follow that the least disposition of doing the Law must come from the spirit of God. This is yet more evident by the example the Apostle bringeth of himselfe, that *he had delighted in the Law*, onely in regard of the *inward man*, or part regenerate by the Spirit of God. And againe, that *in his minde*; or regenerate part, *hee serued the Law of God*; but *in his flesh*, or part not regenerate, *the Law of sinne*. It is evident therefore, that when the Apostle saith, that *we are not iustified by the workes of the Law*, his meaning is, that we cannot be instified by those workes which by the spirit of God are wrought in vs in some acceptable measure according to the direction of the Law. The places alledged out of the *first and 16 chapters of the Romanes* come to bee considered in their proper places, where these paltring Iesuits patter them up againe. Touching the sixth to the Romanes, if it were high praise to the Romanes then to obey from the heart the forme of doctrine which was delivered unto them by the Apostles, it is then a foule shame of the Romanists that now liue, to haue not onely swarved, but fallen utterly away from that forme of doctrine that their Predecessours did so precisely and religiously without addition or detraction obserue.

Rom. 2. 13.

Rom. 2. 23.

Rom. 7. 22.

THE EPISTLE OF PAVL
THE APOSTLE TO THE *ROMANES.*

CHAP. I.

MARGINALL NOTES.

Verse 5. BY whom wee haue received grace and Apostleship * for obedience to the faith ‡ in all Nations for the name of him.

RHEM. 1. [5. *In all Nations.*] Saint *Augustine* useth this place and the like against Heretikes which would draw the common Catholike faith of all nations, to some certaine Countries or corners of the world.

CARTVV. 1. [5. *In all nations.*] *Augustine* (say you) useth this place against Heretikes, and therefore (say I) against the Papists, which shut up the Church now in Rome, as the old heretikes did in Affrick, overturning thereby the property of the Church, which is to be Catholike.

Verse. 11. For I desire to see you, that *I* may impart unto you some spirituall grace to ‡ confirme you.

RHEM. 2. [11. *Confirme you.*] The Romanes were conuerted and taught by Saint *Paul* before. Therefore he useth that speech to confirme them in their faith. *Author Com. apud Hieron. Theodoret. in 16. Rom. & Chrysost.*

CART VV. 2. [11. *Confirme you.*] Looke the answere before in the answere to the argument upon the *Acts*.

Vers. 17. For ‡ the iustice of God is reuealed therein by faith into faith: as it is written: *And the iust liueth by faith.*

RHEM. 3. [17. *The iustice of God.*] He meaneth not Gods owne justice in himselfe, but that Iustice wherewith God endueth man when he justifieth him. *Aug. de Sp. & lit. cap. 9.* whereby you may gather the vanity of the hereticall imputatiue Iustice.

CARTVV. 3. [17. *The iuſtice of God.*] This being the weightieſt controverſie ſhould not haue been ſlubbered over with a marginall note, and that without any teſtimony or proofe out of the word or otherwiſe; for Auguſtine hath no ſuch meaning in the place here quoted; for ſo the Apoſtle ſhould be manifeſtly contraried of *Auguſtine*, becauſe then a man ſhould liue by his owne righteouſnes, and not the righteous man by his faith. But his meaning is, that it is the iuſtice of God, Iſaiah. 23. 6 that is to ſay of Chriſt (who is the true and everliving God) that is our righteouſnes, as appeareth manifeſtly by the Prophet, who ſpeaking of Chriſt, calleth him *Iehonah our righteouſneſſe*. The Apoſtle 1. Cor. 1. 30 alſo affirmeth that Chriſt is *made vnto vs of God righteouſneſſe*, where adding further that he is made vnto vs *ſanctification*. If the Ieſuits doctrine of being *iuſtified by the works which Chriſt worketh in vs by his ſpirit*, were true, it ſhould follow that Iuſtice and Sanctification which the Apoſtle diſtinguiſheth, ſhould be all one. But this blaſphemy hath ſufficient confutation out of this place of the Apoſtle. For when he ſaith it is that Iuſtice of God which is by faith, faith apprehending not the workes contained in the law, but Chriſt alone, it muſt needs follow that Chriſt whom faith apprehendeth is our iuſtice, and not the workes of the law wrought by the ſpirit of Chriſt, which is not the ſubiect of Gal. 3. 12. faith. And hereupon the Apoſtle teacheth, *The Law is not of faith, but the man that doth them ſhall bee ſaued by them.* Againe, when he ſaith that this Iuſtice is *reuealed in the Goſpell*, he manifeſtly diſcerneth betweene the righteouſneſſe which is inherent, which is reuealed by the law onely: ſo that the Ieſuites by this gloſſe of theirs confound not onely Iuſtification and Sanctification, but alſo confound the Goſpell with the law an argument of extreame blindneſſe which ſee no difference of things which are ſo diuerſe. Laſt of all, when he ſaith that it is reuealed from faith to faith, he declareth that we are iuſtified by faith, not onely at that time when we firſt beleeue, but that our whole and continuall iuſtification is by faith; otherwiſe if the Ieſuits dreame were true, the Apoſtle ſhould not haue ſaid, that righteouſneſſe is reuealed in the Goſpell from faith to faith, but from faith to workes. And if Chriſt were not our righteouſneſſe himſelfe, but obtained onely a faculty for vs, that we might haue righteouſneſſe in our ſelues; then he ſhould not be our Sauiour, but an inſtrument of our ſalvation. *Auguſtine* alſo in the ſame Booke hath theſe words: *We gather that a man Aug. de ſpir. & lit. c. 12. is not iuſtified by the precepts of a good life, but by the faith of Ieſus Chriſt, not by the law of workes, but by the law of faith; not by the letter, but by the ſpirit; not by merit of workes, but by free grace.* And hee alleadgeth alſo, that we are iuſtified in beleeuing him that iuſtifieth the vngodly, which faith is imputed for righteouſneſſe, to proue that the perſon baptizing ſhould not be depended on, but Chriſt onely by faith Aug. contra lit. Petilian cap. 36. 43. that no glory might be in man.

Verſe 23. And they changed the glory of the incorruptible God, into a ‡ ſimilitude of the image of a corruptible man, and of foules and foure footed beaſts, and of them that creepe.

RHEM. 4. [23 *Similitude of the image.*] Loe theſe and the like are the Images or Idols ſo often condemned in the Scriptures, and not the holy images of Chriſt and his Saints.

CARTVV. 4. [23. *Similitude of the image.*] Behold ſuch as this is alſo the abominable Idolatry of the Papiſts, not onely changing the glory of God the Father into the ſimilitude of a mortall old man; but alſo in worſhipping beſides the Lord, the Saints, which be but creatures.

Verſ. 24. For the which cauſe God ‡ hath delivered them up unto the deſires of their heart into uncleanenеſſe: for to abuſe their owne bodies amongſt themſelues ignominiouſly.

RHEM. 5. [24. *Hath deliuered them vp.*] Eph. 4. 19. he ſaith, *They haue deliuered or given vp themſelues to all vncleanneſſe.* By which conference of Scriptures we learne that themſelues are the cauſe of their own ſinne and damnation, God of his Iuſtice permitting and leaving them to their owne will, and ſo giuing them vp into paſſions, &c.

ANNOTATIONS.

Verſe 7. To all that are at Rome the beloved of God, called to be Saints. Grace to you, and peace from God our Father and our Lord Ieſus Chriſt.

Apoſtolicall ſalutation or bleſſing. The ſame vſed of heretickes.

RHEM. 6. [7. *Grace to you and peace*] It is a kinde of bleſſing rather then a prophane ſalutation, proper to the Apoſtles, of greater vertue then the benedictions of the Fathers in the old Teſtament. The holy Fathers of the Church ſeemed to abſtaine from it for their reverence to the Apoſtles. * The Manichees (*Aug. cont. ep. fundа. c. 5. 6.*) and other heretikes (as alſo theſe of our time) becauſe they would be counted Apoſtles, often uſe it.

CARTVV, 6. [7. *Grace to you and peace.*] Chriſtian *ſalutations* ought not to bee *prophane*, but holy. And therefore this being a holy and ſacred ſalutation, is not unfit for Chriſtians that profeſſe holineſſe in words and workes. Otherwiſe it ſhould not be lawfull for us to uſe the ſalutation Luk. 10. 5. of *peace be to thee*, or *to you*; which the Apoſtles were commanded to vſe in their firſt voiage of preaching in *Iudea*. Conſidering that that is alſo a holy bleſſing, and no *prophane* ſalutation. And if it be lawfull for your Biſhops to imitate that Apoſtolicall bleſſing, and that to whole Townes and Cities at once, were the Apoſtles did it but to houſes and to ſeverall families, there is no cauſe why they ſhould be ſcrupulous in this except onely that themſelues and their miniſteries being bitterly accurſed, they are utterly unfit to giue either the one or the other bleſſing. As for us we are aſſured that 2. Cor. 11. 1 wee haue good warrant (for the place and calling that wee occupie) to be followers of the Apoſtle in that wherein he is a follower of Chriſt. And as for *Epiphanius* & *Auguſtine* you falſifie them impudently: for both of them reproving *Manichens* for that he wrote himſelfe an Apoſtle; neither of them both hath a word of reproofe for praying for *grace and peace* &c. Beſides that, they ſpeake impudently, conſidering that the Fathers doe often uſe to haue ſuch ſalutations both in the beginning and the ending.

Verſe

Vers. 8. First *I* giue thankes to my God through IESVS CHRIST for all you, because your faith is renoumed in the whole world.

RHEM. 7. [8. *Your faith renoumed.*] The holy doctors vpon these words of the Apostles, and specially by our Masters promise *made to Peter, that his faith should not faile, giue great testimonie for the prouidence of God in the preseruation of the Romane faith, S. Cyprian thus: *ep. 55. nu. 6. They are so bold to carry letters from prophane Schismatickes to the chaire of Peter and the principall Church whence priestly vnitie rose: not considering the Romanes to be them whose faith (the Apostle being the commender) was praised to whom misbeleefe cannot haue accesse. So S. Iicrom. Apol. adu. Ruffin. li. 3. c. 4. to 2. Know you that the Romane faith commended by the Apostles mouth, will receiue no such deceits, nor can be possibly changed, though an angell taught otherwise being sensed by S. Pauls authoritie. Againe ep. 6. 3. ad Pammach & Oceanum. c. 4. to 2. VVhatsoeuer thou be that anonchest new sectes, I pray thee haue respect to the Romane eares, spare the faith which was praysed by the Apostles voice. And in another place. Will ye know O Paula and Eustochium, how the Apostle hath noted euery pronunce with their proprieties? the faith of the people of Rome is praised. Where is there so great concourse to Churches and Martyrs sepulchres? Where soundeth Amen like thunder from heauen, or where are the temples (voide of Idols) so shaken as there? Not that the Romanes haue an other faith then the rest of the Christian Churches, but that there is in them more deuotion and simplicitie of faith. In another place the same holy Doctor signifieth that it is all one to say, the Romane faith, and the Catholike. *Apolog. 1. adu. Ruff. c. 1.* So doth S. Cyprian *ep. 52. num 1. ad Antonianum:* and S. *Ambrose de obitu fratris, in med.* Whereupon, this word *Romane*, is added to *Catholike*, in many countries were Sectes do abound, for the better distinction of true beleeuers from Heretickes: which in all ages did hate and abhorre the Romane faith and Church, as all malefactors do their Iudges and correctors.

The Roman faith highly commended. Luk. 22. It cannot faile, nor be corrupted. Proœm. l. 2. com. in in ep. ad Gal. The Romane stations, a token of greater faith and deuotion. The Catholick and Roman faith all one.

CARTVV. 7. [8. *Your faith renoumed.*] It will require the end of some new logicke to make good any of these arguments. The Church of Rome was faithfull in S. Pauls time, in Cyprians and Icroms, &c. therefore it is not now an harlot: she was sometimes siluer, therefore shee is not now copper: she was faithfull vnder the persecution of Tyrants, therefore she is now faithfull, being the tyrant and bloudy Citty, and murdresse of all the faithfull. *Peters faith could not faile*, therefore the Bishop of Romes faith cannot decay. But what is here spoken of the Church of Rome, which is not spoken as amply, and rather more amply of other Churches. The Apostle affirmeth that the Church of *Corinth was rich through Christ in all things*, both in word and knowledge: and briefly that it was inferiour in graces to no Church. And further affirmeth that *God would establish them vnto the end, euen vnto the day of our Lord Iesus Christ*; which if he had said of the Church of Rome, you would haue made many pay deere for that sentence, which set forth to the sale such beggarly allegations as you bring, although euen so you should not haue come neere the mark you shoot at, whereas he shooteth off against the Church of Rome a warning peece, that if the Iewes, which were the Lords peculiar people fell away, that much more they might be broken from the faith of Christ; cleane contrary to your doctrine, which beare the world in hand of greater priuiledges of stablenesse in the faith giuen to the Church of Rome, then euer was granted to the Iewes. or is Rome onely exempted from being *in the hands of God, as the clay is in the hands of the Potter, that he may not speake a word to destroy or to plant* as seemeth good vnto him? And if *the vision was taken from their Prophets, and the law perished from their Priests, and counsell from their Elders*, (I meane the Iewes) what preseruatiue hath Rome that none of these can lay hold of her. And writing to the Thessalonians hee saith, *From you sounded out the word of the Lord, not onely in Macedonia and Achaia, but your faith which is towards God is gone forth into all places, that we haue no need to speake any thing.* Where also it must not bee forgotten, that Rome being then the imperiall City of all the world, whereunto, and from whence there was resort to and from all places: had better commodity of sending out the fame and beauty of her faith into all coasts then other Churches, to the which there was no such resort neither to nor fro. Seeing then that other Churches attained to the same renowne of faith that she did without the helpes that she had, it is euident that their faith was more shrill and sounding of it selfe, then was the faith of the Romanes, and that the faith of the Thessalonians went rather as it were of its owne feete, where the other was carried vpon the feet of infinite and continuall passengers to and fro, and as the Apostle at the time he wrote this Epistle, ascribeth no such speciality of excellency, but that which is to be found to the full in other Churches: so of her continuance in that fame and renowne of faith, he giueth no manner of testimony: yea it may manifestly be gathered that euen in his time the glory of her faith was greatly blemished, and decayed very much: For beside the cold entertainment that Paul had of it, when he arrived at Rome; what a decay of loue (and consequently of faith) was there when the Apostle was faine to haue his reliefe wherewith he was maintained in his imprisonment at Rome, sometime from the Church of Philippos, and at other times from Ephesus? But aboue all other what a shamefull and unworthy betraying of the truth was it, when in the first defence that hee made for the Gospell, there was not so much as one in that Church which stood by him to giue him any assistance. Cyprian is here, in his words corrupted, and in his meaning vtterly perverted For first they haue translated *perfidia, misbeleefe*: where the Grammer teacheth them that the proper signification of the word is to note *vnfaithfull dealing*, and a contrary worke to that which is promised or pretended. And as the word bindeth men to this signification; so it is plaine by the circumstance where Cyprian is to deale with the Romanes not for a matter of faith, but for vnsimple and couert carriage of themselues: If (professing vnity and reuerence to their Church) they should so lightly receiue such men into their Communion, which they had cast out from amongst them. Secondly that it was no part of Cyprians meaning to insinuate that they could not be ouerseen that way, or erre otherwise because they were the head Church, may appeare first by that Epistle, where hee sheweth they ought not there to haue been heard or received: For (saith he) *when it is determined of vs all, and is both right and iust that euery mans cause be heard where the crime is committed, and that to euery Pastor a portion of the Lords flock is ascribed, which euery one ought to rule and gouerne, as he that shall giue*

Phil. 4. 10. 14. 2. Tim. 1. 16. 17. 18. 2. Tim. 4. 16.

an account of his owne act vnto the Lord. It behooveth verily that thoſe that we haue vnder our government, ſhould not rome hither a d thither,, nor yet by their deceitfull raſhneſſe breake the faſt agreement of Biſhops, but there to pleade their cauſe where they may haue the accuſers and witneſſes of their crime, vnleſſe the authority of the Biſhops of Affricke ſeeme to a few caſt-awaies and deſperate men to be leſſe, then the authority of the Biſhops of Rome: With whom he there compareth the African Biſhops; & that he eſteemed that that Church both might and d d erre is manifeſt, where he confuteth Stevens allegation in a matter of faith. For when he alleadgeth *that no new thing ſhould be brought in, but that which hath been delivered:* he anſwereth: *From whence is this tradition? whether commeth it of the Lords, and of the Goſpels authority, or commeth it from the Apoſtles commandements and Epiſtles? for that thoſe things are to be done* the Lord witneſſeth to Ioſuah &c, *If therefore it be commanded in the Goſpell, or contained in the Epiſtles and Acts of the Apoſtles, that thoſe which come from what hereſie ſoever ſhould not be baptiſed, but onely haue hands put vpon them to repentance: let hardly this divine tradition be obſerved. But if in all places &c.* And ſo proceedeth in declaring the contrary to Steven Biſhop of Rome out of the Scripture. Laſt of all, if Cyprian had eſteemed the Biſhop of Rome free from all attaint of Error, he would never with any patience haue heard any other, not onely confuting Steven Biſhop of Rome, but checking him as making vaine boaſt of his ſucceſſion from Peter, *Who* (ſaith he) *giveth out that he hath by ſucceſſion Peters chaire, which notwithſtanding is moved with no zeale againſt heretikes.* In the firſt place of Ierome the words alleadged by the Ieſuites, haue a ſufficient anſwere, which is not *that the faith of Rome cannot be changed:* but that that faith of Rome could not be changed *which the Apoſtle praiſed,* and which *is fenced with the Apoſtles authority.* Vnderſetting the faith of Rome, not with the authoritie of the Biſhops of Rome, but with the Apoſtolicall authority of S. Paul. And the truth is, that that faith and Religion of Rome, which S. Paul praiſed, and which is garded by his authority, hath a nature leſſe alterable then the heavens and the earth. But how far the Romaniſts of theſe latter ages haue removed themſelues from that faith and religion, the whole diſcourſe of this booke hath and ſhall (God willing) evidently declare.

Epiſt. 74. ad Pomp.

Cypr. Epiſt. 75. Numb. 6. 16.

In the ſecond place Ierome exhorteth Ruffine not to tranſlate Origenes errors into the Lattin tongue, which is the reſpect of their eares and faith he mentioneth, and not to aſſaile the religion which the Apoſtles praiſed, his reaſon is: *Why doeſt thou ſet out that which neither Peter nor Paul would bring to light,* which proveth rather that the Romanes were ſubiect to error. For Ierom feared that if Origens errors were ſet forth in the Lattin tongue, that they would haue been miſlead by them, and would haue been ouercome if they had been aſſailed.

In the third place his purpoſe is to ſhew, *how the Apoſtle noteth every Province by certaine ſeverall properties that they had, the ſteps whereof either in vertue or error remained vnto that day.* Now as hee commended their faith not becauſe they could not erre, but becauſe they were more religious in ſerving God, and more ſimple in receiving the truth: So that he eſteemed that they might be and were in danger of error, he noteth out by the two vices in them; the fountaine of error, and thoſe are a lightneſſe and eaſineſſe to receiue things without a due examination: and pride. The former whereof hee draweth from *Rom. 16. I beſeech you brethren that you marke &c,* The other from *Rom. 12. For I ſay by the grace that is given vnto me.* By which two vices of *eaſineſſe* to receiue traditions, and ſuch like: and *pride* of fained gifts and priviledges, as by two pully ropes the Romiſh Church hath been hoiſed up to the top of all hereſie and pride. Laſt of all, as hee ſheweth that loue in the Macedonians and Theſſalonians is not praiſed ſo, but that by other vices of idleneſſe, &c. they might fall into the contrary. So is hee to be underſtood concerning the Romanes faith, as appeareth in that as he dealeth with the one, ſo he doth with the other. For the fourth teſtimony out of Ierome, they haue wreſted his words: for he ſheweth that the faith that then the Romanes had being the Catholike faith, if he were of that faith he ſhould be of the Catholike faith And the reaſon wherewith hee proveth that Rome had the Catholike faith, is not becauſe it could not erre, but becauſe it had tranſlated none of Origenes errors.

In Cyprian it is evident that Antonianus ſaying that hee agreed with Cornelius, the Biſhop of Rome maketh a kinde of expoſition which hath a marke of correction: as if he ſhould ſay, I agree not ſo much with Cornelius, *as with the Catholike faith.* And that he meaneth not to meate out the catholike faith by Cornelius yard it is plain by the words imediately going before: where hee noteth the *Catholike faith* to be that whereunto *the whole Colledge and fellowſhip of Prieſts did accord*: where alſo Antonianus calleth Cornelius *his fellow Biſhop*, noting thereby his equality with Cornelius. The occaſion of Amboſe his place is in prayſing his brother, not onely zealous, but wary againſt errours, who asked firſt of a Biſhop whom he ſuſpected whether he were a Catholike, that is, whether he agreed with the Roman faith, wherein he calleth it the conſent of the Roman faith: in regard of one point which the Romans maintained againſt the Schiſmatikes. Now though one diſtinguiſh the Catholike faith (for brevitie ſake) by the faith of one Church, maintaining ſome one point of truth oppugned by another Church, yet that can be no reaſon to proue that the Catholike faith is alwaies one with the faith of the Church of Rome,

Verſe. 9. For God is my witneſſe ‘ whom I ſerue ’ in my ſpirit in the Goſpell of his Sonne, that without intermiſsion I make † a memory of you.

How God is ſerued in ſpirit.

RHEM. 8. [9 *Serue in ſpirit.*] Divers heretickes when they heare that God is a Spirit, and muſt be ſerved and adored in ſpirit, imagine, that he muſt be honoured onely inwardly, without ceremonies and externall workes, which you ſee is otherwiſe, for that the Apoſtle ſerved God in Spirit, by Preaching the Goſpell. To ſerue God then in ſpirit, is to ſerue him with faith, hope, and charity, and withall workes proceeding of them: as to ſerue him carnally, is, with workes externall, with the ſaid internall vertues.

CARTVV. 8. [9. *Serue in Spirit.*] It is like enough that we are free from this *hereſie* whom ſuch bitter quarelling, and impudent adverſaries dare not touch. And as wee bee farre from that iudgement: ſo you are as farre from the true meaning of the Apoſtles words, who having taken God

to

to witneſſe of his great affection to the Romans, to the end that hee might giue greater authority vnto his oath, as to that which came from a good conſcience: affirmeth that he *ſerued God in the Goſpell*, not as many for vaine glory, or for gain, but even *from his heart*. Wherefore although he heere ſever not the outward ſervice from the inward, yet he doth manifeſtly diſtinguiſh between the one and the other, which you Babilonically and confuſedly ſhuffle together.

RHEM. 9. [9. *A Memorie of you.*] A great example of charitie for all men, ſpecially for Prelats and Paſtors, not onely to preach, but to pray continually for the converſion of people to Chriſts faith? Which the Apoſtle did for them whom he neuer knew, in reſpect of Gods honour only, and the zeale of ſoules. *Prayer for converſion of ſoules.*

GARTVV. 9. [9 *A memory of you.*] S.

RHEM. 10 [15. *To Evangelize*] The Goſpell is not onely the life of our Saviour written by the foure Evangeliſts, nor onely that which is written in the new Teſtament: but their whole courſe of preaching and teaching the faith. Which faith commeth ordinarily of preaching and hearing, and not of writing or reading. And therefore S. *Paul* thought not himſelfe diſcharged by writing to the Romanes, but his deſire was to preach vnto them, for that was the proper commiſſion giuen to the Apoſtles, to preach to all nations. The writing of the bookes of the Teſtament, is an other part of Gods prouidence, neceſſary for the Church in generall, but not neceſſary for euery man in particular: as to be taught and preached vnto; is for euery one of age and vnderſtanding. And therefore S. *Peter* (who was the chiefe of the commiſſion) wrote little: many of them wrote nothing at all: and S. *Paul* that wrote moſt, wrote but little in compariſon of his preaching: nor to any but ſuch as were conuerted to the faith by preaching before. *The Goſpel is not onely the written word Math. 28. The Apoſtles writing and preaching, whether more neceſſary, and how.*

CARTVV. 10 [15 *To Evangelize*] The ſumme and ſhort of that which all the Apoſtles Preached, is written and ſet down, which *written bookes of the new Teſtament* that they belong vnto *all men*, looke before, where this point is at large diſcourſed, in the *Anſwer to the Preface*.

RHEM. 11. [17 *Liueth by faith.*] In the 10. to the Hebrewes, he ſheweth by this place of the Prophet (*Abacuc.* 2.) that the iuſt, though he liue here in peregrination, and ſeeth not preſently nor enioyeth the life euerlaſting promiſed to him, yet holdeth faſt thereof by faith. In this place he applieth the Prophets words further to this ſenſe, That it is our faith, that is to ſay, *the Catholike beleefe*, (ſaith S. *Auguſtine*) *li. 3. cont. 2. ep. Pelag. Which maketh a iuſt man, and diſtinguiſheth between the iuſt and vniuſt*, and that by the law of faith, and not by the law of works. Whereof it riſeth, that the Iew, the Heathen philoſopher, and the Hereticke, though they excelled in all works of morall vertues, could not yet be iuſt, and a Catholike Chriſtian man liuing but an ordinary honeſt life, either not ſinning greatly, or ſupplying his faults by penance, is iuſt. And this difference riſeth by faith, not that faith can ſaue any man without works, *For it is not a reprobate faith that we ſpeake of*, (as the holy Doctor ſaith) *but that which worketh by charitie*, and therefore remitteth ſinnes and maketh one iuſt. See. S. *Auguſtines* place. *The Catholicke or Chriſtian faith with good workes iuſtifieth: and without this faith, no works whatſoeuer.*

CARTVV. 11. [17 *Liueth by faith.*] There is ſome ſuch property of faith which you ſpeak of ſet forth otherwhere, but in *Hebrewes* 10, faith is ſpoken of as in this place, to ſet forth our righteouſneſſe by it: For the Apoſtle having exhorted to patience, whereby they ſhould do the will of God, the eaſier to keep us therein, declareth that their patience ſhould not be long exerciſed for that the Lord will ſpeedily come. And in that exhortation to patience for obedience to the will of God, leaſt any ſhould thinke that he ſhould thereby gaine life everlaſting, he preventeth that, expreſſing that ſo they ſhould obtaine the promiſe; which the Apoſtle oppoſeth to the workes of the Law, which that he might proue, and further meet with the terrour that the comming of Chriſt might ſtrike into the hearts of the faithfull through conſcience of the remainder and reliques of ſinne in them: he addeth, that the *Iuſt man liueth by faith*; which is yet more manifeſt, in that he further adioyneth that the godly were of faith to the acquiſition and purchaſe of their ſoules, Noting there by faith, the righteouſneſſe of Chriſt which faith layeth hold of. And if we ſhould yeeld to the ſenſe you make of *Hebrewes* 10. yet were that ſenſe but a ſtraggling and vagabond ſpeech, neither helping you, nor hurting us, onely packed in, that where you haue nothing to anſwere ſuch evidence of truth, your vnlearned and partiall reader, might thinke that you were yet able to ſhake your nebbes againſt it. *Auguſtines* place is anſwered before, in the anſwer of the *Argument of the Epiſtles*. And if the *Catholike* and true *faith make a iuſt man*, then the workes which come after hee is made iuſt, cannot iuſtifie. And if it *diſtinguiſh the iuſt man from the vniuſt*, as the ſpecifical and formall difference, then in faith conſiſteth onely perfect righteouſnes. The lewd and vnlearned ſhift of the works and morall vertues of Iewes, Philoſophers and Heretickes, there will be a fitter place to ſpeake of. *Hebr. 10. 36. 37. 38.* *Rom. 4. 13. 14.* *Heb. 10. 39*

Verſe. 18. For the wrath of God from heaven is reuealed, upon all impiety and iniuſtice of thoſe men that detaine the verity of God in iniuſtice.

RHEM. 12. [18 *Is reuealed.*] By all the paſſage following you may ſee, that the Goſpell and Chriſts Law conſiſteth not onely in Preaching faith (though that bee the ground, and is firſt alwaies to be done) but to teach vertuous life and good workes, and to denounce damnation to all them that commit deadly ſinnes and repent not. And againe we ſee, that not onely lacke of faith is a ſinne, but all other actes done againſt Gods commandements. *Not onely faith.*

CARTVV. 12. [18 *Is reuealed.*] The iudgement here is true, but gathered not upon this place, but of your imagination.

Verſe. 26. Therefore I God hath delivered them into paſſions of ignominy. For their women haue changed the naturall uſe, into that uſe that is contrary to nature.

RHEM. 13. [26 *Hath deliuered them vp.*] As he ſaith here, God deliuered them vp, ſo to the Epheſians (c. 4. 19) he ſaith of the ſame perſons & things, They deliuered themſelues vp to al vncleanneſſe. So that it is not meant here that God doth driue, force or cauſe any man to ſin, as diuers blaſ- *God is not the author of ſinne.*

phemous Heretickes do hold: but onely that by his iuſt iudgment, for their own deſerting, and for due puniſhment of their former greevous offences, he withholdeth his grace from them, and ſo ſuffereth them to fall further into other ſinnes. As for their crime of Idolatrie, to ſuffer them to fall into vnnaturall abominations: as now for hereſie, taketh his grace and mercy from many, and ſo they fall headlong into all kind of turpitude, as contrariwiſe for ill life, he ſuffereth many to fall into hereſie. And for Chriſts ſake let euery one that is entangled with the Idolatry of this time, that is to ſay, with theſe new ſects, look well into his own conſcience, whether his forſaking the true God, may not come vnto him for a puniſhment of his former or preſent ill life which he liueth.

God puniſheth ſinne by permitting men to fall further and further.

CARTVV. 13. [26 *Hath delibered them up.*] Looke the anſwer before upon *Math.* 6. 12. & 13. 15.

Verſ. 32. Who whereas they knew the iuſtice of God, did not underſtand that they which do ſuch things, are | worthy of death: not onely they that do them, but they alſo that conſent to the doers.

Sins mortall and veniall.

RHEM. 14. [32. *Worthy of death.*] Here you ſee why the Church taketh ſome ſinnes to bee deadly, and calleth them mortall: to wit, becauſe all that do them, are worthy of damnation: others be veniall, that is to ſay, pardonable of their own nature and not worthy of damnation.

Deu. 27. 26
Gal. 3. 10.
Rom. 6.

CARTVV. 14. [32 *worthy of death.*] Hereby *all men may ſee* what a blind buſſard the Church of Rome is, which knoweth not that he *is curſed that abideth not in all the Law to do it*, and that *the wages of ſinne is death.* They *may alſo ſee*, that as ſhe is departed from the truth, ſo ſhe is bereaved of her wits, and of all ſoundneſſe of iudgement: For how blunt and groſſe is this reaſon, that for ſomuch as the ſinnes wherewith the Gentiles are heere charged are worthy of death: Therefore *there are ſinnes which are veniall and deſerue not death*: as if there were no more ſinnes then thoſe whereof rehearſall is made in this place; or as if theſe things being damnable in the Gentiles which had no light of knowledge out of the word, leſſe then theſe were not damnable in ſuch to whom the glorious light of the Goſpel hath ſhined. Laſt of all, *they may ſee*, how (as if ſhe had drunke of the water of Leeth) ſhe forgetteth the beginning of a ſentence, or ever ſhe can come to the latter end thereof, For whereas all ſinne is either impiety or iniuſtice. The Apoſtle teacheth, that *the wrath of God is reuealed from heaven againſt all manner of impiety and iniuſtice of men that hold the truth in vnrighteouſneſſe.* And even in the beginning of the ſame place, where this enumeration of ſinnes is ſet out, it is noted that they were *full of all manner of wickednoſſe* or iniuſtice. Now if men be worthy of death for all manner of iniuſtice, that is of all manner of ſinne committed againſt the ſecond Table, they are much more worthy of death for all manner of vngodlineſſe, that is all manner of ſinne committed againſt the firſt Table, and conſequently are worthy of death for all manner of ſinne whatſoever, or how little ſoeuer: for further anſwer look before, upon *Math.* 5. 23. & 6. 12. & 12. 36.

Rom. 1. 18.

verſ. 29.

CHAP. II.

MARGINALL NOTES.

Verſ. 6. VVHO will render to euery man | according to his workes.

RHEM. 1. [6. *According.*] Good men alſo according to the merits of their good will ſhall haue their reward. *Aug. ep.* 24.

CAARTVV. 1. Look the anſwer upon the Annotations of this verſe.

ANNOTATIONS.

Verſe. 1 FOr the which cauſe thou art inexcuſable O man whoſoeuer | thou be that iudgeſt, For wherein thou iudgeſt another thou condemneſt they ſelfe, for thou doeſt the ſame things which | thou iudgeſt.

Iudging other men.

RHEM. 2. [1, *Thou that iudgeſt.*] Such as by publike authoritie either ſpirituall or temporall haue to puniſh offenders, be not forbidden to iudge or condemne any for their offences, though themſelues be ſometimes guiltie in their conſcience of the ſame or greater: yet may it be matter of aggravating ſinnes before God, when they will not repent of thoſe offences themſelues, for the which they puniſh others, but if they be open offenders themſelues, in the ſame ſort for which they iudge other, they giue ſcandall, and thereby aggravate their ſinnes very much. Properly here he forbiddeth to charge another falſly or truely with theſe crimes whereof himſelfe is as far guilty or more then the other, as the Iewes ſpecially did the Gentiles, to whom he ſpeaketh here.

CARTVV. 2. [1 *Thou that iudgeſt.*] You wreſt the words of the Apoſtle from his naturall ſenſe, who from the nature of the Law ſheweth that ſuch reprehenders ſhall be condemned, and cannot ſtand in their own righteouſneſſe: for where the Apoſtle before ſaid that they were worthy of death, that not onely do, but alſo allow evill: the Iewes might thereby think that they were not ſubiect to death which condemned the evill.

Verſe. 4 Or | doeſt thou contemne the riches of his goodnes, and patience, and longanimity, not knowing that the benignitie of God bringeth thee to penance?

Gods long ſuffring is for our repentance.

RHEM. 3. [4. *Doeſt thou contemne?*] This proueth that God offereth his grace and mercy to many, and by long patience and ſufferance expecteth repentance, differring their puniſhment of purpoſe that they may amend, and that he is not delighted in their perdition, nor in the cauſe of their ſin; but

but contrariwiſe that they harden their own hearts: and of their own freeewill reiect his grace and contemne his benignitie.

CARTVV.3. [4 *Doſt thou contemne.*] S.

RHEM.4. [6. *According to his works.*] Though the holy Apoſtles ſpeciall purpoſe bee in this Epiſtle, to commend vnto the Gentiles that truſted ſo much in their morall workes, the faith in Chriſt: yet leſt any man ſhould thinke or gather vntruely of his words, that Chriſtian mens works were not meritorious or the cauſe of Saluation, he expreſly writeth, that God giueth as well euerlaſting life and glory to men, for and according to their good works, as he giueth damnation for the contrary works. And howſoeuer Heretickes fondly flee from the euidence of theſe places, yet S. *Auguſtine* ſaith, Life euerlaſting to be rendred for good works according to this manifeſt Scripture. *God ſhall render to euery man according to his works.*

Good workes meritorious.

Lib. de grat. & lib. arb. c. 8.

CARTVV.4. [6 *According to his workes.*] A good worke is one thing, and a *meritorious worke* is another, conſidering that the worke in it ſelfe is not able to ſtand in Gods iudgement (much leſſe merit) which for manifold imperfections may bee worthily condemned, but onely in that God in Chriſt doth accept them, ſo that, if men ſhould haue life for good workes, yet ſhould they not haue life by merite of good workes. And as there is great difference betweene good and meritorious workes, ſo there is great diuerſity betweene receiuing reward *according* to his good works, and *for* or *becauſe of his* good workes, conſidering that the word *according*, noteth not the cauſe of that wherewith it is ioyned, but the manner and order thereof. And we willingly yeeld that between the calling, and the reward of life euerlaſting there muſt be good workes, without the which the faith of the Goſpell which men profeſſe is argued to be a vaine and a dead faith. *Auguſtine* moving a queſtion vpon theſe words how theſe two can ſtand, That *God will render to euery one according to his workes*, and how *life euerlaſting ſhould be by grace*; For reſolution of the doubt, his anſwer ſtandeth on two parts, the one that the good workes to which the reward is given, proceed from Gods grace, and are his grace, the other is, that eternall life is freely given to a good life, which good life is the free gift of God: For ſo he concludeth in the ſentence which you alledge. But *that* (meaning good life) *to whomſoeuer it is given is onely of grace*: But *this* (namely eternall life) *which is given to it* (to wit, to good life) *becauſe it is the reward thereof, it is grace for grace, as it were a reward for righteouſneſſe: that it may be true* (*which indeed is true*) *that hee rendreth vnto euery man according to his workes*: whereby it is euident that the reward according to workes by *Auguſtine* doth neither ſhut out the grace of God in the good life, nor in the life euerlaſting which is given according to the good workes; but of the contrary, that both being of grace alone, good workes in the cauſe of ſalvation are quite ſhut forth, and haue not where to ſet a foot: although in the order and meane to come to ſalvation they haue neceſſary ſtanding. In the other teſtimony of *Auguſtine*, wherewith they haue garded or rather ragged their Margent, ſpeaking of the queſtion between them and the Pelagians, he ſaith, that as thoſe of diſcretion periſh not onely for originall but for actuall ſinne; ſo *euen good men themſelues ſhall obtaine the fruitfull and deſerued reward of a good will, and alſo haue reckoned by grace the very good will it ſelfe*. And ſo having anſwered the Pelagians onely, which gaue not good workes wholy to grace. For the other queſtion, whether our merits are indeed merites in regard of the workes themſelues, or in regard of Chriſts merits, he referreth himſelfe to the place ere-while by us alledged. Thus alſo appeareth that as often as theſe men through the mighty tempeſt of the truth are driven for ſhelter vnto *Auguſtine*, ſo often, in a manner, are they conſtrained to leaue a peece of their goates haire behind them. Notwithſtanding that in ſome ſenſe this is true, even according to the doctrine of the Goſpell, which teacheth the carefull indevour of all good workes of the Law, yet here the meaning is farre otherwiſe.

Eph. 2. 3. 4. Eph. 2. 10. Ierem. 2. 17 Lib. de grat. & lib. arb. c. 8.

Verſe. 13 For *[1] not the hearers of the Law are iuſt with God: but the doers of the Law [2] ſhall be iuſtified.

RHEM.5. [13. *Not the hearers.*] This ſame ſentence agreeable alſo to Chriſts words (Mat. 7. 21.) is the very ground of S. *Iames* diſputation that not faith alone, but good works alſo do iuſtifie. Therefore S. *Paul* (howſoeuer ſome peruerſly conſter his words in other places) meaneth the ſame that S. *Iames*. And here he ſpeaketh * not properly of the firſt iuſtificaition, when an Infidell or ill man is made iuſt, who had no acceptable workes before to be iuſtified by (of which kind he ſpecially meaneth in other places of this Epiſtle) but he ſpeaketh of the ſecond iuſtification or encreaſe of former iuſtice, which he that is in Gods grace, dayly proceedeth in, by doing all kind of good works, which bee iuſtices: and for doing of which, he is iuſt indeed before God, and of this kind doth S. *Iames* namely treate. Which is directly againſt the Heretickes of this time, who not onely attribute nothing to the works done in ſinne and infidelitie, but eſteeme nothing at all of all Chriſtian mens works toward iuſtification and ſaluation, condemning them vncleane, ſinfull, hypocritall, and Phariſaicall: which is directly againſt theſe and other Scriptures, and plaine blaſpheming of Chriſt and his grace, by whoſe ſpirit and cooperation we do them,

Aug. de ſpir. & lit. c. 26. tom. 3.

The firſt, iuſtificaition, without workes: the ſecond, by workes.

S. Paul ſpeaketh of the firſt ſpecially, S. Iames of the ſecond.

CARTVV.5 [15. *Not the hearers.*] And if the wreſting of mens words from their honeſt meaning be a ſin worthy of death, what a horrible condemnation waiteth for theſe Ieſuits, that pull and hale the Lords words to a quite contrary meaning then he ſet them downe. For the Apoſtle having diſputed in the former chapter, that no man hath any righteouſneſſe of his owne by any manner of worke. In this ſecond chapter he deſcendeth to the ſpeciall cauſe of the Iewes, which of all other might ſeeme to be exempted from that generallity of Iniuſtice, wherewith hee had charged the whole world; the opinion of whoſe Iuſtice might riſe in that they had not onely an exact knowledge of the law, in ſuch ſort, that every Iew was able after a ſort to be a guide vnto the blinde, and a Doctor to the vnlearned: But alſo for that in ſome meaſure of the holy ſpirit they received, many of them gaue their endeavour to do the works of the law. Now the Apoſtle to throw down this ſtately & proud Caſtle of the opinion of their own iuſtice, declareth that the Iuſtification that is of the law, ſtan-

Rom. 1. 29. 32.

Rom. 2. 19.

Rom. 2. 13.

deth

deth not in the hearing or knowledge of the law, no if (possibly) they could attaine the full and perfect knowledge thereof, but in the full and perfect doing and accomplishment thereof, which hee doth more expresly set foorth to the Galathians, where he requireth to justification by the workes
Gal.3.10. of the law a performance of all the commandements, and that constant and perpetuall without any intermission or interruption by stepping a haire breadth aside, either on the right hand or on the left. Now that the Apostle meaneth not those onely which either heard the law onely, or did the outward and civill workes of the law, which a mere naturall man doth, but that he withall compriseth those which having beleeved brought foorth by the worke of the spirit, good fruits; it appeareth diversly. First by the writing of this Epistle, wherein he instructed those that beleeved in Christ, but not without some wavering in this doctrine which he so largely unfoldeth, as appeareth in that his desire was
Rom.1.11. to come to them, that they might bee strengthned. Secondly it appeareth by the testimony
Ezc.36.20 21.22. of the Prophet *Ezechiel*, who doth evidently as well by that which goeth before, as by that which commeth after, reforre the sentence which the Apostle draweth from him, touching the name of God blasphemed amongst the Gentiles for the Iewes sake, unto the true Church and spouse of Christ. And this the floating and unconstant Iesuites haue in their marginall note at unawares confessed. wherein they say; *It is a great sinne that by the evill life of the faithfull our Lords name should be evill*
2.Sam.12. 14. *spoken of.* And the example of *David*, a faithful man, who caused the name of God to be blasphemed, will not suffer us to remaine in any doubt, but that the cause of blaspheming of Gods name may fall into the Church of God. Last of all, this is evident by the examples of *Abraham* and *David*, which the
Rom.4. Apostle setteth forth. For touching *Abraham*, he obaying the voice of the Lord when hee called him first out of *Caldea*, and then out of *Charan*, must needs even then haue faith; yet some yeeres after upon the promise made unto him of the blessed seede received by faith, it is said that his faith did iustifie him, and not his good workes, which he had done very excellent and manifold. So that although hee were a doer of the law after he beleeved, yet still his Iustification is placed in faith. This is yet more manifest in the example of *David*, who having beleeved, or at least having been sanctified more then 40 yeers, and done many singular acts of true godlines before his foule crimes, of the murder of many his faithfull servants by the sword of the Ammonites, of the adultery with *Bathsheba*, and finally of the
Psa.32.1.2. drunkennesse that he threw *Vriah* into, placeth his repaire not as the Iesuits blasphemously doe in the satisfaction which is by workes, but in faith which beleeveth and layeth hold of remission of sinnes by Christ. Whereby appeareth the leud and blockish answer of the Iesuites, which wrest the Apostles denial of justification by workes of the law to those civill workes that men either worke by the light and strength of nature, or by a bare knowledge of the law, without any assistance of Gods spirit, and withall their sottish καινοφωνία, and new fangled distinction of the *first iustification by faith alone*, and of the *second iustification by faith and works together* is crushed all to peeces; seing the Apostle ascribeth the iustification which men haue after they are entred into the way of righteousnesse, not to workes
Rom.1.17. done, either before or after to be done, but unto that faith which being first planted in their hearts after waxeth and groweth to that proportion that the Lord seeth good in his great wisdome to bee fit for every one according to the place he occupieth in the body of Christ, and trials that hee will proue them with. Heereupon the Apostle in the staires whereby we orderly come to the kingdome of
1.Cor.1.30 heaven, doth never set one iustification after another, but placeth sanctification after iustification. And if this new and vnlawfull coine of distinction were true, then the sentence of the Apostle, should
Eph.4.4.5. not haue where to set foot, which declareth that as there is but one true body, one spirit whereby that body liveth, one hope of our calling, one true Lord, one lawfull baptisme, one true God: so there is but one true and holy faith. Touching Saint *Iames* it shall be answered (God willing) in the proper place. As for *Augustine*, he utterly refuseth to be fraughted with such beggerly merchandice, as you would loade him with. *But so* (saith he) *it must be understood that the doers of the law shall be iustified, that we may know that they are not otherwise doers of the law, vnlesse they be iustified: that iustification should not come to the doers of the law, or be an after commer to them, but that iustification should goe before the doers of the law*, which cleane overturneth the Iesuits diversly. First that he maketh the doing of the law to be the effect of iustification, which they make the cause, and call it the second Iustification. Secondly because he maketh one Iustification which alwaies goeth before good workes, and is done that wee may be fit for good workes. So this giveth answere to his words alleadged in the next Annotation. For those words meane thus much, that we being iust in Christ, because wee haue in him done the law, must haue that grace ere we can doe the law, as apeareth first because these words follow upon the former sentence, and is so expounded by the words immediately following. *And by this it is as much as if a man would say, they shalbe made doers of the law, not that they were, but that they may be, that so the Iews might understand which are the hearers of the law, that they haue need of the grace of the iust iustifier: that they may be doers.* For that *Augustine* doth not acknowledge a second righteousnesse, whereby a man may be iustified, shall once for all appeare by these places following. *Every living man iustifieth*
Aug. Psal. 142. *himselfe before himselfe, not before thee. How before himselfe? In pleasing themselues and displeasing thee. But before thee no man is iustified. Enter not therefore with me into iudgement O Lord my God, how much soever I seeme to be righteous. Thou bringest out of thy treasure a rule, which when thou applyest unto me I shall be found nought.* And after having noted *with thy servant*, that all, even the Apostles, after they were Apostles must pray, *forgiue us our sinnes.* Hee saith in the end; *Let therefore the Apostles say, Let them hardly say forgiue us our debts as we forgiue our debters. And when it is said to them, why say you so? what be your debts? Let them answere, because no man living shall be iustified in thy sight.* And in another place he saith; *He said not I shall not be able to abide it, but who shall be able to abide it, for that the whole life of man is in a manner*
Aug. in Psal. 130. & secundum illum 129. *darked at by their owne sins, that all consciences are accused by their owne thoughts, that there is not found a chaste heart which presumeth of it owne righteousnesse. If therefore there is no chaste heart that can presume of it own righteousnesse, let every mans heart presume of Gods mercy, and let it say unto God; If thou O Lord wilt observe or marke vp our iniquities, O Lord who shall abide it? But what hope is there? because with thee there is mercy: And what is this mercy but the sacrifice? And what is the sacrifice but that which was offered for us? even the innocent blood that was shed hath done away all the sinnes of the guilty: the price onely which was given re-*

deemeth

deemeth all captiue from the hands of the enemie that carried them captiue. Therefore there is mercy with the Lord: for if there were not mercy with thee: and if thou wilt be nothing elſe but a Iudge, and not merciſull, and ob'erue or marke vp all our iniquities, and inquire into them, who ſhall be able to abide it; who ſhould ſtand and ſay I am innocent.

As for the other traſh which they haue in their next noteleſſe note. Firſt let the good Reader marke, that they confeſſing proofe of our part out of the Scripture that to iuſtifie is to impute iuſtice, bring nothing to the reproofe thereof beſide their owne barking. For their ſottiſh conſequence that God ſhould be *either ignorant or vniuſt*, if he ſhould repute him as righteous which is not ſo, is vnworthy any anſwere: for firſt he hath Chriſts righteouſneſſe, which being a true and perfect righteouſneſſe is as verily his through faith, as if he had done it in his owne perſon. Secondly, they wickedly ſpeak of a man that being iuſtified by faith, is made a member of the body of Chriſt: when they ſay he is *wicked, impious and vniuſt*: for although they haue remnants of ſinne in them, yet for that the ſame is not imputed vnto them, it is blaſphemous againſt Chriſt to account his members *impious*, and to make him a head of any impious body. Thirdly, this is not ſo much againſt vs as againſt the Apoſtle, who ſpeaketh ſo plainely that God iuſtifieth the wicked, that he loued vs when we were his enemies, as we cannot ſpeake plainelyer. Againe they impudently bely vs, when they make the ſtate of the queſtion betweene vs and them; *Whither it be more glory to God, and more to the commendation of Chriſts iuſtice, to call and count an evill man ſo continuing for iuſt, then by his grace to make him of an evill one iuſt indeed, and ſo truly to iuſtifie him.* For they know well that we teach, that the iuſtified man muſt walke in all the waies and commandements of God, and vrge the keeping of the Law much more ſtreightly then they do, which make partly ſin no ſin, partly make veniall ſins, which a little holy water may take away: yea ſo we vrge it, as we pronounce that they neuer truly beleeved, nor were ever iuſtified which remaine in the ſame wickedneſſe wherein they were when they firſt obtained mercy. Now take away your ſlanderous and lying forgery of vs, that *a man iuſtified by faith remaineth ſtill in impiety*. And we boldly affirme that there is more glory to God, and commendation to Chriſts Iuſtice, to call and account an evill man iuſt; *then to make him of an evill one iuſt, in the workes that are done in and by himſelfe*. And this we ſay not onely as you beggarly Sophiſters are wont to doe, but with ſound and ſubſtantiall proofe. And firſt after this ſort, it is more to Gods glory, whereby glory is to be taken from men and giuen vnto God, then that whereby glory being added to men is taken from God: But by iuſtification through faith alone, or by imputation, glory is taken from men, and given to God; and contrariwiſe in iuſtification by the deeds of the law. Wherefore it is more to Gods glory that he iuſtifieth vs by faith onely then by the workes of the law. The firſt propoſition is both evident in it ſelfe, and is confirmed by the plaine teſtimonies of the Apoſtle. The ſecond is as euident by the ſame Apoſtle, who ſhutteth out glorying from men not by the law of workes, but by the law of faith. Where if the Ieſuits would run to their old hole, that hee meaneth the civill and outward workes done of Iewes and Gentiles not beleeving in Chriſt, their own diſciples would hiſſe and clap their hands againſt them: for ſo much as ſo they ſhould place greater excellency in workes done in infidelity, then in the faith that is in Chriſt; conſidering that the Apoſtle by that doing of the law there ſpoken of, affirmeth that more glory is pulled to men from God, then when their iuſtification ſtandeth by faith without workes, wherein if there were yet any manner of ſcruple, yet the ſame is moſt evidently remedied of the Apoſtle, who by and by aſking whether faith which he had mentioned in the former words were contrary to that law which likewiſe he had mentioned before: he (with great deteſtation) affirmeth, that faith not onely doth not make the law void, or is contrary vnto it: but that by faith he and all other of his fellows did eſtabliſh the law. And indeed whither we conſider the exact righteouſneſſe which God requireth in his law, it was never heretofore, nor ever ſhall bee hereafter, that any the ſonnes of *Adam* beſide Chriſt, could or can preciſely obſerue the law of God, or whither we conſider that the Lord requireth ſanctification in ſome acceptable meaſure, according to the gifts which he hath dealt to every of the faithfull: there could not ſo much as the leaſt and ſmalleſt commandement of God bee once with a good heart (I ſay) not done, but not ſo much as endeuoured by vnbeleevers, ſeeing all good workes come from faith as the fountaine of them all. Now it is manifeſt that the faith of Chriſt is contrary to all ſuch workes proceeding from infidelity, as thoſe which are not done of faith, nor proceede from a pure conſcience purged by faith. Secondly we ſay that by our iudgement of faith alone in the cauſe of ſalvation the iuſtice of God is maintained, which by their fantaſie of *iuſtification by workes of the law* is vtterly overthrowne. For whileſt the redemption and riddance from ſinne is placed in the death of Chriſt, and our ſtole and robe of righteouſneſſe, whereby we may confidently ſtand againſt the ſentence of Gods iudgement is placed in the obedience which our Saviour Chriſt yeelded vnto God his father in his own perſon: It is brought to paſſe that we haue both a full & perfect ſatisfaction for all our ſinnes, and a whole and vnmaimed righteouſneſſe, againſt which God in his moſt exact iuſtice cannot proceede, no more then he can call his owne ſonne vnto a ſecond death, or not accept his face, who is the righteouſneſſe of God himſelfe. On the other ſide, if he ſhould accept in Chriſt mens owne ſatisfaction for their ſinnes, or the worke that they doe after they be ingraffed in this body of Chriſt for righteouſneſſe. It muſt neceſſarily follow, that God ſhould be vniuſt in both, for he ſhould take that for a perfect ſatisfaction which is not, (no man being able to make payment for the manifold talents wherewith he is indebted vnto God) and that for a perfect and whole righteouſneſſe, which hath many tranſgreſſions of the law ioyned therewith: when therefore this iuſtice (wherein his glory conſiſteth as well as in his mercy) would not ſuffer him to ſhew mercy without a full recompence for ſinne, and an exact righteouſneſſe of the law: there remained onely this way to accord his iuſtice and mercy, and to cauſe them to embrace one another, that Chriſt ſhould be both our ſurety to pay our debts, and our righteouſneſſe, by the which we might come into the preſence of God. And if this imputatiue Iuſtice without the workes of the law be ſo ſtrange in your eares; how commeth it to paſſe that your ſelues hold that originall ſinne of infants that are

Rom. 8. 1.
Rom. 3.
Rom. 5.
Rom. 4. 5.
Rom. 5. 10.
1. Cor. 1. 30 31.
Rom. 3. 27.

baptized is (without any worke of theirs) pardoned in the blood of Christ? If imputation be generally refused in the Scripture, why haue you admitted it in the remission of sinnes? why should you thrust it out in the other part of our saluation, which is righteousnesse. And if God may impute mens sinnes to Christ being iust, why may he not impute his righteousnesse to those that are not in themselues righteous? If therefore the pride of your heart doth carry you away that you will not amend your selues at our correction, yet suffer your selues to be corrected by your selues. Having answered your question tell vs we pray you, whether there is more honour to a King in freely forgiving his seruant a debt, and giving him foorthwith to be rich of; or to giue him some meanes of office or occupation, whereby he may in time (if he will) both pay his debt, and grow to wealth againe. And for that you would seeme to be iealous of *Gods glory*, and of the commendation of *Christs Iustice*, tell us further whither we or you shot neerer this mark: we which affirme that we haue no manner of ability in our selues, or by our naturall power to doe any thing which is good, but onely by the grace of God in Christ; or you that affirme that we haue some strength of nature in our selues, which being helped by the grace of God in Christ is able to doe the will of God. We which say with the Apostles that naturally we are stark dead; or you that say we are but halfe dead: we which giue greater power unto Christ in the healing of the soule, then to the Phisition in healing of the body, or you which giue no more unto Christ in healing the soule then is given to Phisitians in healing the body: For when as the Phisitian through his cunning is able to recouer a man that is halfe dead by his skill, notwithstanding cannot attaine to the restoring of a man that is dead: By this doctrine of yours you match and mate the Phisitians cunning in his faculty, and our Saviour Christs in his. Finally wee which make Christ a whole Saviour, or you that make him halfe a Saviour.

Gen. 2. Ind. 12.

Against imputatiue iustice.

RHEM. 6. [16. *Shall be iustified.*] Of the other articles deceitfully handled by Heretickes, they vse most guile in this of Iustification: and specially by the equivocation of certaine words, which is proper to all contentious wranglers, and namely in this word, *Iustifie*. Which because they find sometime to signifie the acquiting of a guilty man of some crime whereof he is indeed guilty, and for which he ought to be condemned, (as by mans iudgement either of ignorance or of purpose often a very malefactor is deemed or declared and pronounced innocent) they falsly make it to signifie in this place and the like, whereseuer man is said to be iustified of God for his works or otherwise: as though it were said, that God iustifieth man, that is to say, imputeth to him the iustice of Christ though he be not indeed iust: or of fauour reputeth him as Iust, when indeed he is wicked, impious, and vniust. Which is a most blasphemous doctrine against God, making him either ignorant who is iust, and so to erre in his iudgement, or not good, that can loue and saue him whom he knoweth to be euill. And a maruelous pittifull blindnesse it is in the Churches Aduersaries, that they should thinke it more to Gods glory, and more to the commendation of Christ iustice, merits, and mercy, to call and count an ill man so continning, for iust: then by his grace and mercy to make him of an ill one, iust indeed, and so truely to iustifie him, or as the word doth here signifie, to esteeme and approue for iust indeed, him that by his grace keepeth his law and commandements. For, that the keepers or doers of the commandements be iust, and so reputed, it is plain by the correspondence to the former words, *Not the hearers are iust, but the doers.* Whereupon S. *Augustine* de Sp. & lit. c. 26. *to* 3. hath these words, *When it is said, The doers of the Law shalbe iustified, what other thing is said, then, The iust shall be iustified? for the doers of the Law verily are iust.*

True inherent iustice more for Gods glory and for the commendation of Christ.

CARTVV. 6. [15 *Shall be iustified.*] Look the answer in the fore-going Section.

Verse. 26 If then the prepuce | keepe the iustices of the Law: shall not his prepuce be reputed for circumcision;

True iustice both in Iew and Gentile, is by keeping the Law.

RHEM. 7 [26. *Keepe the iustices.*] If a Gentile either now since Christ, by his grace & faith, or any other before Christ, not of the stock of *Abraham*, through the Spirit of God keepe his iustices of the Law, he is iust no lesse then if he had been outwardly circumcised, and shall condemne the circumcised Iew not keeping the Law, without which his outward Sacrament cannot serue him, but shal be much to his condemnation, that hauing the Law and peculiar Sacraments of God, hee did not keepe the Law, nor inwardly exercise that in his heart which the outward signe did import. And all this is no more but to insinuate that true iustice is not in faith only or knowledge of the Law, or in the name either of Iew or Christian, but in doing good workes and keeping the Law by Gods grace.

CART VV. 7. [26 *Keep the Iustices.*] Because the Iewes attributed so much to the bare cutting off the fore-skin, without regarding the truth of the covenant whereof it was the seale. Therefore he sheweth that it is turned into incircumcision, that is; that they in effect gained no more thereby, then if they had not beene circumcised at all. Now when the Apostle teacheth that circumcision is the seale of the righteousnesse by faith: he declareth sufficiently that therefore they remained unrighteous, and were transgressours of the Law, because they beleeved not, and therefore that a Gentile hauing the faith of God in Christ, should although he were not circumcised, condemne the Iew which was circumcised in the flesh and not in the heart, for so hee should be first perfectly righteous, by the righteousnesse of our Saviour Christ imputed unto him. Secondly, he should be sanctified by the spirit of God which would restraine him from his former greedinesse to sinne and inkindle a loue of righteousnesse, which would put him forward to pursue in some measure after righteous and commendable actions. And it partly deceiveth the Iesuites, that from the 17. of this chapter, the Apostle speaketh not onely of the law of commandements, but of the whole doctrine of the Law and Prophets that the Iewes were trusted with, wherein the iustice by faith is singularly commended. Beside this, the Iesuites understand not that the Apostle putteth a ease onely, and sheweth not what was done of the Gentiles under the Law, and before the coming of our Saviour Christ: for to them there was no way of salvation (unlesse it were very extraordinary) but by incorporating themselues into the body of the the Iewes, and receiving the seale of Circumcision.

Rom. 4. 11.

Deut. 29.

Vers.

Verse. 29 But he that is in secret is a Iewe: and the circumcision of the heart, in spirit not in the letter: whose praise is not of men, but of God.

RHEM. 8. [29 *In spirit, not letter.*] The outward ceremonies, Sacraments, threats, and commandements of God in the Law, are called the *letter*: the inward working of God in mens heart, and enduing him with faith, hope, and charitie, and with loue, liking, will, and abilitie to keep his commandements by the grace and merits of Christ, are called the *spirit*. In which sense, the carnall Iew, was the Iew according to the letter, and he was circumcised after the letter, but the true beleeuing Gentile obseruing by Gods grace in heart & in Gods sight, that which was meant by that carnal signe, is a Iew according to the spirit, & iustified by God. Of the spirit and letter *S. Augustine* made a famous worke, very necessary for the vnderstanding of this Epistle.

The letter & the spirit. The carnall and spiritual Iew.

De spi. & lit. tom. 3.

CARTVV. 8. [29. *In spirit and not letter.*] In all that famous worke of *Augustine, de spiritu & littera*, the Iesuites are not able to shew that any man hath any such *ability* given him, as that thereby he should be able exactly to *keep the commandements*, unlesse it be that he keepe them through faith in Christ, who hath fulfilled the Law for him.

CHAP. III.

MARGINALL NOTES.

Verse 4. GOd forbid. but * God is true: and * I euery man a lyar, as it is writen *That thou mayest be iustified in thy Words, and overcome when thou art iudged.*

RHEM. 1. [4. *Every man a lyar.*] God onely by nature is true, all mere men by nature may lie, deceiue, and be deceiued: yet God by his grace and spirit may and doth preserue the Apostles and principall governours of his people, and the Church and Councels in all truth, though they were and are mere men.

CARTVV. 1. [4. *Every man a lyar.* The Apostles, Prophets, and other the publike notaries of the Lord are not exempted from this sentence, no further then in their function and Ministeries, by word or by writing. For *Iudas* an Apostle having in his function taught nothing but the truth, was notwithstanding mervailously unfaithfull to an utter falling from the truth. And S. *Peter* keeping alwaies a streight course in preaching and writing, yet in the practise of his life by dissimulation, when certain Iewes from Ierusalem came unto him at Antioch gaue a very dangerous offence. But that either *Governours of the Church* or *Councell* now hath this prerogatiue in the Church, that they cannot erre in their publike ministery is false, never proved of the Iesuites, and often reproved of us. Vpon *Iohn* 14. 16. & 16. 13. & *Act.* 15. 26.

Act. 1. 25.

Gal. 2. 12, 13.

Verse. 22. And the Iustice of God by faith of Iesus Christ, unto all and upon all that ‡ beleeue in him. For there is no distinction.

RHEM. 2. [22. *Beleeued in him,*] To beleeue in him heere compriseth not onely the act of faith, but of hope and charity, as the Apostle explicateth himselfe, *Gal.* 5. 6.

GARTVV. 2 [22. *Beleeue in him.*] It is an absurd speech, and without warrant either of Scripture, or trope and figure of speech that the word Faith, compriseth *hope and charity*: for that the Apostle *Gal.* 5. 6. expoundeth himselfe so is most false, as shall appeare in that place.

Vers. 24. Iustified ‡ gratis by his grace, by the redemption that is in CHRIST IESVS.

RHEM. 3. [24. *Gratis by his grace.*] No man attaineth his first Iustification by the merits either of his faith or workes, but merely by Christs grace and mercy, though his faith and workes proceeding of grace, be dispositions and preparations thereunto.

CARTVV. 3. [24. *Gratis by his grace.*] The rediculous and new start up distinction worthy to be whipped out with rods starke naked, as indeed it hath not a rag of reason to cover it with, hath been overthrowen by reasons. The filth and shame whereof appeareth in this place. for that thereby the precious *redemption*, which is purchased unto us *by Christ* is so embased, and so called downe by these popish bankers, that none but the sinnes before faith can be ransomed by this infinite redemption in Christ, where the Apostle reasoneth cleane contrary, that if we were saved by Christ before faith, we shall be much more saved by him after that through faith we are reconciled unto him. So that if the redemption in Christ saued us when we were void of all grace, it shall haue yet greater power to saue having obtained grace. And as if this horrible blasphemie were but a small thing in the eies of these uncleane spirits, they affirme, *that even the first grace is provoked and after a sort procured of us*, directly contrary to the Apostle, that affirmeth that he loved vs when we were his enemies, and before we loved him, and was found of us when we sought not after him.

Rom. 5. 20.

Rom, 5. 8. 10. 1. *Ioo.* 4. 10 *Esay* 65. 2.

ANNOTATIONS.

Verse 5. But if our iniquity commend the Iustice of God, what shall wee say? Is God iniust that executeth wrath? (I speake according to man.)

RHEM. 4. [5. *If your iniquity.*] No maruell that many now adaies deduce false and detestable conclusions out of this Apostles high and hard writings, seeing that S. *Peter* noted it in his daies, and himselfe heere confesseth that his preaching and speeches were then falsly misconstrued: as though he had taught that the Iewes and Gentiles ill life and incredulity had been directly the cause of Gods more mercy, and that therefore sinne commeth of God to the advancement of his glory, and consequently

S. Paul speeches mistaken of the [illegible]ked.

consequently that men might or should doe ill that good might ensue thereof. Which blasphemous
Rom. 5. 20. constructions they tooke of these and the like words; *Where sinne abounded, there did grace more abound:*
Rom. 3. 4. and *the law entred in that sinne might abound*: and out of Psalm 50. *Thou mayest be iustified in thy words, and ouercome when thou art iudged.* As though he meant that men doe sinne to the end that God may be iustified. And at all these and the like places of the Apostle, though forewarned by S. *Peter*, and by the Apostles owne defence and protestation, that he never meant such horrible things, yet the wicked also of this time do stumble and fall. But the true meaning is in all such places, that God can and doth when it pleaseth him, conuert those sins which man committeth against him and his commandements, to his glory: though the sinnes themselues stand not with his will, intention, nor honour, but be directly against the same, and therefore may not be committed that any good may fall: For what good soever accedentally falleth, it proceedeth not of the sinner but of Gods mercy that can pardon, and of his omnipotency, that can turne ill to good. And therefore against those carnall interpretations S. *Paul* very carefully and diligently giveth reason also in this place, *v.6.* that it is impossible: because God could not iustly punish, any man, nor sit in iudgement at the latter day for sinne without plaine iniury, if either himselfe would haue sinne committed, or man might doe it to his glory. Therefore let all sincere readers of the Scriptures, and specially of *S. Pauls* writings, hold this for a certainety, as the Apostles owne defence (whatsoever he seeme to say hereafter sounding in their sence, that sinne commeth of God, or may therefore be committed, that he may work good thereof) that the Apostle himselfe condemneth that sense as slanderous and blasphemous.

The sense of the places that sound as if God caused sin.

CARTVV. 4. [5. *If your iniquity.*] You should be the wonder of the world if you could proue either by *Peter* or otherwise, that men perverted the words of this Epistle, or ever it was yet come into any mans hands. That God so farre willeth sinne, as that hee giveth life and moving unto those that commit it, directeth it how far or how short a way it shall goe, (but yet for his glory onely, and the edifying of his Church, and not for that it is sinne) And finally whatsoever belongeth unto this place looke before upon Mat. 6. 13. & 13. 15.

Verse 10. As it is written, *That there is not any man iust.*

*How it is said, none Iust. Iob. 1. * Luke. 1.*

RHEM. 5. [10. *Not any iust.*] These generall speaches, that both Iew and Gentile be in sinne, and none at all iust, are not so to be taken, that none in either sort were euer good, the Scriptures expresly saying that *Iob*, *Zachary*, *Elisabeth*, and such like, were iust before God, and it were blasphemy to say that these words alleaged out of the 13. Psalme, were meant in Christs mother, in S. *Iohn* the Baptist, in the Apostles &c. For, this onely is the sense, that neither by the law of nature, nor law of *Moses*, could any man be iust or auoide such sinnes as here be reckoned, but by faith and the grace of God, by which there were a number in all ages (specially among the Iewes) that were iust and holy, whom these words touch not, being spoken onely to the multitude of the wicked, which the Prophet maketh as it were a seuerall body conspiring against Christ, and persecuting the iust and godly, of which ill company he saith, that none was iust nor feared God.

RHEM. 5. [10. *Not any iust.*] There is no hedge so high, nor ditch so defensiuely made against these wild beasts, which they will not giue the assay, either by some sophisticall sleight to leape ouer, or else by some blunt and blockish attempt to rush thorow: of which latter kinde their answer is in this. For if the Prophet and Apostle had laid their heads together, to haue found out the most forcible words, and most significatiue to shut all men borne of the seed of man from righteousnesse, and to shut them under sinne, they could not haue used more effectuall speeches then these, which the Prophet and Apostle haue used, when they say that all, *both Iewes and Gentiles* haue not only sinned, but
Vers. 9. *are under sinne*; that *all the world is in Gods danger by reason of sinne, that there is no man iust.* And in an infi-
Vers. 19. nite foresight of such impudent deceiuers as these are, he contenteth not himselfe with this (which
Vers. 10. was yet enough for all tractable and teachable spirits) but addeth that *there is not so much as one that*
Vers. 12. *is iust*: which he yet repeateth the second time, that they might haue a double, or rather a manifold condemnation, which should giue the attempt of breaking thorow so many dores and barres to steale this truth of God out of his house, which is the Church. Where let the reader marke what good harmony these lying Iesuits haue with the Prophet and Apostle. They say that all both Iewes and Gentiles are sinners. The Iesuites, that neither all the Iewes nor all the Gentiles are sinners. They say that all are in Gods danger or debt by reason of sinne, whatsoever he be: the Iesuites that there are some that owe nothing in that regard; as if they esteemed it a great imbasement for such to be in Gods debt, which the Apostle teacheth to be to the high honour and glory of God. They say that all haue declined: the Iesuites not all. They say that there is no man iust: the Iesuits, that there are some. They that there is not so much as one, the Iesuits that there are many. This they affirme oft for greater vehemency and euidence of the truth: this the Iesuits deny more then twenty times, declaring thereby, that albeit they haue a mouth, yet haue they no forehead or bashfulnesse. Withall let the Reader consider what likelihood there is that these men will acknowledge any thing proued out of the Scripture which misliketh them, that spurne against so manifest a truth, and which (vile and miserable wormes as they be) being not able to beare the weight of the Scripture treading upon them, will yet wriggle their tailes against it. And where they take it for an absurd thing that these words should be verified of *Iob*, *Zacharie*, *Elizabeth*, *the virgin Mary*, *and Iohn Baptist*; It is onely their brutish Ignorance, which thorowout picking here and there a word or sentence; knowing no more the course and disposition of the bookes of Scripture, nor the knot and coherence of one sentence with another. then if they had never read the Scriptures: For the Apostle having shewed in the former part of this Chapter, that the Iewes were better then all other nations in regard of the gracious priuiledges that the Lord hath beautified them with: now sheweth that (those graces excepted) they were not a whit better then other nations, but were all both Iewes and Gentiles by nature the children of wrath, destitute of all goodnesse, and fraught with all vngodlinesse and vnrighteousnesse. Wherefore neither *Iob*, the holy virgin *Mary*, nor *Iohn Baptist*, nor any mere man is exempted from

this

this ſenrence, as thoſe which haue the roote of all theſe, and ſo deſerue to haue by the tranſgreſſion of our fore-father *Adam*; And not that onely, but for the ſame bitter rootes ſake, deſerue to be giuen over to bring forth the poiſoned fruits thereof. Therefore that thoſe fruits are reſtrained by the ſpirit of God working in them, and the contrary brought forth, according to that meaſure that the euill fruits are ſubdued: it proceedeth not of any better nature in them then is in the moſt ungodly, but onely from the undeſerued grace of God in Chriſt Ieſus. And for ſo much as of this naturall poyſon which we ſucked from the old ſerpent, there is no counterpoyſon ſo ſtrong as can ſo rid us of it during this life in the higheſt ſtep of godlineſſe, that any man through Chriſt hath attained unto, but that there will alwaies bee ſome remnants and reliques thereof: It muſt neceſſarily follow that there can be no ſuch righteouſneſſe as can deſerue the reward of life at Gods hands: For if one dead flie be able to marre a whole box of pretious ointment, how much more many infinite dead workes (which are committed by the iuſteſt) make abhominable all his righteouſneſſe, were it not that their wicked actions being forgiven, thoſe that are done well, though in imperfection, by the grace of God, and for the promiſe in Chriſt, are accepted for good, which of themſelues (although not in the ſame fulneſſe of euill that wicked actions are done in) are naught and damnable. Laſt of all, if they had attended to the concluſion of the Apoſtle ver. 19. 20. that the Prophets ſayings are *to all vnder the law, that no fleſh ſhould be iuſtified by the works of the Law*, unleſſe they doubt whether *Zacharie* the good Prieſt, and *Mary* the holy virgine were vnder the Law, or whether they be fleſh or no, they could not haue beene ſo brutiſh as not to know that the ſentence of the Prophet layeth hold euen of them. *Pſal. 19. 12. Pſal. 130. 3.*

Verſe. 20. Becauſe by the works of the Law no fleſh ſhall be iuſtified before him. For by the Law is the knowledge of ſinne.

RHEM. 6. [20. *By the works of the Law.*] S. *Hierome* and S. *Chryſoſtome* expound this of the ceremoniall works onely, and in that ſenſe the Apoſtle ſpecially proſecuteth this propoſition in his Epiſtle to the Galatians, but it is true alſo of all mans morall works done without faith and the grace of God: which cannot be acceptable or auailable in Gods ſight, to iuſtifie any man. And ſo S. *Auguſtine* taketh it *de Sp. & lit. c. 8. to. 3.* *Workes auaile without faith and grace.*

CARTVV. 6. [20 *By the workes of the Law.*] If you had no eyes to ſee, yet you might haue groped the contrary of that, which you haue here cavilled: For in the verſe that goeth before, where the Iewes were ready with their Rabbins to anſwer that the Pſalme ſpeaketh of the wicked Gentiles that were without God, the Apoſtle meeteth with them ſaying: that *which the Law ſpeaketh, it ſpeaketh to them that are in or vnder the Law*: But the godlieſt Iewes were in or vnder the Law. Therefore to the godlieſt Iewes this was ſpoken: and conſequently the godlieſt Iewes could not open their mouth to pleade any iuſtice in themſelues, and were in the Lords debt through their ſins. Secondly, you are refuted out of this verſe; for the Law heere ſpoken of, is that by which commeth the knowledge of ſinne: but the knowledge of ſinne commeth by the Morall Law, and more by it then by the ceremoniall; wherefore he ſpeaketh heere aſwell of the Morall, as the Ceremoniall, and rather of that then of this. Now unleſſe you will ſay that the godly haue no vſe of the Law to know their ſinnes by, it muſt follow that the workes of the Law done by the iuſteſt are ſubiect to this triall of the Law. The abſurdnes of their iudgement of carnall workes, that is, thoſe that are done without the ſpirit of God, hath beene before ſhewed in the Argument: And may further appeare, for that they by this meanes make the Apoſtles ſo large a diſputation very trifling, and full of dalliance, for they make the queſtion to be this in effect, whether a man may be iuſtified by thoſe workes which are meerely ſinnes without any mixture of goodneſſe at all: for whatſoever workes are done without faith and without the ſpirit of ſanctification given through faith in Chriſt, be ſinne, and nothing but ſinne, albeit they be not ſo heynous ſinnes as thoſe which with the inward pollution of the heart break down all bounds and railes of outward order and honeſty. They ſuppoſe alſo that ignorance in the Church of Rome (for whoſe cauſe this was written) that is amongſt the moſt barbarous and moſt godleſſe people that ever lived, to thinke, that they could be made righteous by doing actions and workes, which the civill iudgement cannot worthily take hold of. For that there haue beene ever any which haue thought themſelues iuſt by manifeſt and apparant diſobedience to parents, by manifeſt murder, adultery, theft, lying, I ſuppoſe that the Ieſuites cannot ſhew. And if there had beene any of the Church ſo ſenſeleſſe, may we thinke that the Apoſtle would haue beene ſo looſe and negligent a diſputer, as not to ſet forth the abſurdity of their opinion, by ſome ſuch words as we haue before ſpoken of: namely that they in affirming that a man may be ſaued by civill works done without faith, do in effect affirme that a man may be ſaued from ſinne by ſin. It is falſe that either *Ierome* or *Chryſoſtome* expound this of the ceremoniall workes onely. For *Chryſoſtome* upon theſe words (If *they which are of the Law be heires*, Rom. 4. 14.) ſaith, *Hee hath ſhewed that faith is neceſſary, more ancient then Circumciſion, ſtronger then the Law, for if all haue ſinned, it is neceſſary; if hee haue beene iuſtified being yet uncircumciſed it is more ancient; if by the Law be the knowledge of ſinne, and is notwithſtanding reuealed without the Law, it is ſtronger: if it haue witneſſe of the Law and eſtabliſheth it, then is it not contrary to the Law, but as a friend and aſſociate unto it.* Where it is apparant that by the Law he meaneth that Law which reuealeth ſinne, which eſpecially is the Morall Law: which is ſo ſhut forth as the righteouſneſſe of God is made manifeſt without it, much more ſtandeth without it. The ſecond point is manifeſt when he ſaith in three or foure lines after. *And leaſt any ſhould ſay that hee hath faith and keepeth the Law, hee ſheweth that it is impoſſible: for hee that is holden of the Law* (that is, holdeth of the Law) *as of that which ſhould ſaue, diſhonoureth the ſtrength of faith: wherefore he ſaith, faith is made voide, that is to ſay, there is no need of ſalnation which is by grace.* Of Ierome alſo it is moſt plaine: for though he by the workes of the Law underſtand Circumciſion, and other ſuch like; yet that he meant not to underſtand them onely, 'is evident of his own words: For in this ſentence, *That no fleſh ſhall be iuſtified by the workes of the Law*, he ſaith, that *the fleſh is accuſed, whoſe* *Verſe. 19.*

providence or wiſedom *cannot be ſubiect to the Law of God.* Whereas it is eaſier for the fleſh to be ſubiect to the ceremoniall Law of God, then to the Morall, that being a bodily ſervice, and this a ſpirituall. Secondly, he addeth, that *the Law knoweth how to ſhew ſinne*, and a little after, *That before the Law lighted ſinnes were not known, but ſheweth not how it ought to be kept.* Where beſide that the Morall ſheweth ſinne more then the Ceremoniall, as is afore ſaid, it is evident that in that he ſaith, that the Law ſheweth not how it ſhould be obſerved, he meaneth the perfect obſervation which is onely by the faith of Chriſt, for otherwiſe the Law ſheweth that it ſelfe is obſerved by a perfect obſervation of the whole thereof; which becauſe none can accompliſh Ierome ſaith, that the Law ſheweth not how it ſhould be obſerved. Againe he ſaith, *It puniſheth the faults, but giveth no pardon to the repentant, but that Chriſt giveth forgiveneſſe of ſinne unto thoſe that beleeve.* And yet againe, *That without the Law of the letter, righteouſneſſe is made manifeſt, which is freely given unto us not ſought by our labour.* And expounding the words, *That wee are iuſtified freely by grace*, he addeth, *without any doing of workes by Baptiſme, for that he forgiveth ſins freely to thoſe that merit not.* And that the workes after faith are heere ſhut forth, he ſheweth plainly in the fourth chapter, where on theſe words, *Abraham beleeved, &c.* he ſaith, *So great was the faith of Abraham that both the old ſinnes are forgiven him, and it alone was taught to bee accepted aboue all righteouſneſſe.* And a little after, *who purpoſed freely through faith alone to forgive ſinnes.* And yet further, *It is a great bleſſednesſe without labour of the Law*, or about the Law, *and of repentance, to deſerue the grace of God, as if a man ſhould receive a dignity for nought. Finally, that this which was in Abraham after many good workes ſhould bee in us alwaies, namely that faith onely is imputed for righteouſneſſe* by his words upon this, *that he might be father. Where he addeth that they which beleeve of the Gentiles ſhould bee the ſonnes of* Abraham, *whilſt to them alſo faith alone is reputed to iuſtice.*

Verſ. 22. And the iuſtice of God by faith of IESVS CHRIST, vnto all and vpon all that beleeue in him. For there is no diſtinction.

The hereticks phantaſticall or imputatiue iuſtice.

RHEM. 7. [22. *Iuſtice of God.*] Beware of the wicked and vaine commentarie of the Caluiniſts, gloſing, the iuſtice of God to be that which is reſident in Chriſt, apprehended by our faith, and ſo that imputed to vs which we indeed haue not. Wherein at once they haue forged themſelues againſt Gods manifeſt word, a new iuſtice, a phantaſticall apprehenſion of that which is not, a falſe faith and vntrue imputation, whereas the iuſtice of God here, is that wherewith he endueth a man at his firſt conuerſion, and is now in a man, and therefore mans iuſtice: but yet Gods iuſtice alſo, becauſe it is of God. Of this iuſtice in vs, whereby we be truely iuſtified and indeed made iuſt, S. Auguſtine ſpeaketh thus: *The grace of Chriſt doth worke our illumination and iuſtification inwardly alſo.* And again *He giueth to the faithfull the moſt ſecret grace of his Spirit, which ſecretly he powreth into infants alſo.* And againe *They are iuſtified in Chriſt that beleeve in him through the ſecret communication and inſpiration of a ſpirituall grace whereby every one leaneth to our Lord.* And againe, *He maketh iuſt renewing by the Spirit, and regeneration by grace.*

De pec. mer. lib. 1. cap. 9. 10.

True inherent iuſtice.

CARTVV. 7. [22 *The Iuſtice of God.*] Woe and thrice woe vnto thoſe that take their caueat and watch-word of ſuch blind guides as theſe be, which in ſo weighty a matter as this, haue not a word of addreſſe and direction out of the Scripture. Wherein let the Reader obſerue the evidence of the truth, which we teach in this point: For where the Ieſuites haue in ſome other controuerſies between us and them, ſome dead colour of reaſon wreſted out of the Scripture wherewith they may deceiue dimme eyes: heere in this caſe they haue not ſo much as a ſhadow or reed of reaſon which they can wreſt out of the Scripture. Wherefore (as empty barrels) they giue the greater ſound of rayling, reviling and ſcoffing words hoping of the ſimplicity of their Reader, who will (happily) beleeue that there wanteth not altogether ſome ſtrength of reaſon, where there are ſo ſtrong and confident words. As for their ſotterie, as it hath beene before manifeſtly confuted, ſo it is ſmitten ſtark dead by the circumſtance of this place. For this iuſtice of God heere ſpoken of ſtandeth without the Law of workes, but that which they forge of *inherent iuſtice in vs* cannot be without the workes of the Law. This iuſtice hath the Law *for witneſſe*, that of theirs hath the Law for the materiall cauſe of it. This iuſtice is by faith, that by works: This iuſtice is given to all beleeving, albeit it be with much imperfection of faith; that to thoſe onely that doe, and do all and every iot perfectly which is commanded in the Law: this iuſtice is imputed of God, for that all, even the beſt without it, haue ſinned, and therefore are ſinners, *and deſtitute of the glory of God*, that is, inherent and abiding in our ſelues. This iuſtice is given for *naught, and by grace*; but that being of *workes is not of grace, for then workes were no workes.* Finally, this iuſtice ſtandeth in *the redemption which is in Chriſt*, but that ſtandeth (when they ſpeake beſt) by the redemption in Chriſt which is in themſelues. In *Auguſtine* there is not a word that ſtandeth up againſt the righteouſneſſe by imputation, ſeeing it is done *by inſpiration of the ſpirit, &c.* whereby we are made one with Chriſt, and haue his righteouſneſſe to become ours. But there is to the contrary of that they alledge him for, for in that he ſaith, that *wee are iuſtified by the ſecret inſpiration of grace, whereby every one leaneth to the Lord*: he thereby ſignifieth that all the grace towards Iuſtification in us, is that we are knit unto Chriſt, in whom (and not in us) our righteouſneſſe is inherent; yea it is manifeſt in the ſame diſcourſe, that he maketh this righteouſneſſe to ſtand in imputation: For thus he writeth, *But from Chriſt in whom wee are all iuſtified, we obtaine not onely remiſſion of originall ſinne, but alſo of all other ſinnes which we haue added thereunto.* And ſhewing how grace doth reigne by righteouſneſſe to eternall life, he ſaith, *yet no iuſtice beſide Chriſt, as there are other ſinnes beſides Adams.* Wherefore when he had *told how ſinne reigned unto death, he added not by one or by* Adam, *becauſe it was ſaid before, that the Law entring ſinne abounded, which is not originall ſinne, but of our own will. But where hee had ſaid that ſo grace reigned by iuſtice unto eternall life, hee added by* Ieſus Chriſt *our Lord: for whilſt fleſh doth beget that onely is drawn from it, which is originall ſinne, but when the ſpirit doth beget againe, there is remiſſion not onely of originall, but alſo of voluntarie ſinnes.* Where we may ſee that he noteth both parts of our Iuſtification in the free remiſſion of our ſinnes by Chriſt, and the receiving of righteouſneſſe inherent in him onely, for hee

Verſe 21.

Verſe 22.

Verſe 24. Rom. 11. 6.

Ibid. cap. 13

Cap. 15.

ſaith

saith there is no righteousnesse but Christ. And againe that there is sinne besides that from and in *Adam*, but no righteousnesse besides Christ, which if it be spoken of the righteousnesse that is in us cannot be true, seeing that is in us by actuall obedience, as well as the unrighteousnesse by actuall sin. As for your scoffe of *a new no iustice*, unlesse you speed your repentance, it had beene better for you to haue beene a no new man, that is never to haue been borne.

Vers. 28. For we account a man to be iustified by faith without the workes of the Law.

RHEM. 8 [28. *By faith without workes.*] This is the place whereupon the Protestants gather falsly their onely faith, and which they commonly avouch, as though the Apostle said, that onely faith doth iustifie. Where hee both in words and meaning excepteth onely the works of the Law done without Christ before our conversion; neither excluding the Sacraments of Baptisme or Penance, nor hope and charitie, or other Christian vertues, all which bee the iustice of faith, as the good works proceeding thereof, be likewise the law and iustice of faith. All which the aduersaries would exclude by foisting in the terme, onely. Of which kind of men S. *Augustine* vpon this place saith thus: *Men not vnderstanding that which the Apostle saith (nor counts a man to be iustified by faith without the workes of the Law) did thinke that hee said, faith would suffice a man though he liued ill, and had no good workes. Which God forbid the vessell of election should thinke: who in a certaine place after he had said,* * *In Christ Iesus neither circumcision nor prepuce auaileth any what, he straight added, but faith which worketh by loue.* — *What works are excluded from iustification.* — *De grat. & lib. arb. c. 7.* — Gal. 2.

CARTVV. 8. [28 *By faith without workes.*] If our Sauiour Christ vpon the words of *Moses* that men should serue God and not Idols, gathered that we must serue God *alone*. Tell us why we may not conclude, that because we are iustified by faith without workes, we are iustified by *faith alone*. For if there be any thing that can iustifie besides faith, the same are workes. They being therefore removed, there remaineth onely faith to iustifie. As for the fonish distinction that the *Apostle would standeth onely the shutting forth of the workes before conversion*, it hath beene manifoldly confuted, & is beaten to peeces in this place. For the Apostle speaketh of the works of the Law, that is which the Law commandeth: whereas the Law condemneth the workes before faith and conversion. How soundingly all antiquity soundeth out these words of *faith onely iustifying* which the Popish Synagogue could never learne to speak out, looke before, vpon Luk. 10. 28. *Augustine* as he hath not a word against us in this place, so he vtterly overthroweth you, seeing his answer to a carnall obiection is not that first are iustified by faith, and after by faith and workes, which yet must haue beene his answer, if either it had been true, or he would haue delivered your meaning, but his whole answer is (as ours) that the iustifying faith is that which worketh by loue. — Math. 4. 10

CHAP. IIII.

MARGINALL NOTES.

Vers. 9 THis blessednesse then doth it abide in the circumcision or in the prepuce also; For wee say that unto Abraham faith was reputed to iustice.

RHEM. 1. [9. *Reputed to iustice.*] The word *Reputed*, doth not diminish the trueth of the iustice, as though it were reputed, for iustice, being not iustice indeed but signifieth, that as it was in it selfe so God esteemed and reputed it, as the same Greeke word must needs be taken v. 4. next going before, and 1. Cor. 4. 1. and else where.

CARTVV. 1 [9. *Reputed to Iustice*] We grant that the word of *imputation* excludeth not *iustice*, but implieth it rather, for that it noteth that we haue by it in the person of Iesus Christ a perfect and exact righteousnesse: howbeit it diminisheth not onely, but vtterly abolisheth the righteousnes that is in us or any by work of ours, as that which is directly opposed unto that righteousnesse. Neither helpeth it them that the word *imputation* is v. 4. transferred to the reward which is by debt, it being a καταχρησις or unproper speech, used for all writers holy and prophane. Neither hindereth it any whit that the word used simply should note out a righteousnesse of grace & acceptation, when as ioyned with other words, noting desert and debt, it may signifie the cleane contrary. For example, when it is said that God giveth gifts unto the sons of men, all understand a free bestowing of good things amongst them, But when he saith hee giveth them a spirit of slumber, eies that they should not see, eares that they should not heare; then albeit the word of giving in it selfe promiseth some grace, yet being matched with such words it hath a contrary signification to that which it naturally signifieth. When mention is simply made of violent men, and of raveners or snatchers, by and by all that haue iudgement understand men of wicked life, but when it is said that the kingdome of heaven suffereth violence, and that the violent catch it away; it is easie to know that this violence and catching falleth not into the lot of the wicked. Likewise the word *prophane* soundeth in all mens eares some foule and damnable thing. But when it is said the *Priests prophane the Sabbath, and are guiltlesse*, all know that it is no word of reproach. And this also serveth for answere to the place, 1. Cor. 4. 1. where this word is so ioyned and applyed to the Apostles ministery, as it can haue no such signification as here it hath. Now therefore as these unproper uses of the words *giving*, *violence*, *catching*, and *prophane*, cannot make but that the naturall signification remaineth still: so some use of the word *imputation* otherwise then we urge it here, doth not overthrow the signification that we set downe so manifestly out of the Apostles opposition, which setteth imputation against the reward for workes. Beside all this, can the Iesuits be ignorant that the word λογιζομαι hath divers significations, as of concluding in which sense the Apostle hath used it before. Last of all, they ought — Rom. 3. 28.

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to haue vnderstood that the Apostle borrowed this phrase of *Moses*, and from the Hebrew, which hath no such variety of signification as hath the Greeke.

Verse. 11 And * he receiued the signe of circumcision a seale of the iustice of faith that is in prepuce that he might be the father of al that beleeue by the prepuce that vnto them also it may be reputed to iustice:

RHEM. 2. [11. *The signe of circumcision.*] Our Sacraments of the new Law giue *ex opere operato*, that grace and iustice of faith which here is commended, whereas circumcision was but a signe or marke of the same.

CARTVV. This is answered in the Annotation vpon the 11. verse of this chapter.

ANNOTATIONS.

Verse. 1 What shall we say then that ! Abraham did find, our father according to the flesh?

RHEM. 3. [1. *Abraham.*] The Apostle disputing in this chapter as before, against them that thought they might be iustified by their works done without the grace of Christ and faith in him, propoſeth *Abraham* for an example, and proueth that hee had no iustice nor estimation of iustice before God by any works done before he had faith, or that proceeded not of faith and Gods grace.

Abrahams works before faith.

CARTVV. 3. [1 *Abraham.*] These are examples of the generall doctrine before handled; which being shewed to shut up all men (euen the iustest) vnder sinne; it followeth that the examples are of the same kind. And indeed the Apostle made speciall choise of these two Patriarches which came into speciall couenant with God, and had the promises, which for their priuiledges and rare godlinesse were most esteemed amongst all beleeuers, especially Iewes, to the end that all men might know that when these so holy men were not iustified by their workes, but onely by faith in Christ, that is to say by Christ alone which our faith layeth hold of: the rest how godly soeuer, should not so much as turne an eye aside to goe a whoring after their workes: For further proofe of the absurdity of the Iesuites answer in this example of *Abraham*, look before vpon Rom. 2. 13.

Verse. 2. For if Abraham were iustified ! by workes: he hath glory, but not with God.

RHEM. 4. [2. *By works.*] If *Abraham* did any commendable works before he beleeued, as many Philosophers did, men might count him iust therefore: but in Gods sight (who accepteth nothing without faith in him, or that proceedeth not from his grace) he should neuer haue had the estimation of a iust man. Therefore God in the Scriptures reputing him as a iust man, giueth the cause thereof, saying, *Abraham beleeued God, and it was reputed to him for iustice.*

Iustice before men, and iustice before God.

CARTVV. 4. [2 *By workes.*] The Apostles argument is this, if *Abraham* were iustified by the workes of the Law, he should haue whereof to glory, meaning with or before God: But he hath not whereof to glory before God: Therefore he was not iustified by the workes of the Law. The first proposition he taketh for granted; for otherwise, if it should be vnderstood of the glory before men in ciuill workes without faith, as the Iesuites say, it should giue to vnderstand that hee might haue whereof to glory in his workes, if (as indeed they were) they had beene done in faith and after grace, directly contrary to the course of the whole Scripture, which is carefull to shew that no man hath any thing of his or in him, either by nature or by grace to boast on before God. Beside, that by their sense of taking glory, which is in the first place for the glory which is before men, and the glory, which is in the second place, for that glory that is before God, they make *Paul* a Sophister like themselues, for so can he conclude nothing, for who euer (who hath any light of Logicke) would reason thus. If *Abraham* were iustified by his workes, he hath to glory before men, but *Abraham* hath not to glory before God, therefore *Abraham* was not iustified by his workes. Whereupon it is euident that by glory in the first place must needs be vnderstood the glory before God. And here againe the beggarly distinction of the Iesuites meere ciuill actions onely shut out in the cause of Iustification, as the Philistimes Dagon falleth of all foure before this place as before the Arke of the Lord: For seeing the workes of the Law heere spoken of, would procure glorying and boasting before God, if a man were iustified by them; and seeing it is cleere if it were possible for a man to be iustified by his workes, yet it were impossible that he should boast or make his vant before God of euill workes, or workes done before faith. It followeth therefore by *the workes of the Law* must needs be vnderstood, *not the workes before faith and grace*, but those workes that are done in faith and after grace. The second Proposition, *hee could not glory before God*, hee proueth in that righteousnesse was imputed vnto him through faith. which imputation could not bee if he had a righteousnesse in himselfe for the which he deserued to be iust. But so he imputed righteousnesse vnto him as the maister of the vineyard, which gaue a peny to those which had laboured but one houre or two in the day in his vineyard, and that in the coole thereof accepted them, and reputed of them as if they had laboured the whole day from Sunne-rising vnto Sunne-setting, bearing all the heat and vexation thereof. Likewise so he imputeth righteousnesse as a man which adopteth a son doth in all respects take him for his sonne, and so vse him, when notwithstanding in himselfe he is no sonne, but onely by his accompt that hath adopted him, where also (at the last) the Iesuites haue met with that sentence of the Apostle, that for the euidence and plainenesse of the truth in this controuersie hath vtterly sealed vp their mouthes, namely, *That by beleeuing God it was reputed to Abraham for iustice.*

Ier. 9. 23. *Rom.* 3. 19. 1. *Cor.* 1. 29. 30. 31.

Verse. 4. But ! to him that worketh the reward is not imputed according to grace, but according to debt.

RHEM. 5. [4. *To him that worketh.*] That is to say, Hee that presumeth of his own works

Math. 20. 9

as done of himselfe without faith, Gods helpe and grace: and saying, that grace or iustification were giuen to him for his works: this man doth chalenge his iustification as debt, and not as of fauour and grace. *Not workes but meere grace is the cause of our first iustification.*

CARTVV. 5. [4 *To him that worketh.*] He proueth that imputation of righteousnesse by faith shutteth out all glory by an argument of contrary causes, for that if the reward should be giuen according to workes, God should be debter unto man: But it is absurd to make God a debter to man, the Creator to the creature, the Maister to his slaue: Whereas all men are debters to God, and that in 10000 talents: therefore the reward cannot be given by workes. As for your glose it hath no support either in the words of the Text, or in the circumstance before or after, but it is a meere slim-slam invented cleane contrary to the text and circumstance thereof: for the Apostle disputeth of no such workes as are done in presumption of naturall strength, but of the true workes of the Law, as hath beene shewed. Secondly, he speaketh not of that reward that ignorant men chalenge unto themselues, but of the reward that God should in iustice giue, if men had deserved it by their workes; even as he speaketh of that righteousnesse that God imputeth to the beleevers, not of that which those that beleeved did challenge unto themselues. Last of all, this answer of the Iesuites, presupposeth that if men worke good *workes not presuming of themselues without faith, Gods help and grace, &c.* that then the reward is due unto them from God by debt, which is full of blasphemy as hath been declared. *Lnk. 17. 9. 10. Rom. 11. 35 Math. 6. 12 Mat. 18. 24 Rom. 3. 19.*

Verse 5. But to him that worketh not yet beleeueth in him that iustifieth the impious, his faith is reputed to iustice according to the purpose of God.

RHEM. 6. [5. *To him that worketh not.*] Hee worketh not (in this place) that hath no worke or alleageth not his works done in his infidelitie as cause of his iustification, but faith in Christ; and that proceeding of meere grace. Whereupon S. *Augustine* saith: *Know thou that faith found thee vniust. And if faith giuen to thee, made thee iust, it found thee a wicked one whom it might make iust. If it found thee wicked, and of such an one made thee iust, what works hadst thou being then wicked? None couldest thou haue (nor canst haue) before thou beleuedst. Beleeve then in him that iustifieth the impious, that thy good works may be good works indeed.* August. in Psal. 31.

CARTVV. 6. [5. *To him that worketh not.*] If faith haue that force, that it is able to iustifie a man that is wicked, how much more is the same faith (especially day by day increased) able to iustifie him that in some measure is entred into the way of righteousnesse: and if it deliuereth him that goeth a cleane contrary way to righteousnesse, how much more him that walketh in the way, although it be haltingly, and with weaknesse? And this place is so pregnant to proue the iustification by faith alone without workes, that after that your own *Deus* had deuised a simple shift to avoyd it, the truth doth cause him to confesse that he might peradventure so satisfie his reader, but himselfe hee could not satisfie in it.

Verse. 6 As Dauid also termeth the Blessednes of a man, to whom God reputeth iustice without workes.

RHEM. 7. [6. *As Dauid termeth.*] The Protestants for *termeth*, translate, *describeth*, for that they would haue the ignorant beleeue the whole nature and definition of Iustification to be nothing else but remission of sinnes, and no grace or inherent iustice giuen from God at all. When the Apostle would say nothing else, but that in the first iustification God findeth no good works or merits to reward, but onely sinnes to forgiue vnto such as haue faith in him. *λέγει. Heretical translations.*

CARTVV. 7. [6. *As Dauid termeth.*] There are two parts of Iustification, the one is a free acquitall of our sinnes through the sufferings of Christ, and especially his death by faith imputed and reckoned unto us, as if we had suffered all that he suffered in our persons, bodies and soules. The other is, that being freed from sinne, we haue also the righteousnesse and obedience that Christ gaue vnto his holy Father in the dayes of his flesh, by faith imputed and reckoned unto us, as if wee had done it in our owne persons, bodies and soules. And for the inseparable nature of one of these from the other they are by a Trope, wherein the part is put for the whole, each of them set for the whole iustification of a man. And therefore in the example of *Abraham*, the remission of sinnes (not mentioned) must of necessitie be understood, considering that *Abraham* could not be iustified without remission of sinnes in nature first vnderstood. Likewise in the example of *Dauid*, in the remission of sinnes the Apostle must needs understand the imputation of righteousnesse, for that otherwise hee cannot be blessed which hath his sinnes forgiven, and yet hath no righteousnesse, without the which he can never passe by the gates of heaven, which are the gates of righteousnesse, that is, whereat the righteous shall enter. Therefore the *Protestants* haue well *translated* the Greeke word, by the word *describeth*. And if there were no such Trope here of putting the part for the whole, yet it helpeth them nothing. For if righteousnesse be in the example of *Abraham* imputed unto those that beleeue, and remission of sinnes be likewise imputed in the example of *Dauid*, it followeth that the whole iustification of a man is by imputation, and therefore not by workes: for their distinction of *first* and *second iustification*, and how it can by no meanes agree to this example of *Dauid*, looke before upon *Rom. 2. 13.* *λέγει*

Verse. 7 Blessed are they whose iniquities be forgiuen, and whose sinnes be couered.
Verse. 8 Blessed is the man to whom our Lord hath not imputed sinne.

RHEM. 8. [7. *Couered* 8. *not imputed.*] You may not gather (as the Heretickes do) of these termes, *couered*, and not *imputed*, that the sinnes of men bee neuer truely forgiven, but hidden onely, for that derogateth much to the force of Christs blood and to the grace of God, by which our offences be truely remitted. He is the Lambe that *taketh away* the sinnes of the world, that *washeth* and *blotteth out* our sinnes, therefore to couer them, or, not to impute them, is, not to charge vs with our sinnes, because by remission they be cleane taken away: otherwise it were but a feined forgiuenesse. *See S. Augustine in Psal. 31. enarrat. 2.* *What is sinne couered or not imputed. Ioh. 1. 29. 2 Cor. 6. 18 Apoc. 2. 5.*

CARTVV. 8. [7. *Couered.* 8. *not imputed.*] It is true, that our ſinnes are by forgiueneſſe of ſinnes taken away and aboliſhed in ſuch ſort as they cannot hurt us, yet the remiſſion of ſinnes is defined in that they being ſinnes unto us, they are not ſo reckned, and being worthy of the puniſhment of hell fire, yet is not that puniſhment laid upon us. For otherwiſe the ſinne that wee haue committed can never be but our ſinne, and it can never be, but that we conſidered in our ſelues, are worthy to beare the puniſhment thereof, although both the ſinne was imputed unto Chriſt, and the due puniſhment thereof borne by him. And this ſentence doth *Auguſtine* evidently declare, when hee ſaith, That therefore they are ſaid to be recovered, becauſe God *marked them not*. And againe, *Why doth he ſay, whoſe ſinnes are couered? That they ſhould not be ſeene. For what is it that God doth ſee ſinnes, but that hee puniſheth them?* Where he deſcribeth the remiſſion of ſinnes by not ſeeing or beholding them, by not puniſhing them, For a man is not ſayd not to marke that, which becauſe it is not, cannot be marked; but is ſaid not to marke that which may be marked. If this therefore bee hereſie, *Auguſtine* hath his part in it. Hither alſo belongeth, that the remiſſion of ſinnes is deſcribed by *not remembring of them, in paſſing by them, ſparing them, caſting them vnderneath his feet, bi hinde his back, into the depth of the ſea*, but men are not ſaid, nor cannot be ſaid to do or not to doe theſe things of that which is not. Therefore this Ieſuiticall charge of hereſie ſpareth not the holy Prophets themſelues.

The Sacraments are not mere markes: but cauſes of iuſtification

RHEM. 9. [11. *A ſeale.*] The heretickes would proue hereby, that the Sacraments of the Church giue no grace or iuſtice of faith, but that they be notes, markes, and badges onely of our remiſſion of ſinnes had by faith before, becauſe *Abraham* was iuſt before, and tooke this Sacrament for a ſeale thereof onely. To which muſt be anſwered, that it followeth not that it is ſo in all, becauſe it was ſo in the Patriarch, who was iuſt before, and was therefore as it were the founder of Circumciſion, or he in whom God would firſt eſtabliſh the ſame: no more then it followeth, that becauſe the holy Sacrament of the Altar remitted not ſinnes to Chriſt nor iuſtified him, therefore it hath that effect in none, Looke S *Auguſtine de baptiſmo contra Donatiſtas lib. 4. c. 24.* Where you ſhall ſee that (though not in *Abraham*) yet in *Iſaac* his ſonne, and ſo conſequently in the reſt, the Sacrament went before, and iuſtice followed.

CARTVV. 2. [11. *The ſigne of circumciſion.*] S. *Paul* doth not onely call circumciſion a *ſigne* but alſo a *ſeale*: whereby it is evident, that God ſo wrought by this ſigne, that thereby hee came to further aſſurance of his righteouſneſſe, which he had before the ſetting to of the ſeale, which when it could not be done by the bare cutting of the fore-skin; it is euident that therewith was ioyned the worke of Gods holy Spirit. And whereas they would haue this righteouſneſſe which was before the ſeale thereof, to be peculiar unto *Abraham*, and that in others the righteouſneſſe is not before the ſeale, but with it; it is firſt directly contrary to the whole diſcourſe of the Apoſtle, who bringeth the example of *Abraham* to ſhew the way that all men ſhall be ſaued by, applying it to the generall diſputation which he hath had in the three former chapters. Then it is abſurd that thus the ſeale is ſuppoſed to be put before the Iuſtice, whereof it is the ſeale: for if the ſeale doth giue righteouſneſſe, it followeth, that that which giueth, muſt be not onely with, but euen (at the leaſt in the order of nature) before that which is given. And thus the Lord (which for mens better vnderſtanding, borroweth his ſacraments from the common uſage of their compacts and couenants as neere as may bee) is brought firſt to ſeale, and then to write that which he ſealeth, cleane contrary to that uſage of men from whence he draweth the reſemblance of his Sacraments, ſo that now the ſeale is not an appendant vnto the writing, but the writing is appendant unto the ſeale; neither is now the Sacrament a witneſſe and a pledge of Gods promiſe made unto us, but the father & founder of it. And as it is vtterly falſe, that the Sacraments under the Law had not grace given with them: ſo it is as falſe, that any ſacrament new or old doth *by the meere worke that is wrought*, giue grace. For *Peter* ſaying that *baptiſme* 1. *Pet.* 3. 21 *ſaueth*, declareth forthwith, that this is not alwayes when the filth of the body is waſhed away by the ſacrament all water, but then onely when a good conſcience maketh requeſt unto God. As for *Auguſtine*, he is flat contrary unto the Ieſuites; for they ſay, that the ſacrament of baptiſme giueth righteouſneſſe, and *Auguſtine* ſaith, that *in infants which are baptiſed righteouſneſſe followeth as the childe groweth in age.* Secondly, he doth not ſay, that baptiſme remitteth ſinnes in yong children, but onely ſealeth it. Thirdly, it is to be obſerued, that *Auguſtine* reſtraineth this onely to young children (which by their age cannot haue faith) declaring that all of diſcretion firſt muſt make profeſſion of the faith whereby they are iuſtified, or ever they ought to be baptiſed. Where the Ieſuites except *Abraham* onely from this order, as the founder of the ſacrament of circumciſion, directly contrary to their own *Dewys*, which ſaith that this is performed in other Gentiles, and namely in *Iob*, before the time of circumciſion. And if it be ſaid, that as *Auguſtine* is againſt them, ſo he alſo is againſt vs, which ſay, that grace muſt go before baptiſme: we anſwer, that euen little infants, which are in the couenant, are (as farre as the Churches iudgement reacheth) all iuſt in as much as they are members of Chriſt, and haue Chriſts righteouſneſſe imputed unto them. For although they haue no faith to apprehend it, yet Chriſt communicateth himſelfe unto them in ſuch ſort as he is theirs ſufficiently unto ſaluation. Neither doe the words of *Auguſtine* hinder this. For he ſaith, that righteouſneſſe by faith in infants, followeth baptiſme, which we accord, but the ſame righteouſneſſe the children had from their mothers wombe, and then onely began to haue it by faith, when they came to the age of underſtanding, and did lay hold of that by faith which God before had given them by a ſecret meanes beſt knowne *Gal.* 2. 15. vnto himſelfe alone. This is euident in that the Apoſtle declareth, that the Iewes which were in couenant by nature or birth, are not ſinners as the Gentiles are which are out of the couenant. Neither can *Auguſtine* be thought to eſteeme that children haue no grace of regeneration before they come to yeares of diſcretion, or to haue it by faith; ſeeing that being before that time members of Chriſt, they muſt needs haue the ſpirit of Chriſt. For he that hath not the Spirit of Chriſt is none of Chriſts. *Rom.* 8, 9. But hereof looke before, upon *Math.* 3 11. and otherwhere.

Verſe. 24 But alſo for vs, to whom it ſhall be reputed beleeuing in him, that raiſed vp IESVS CHRIST our Lord from the dead.

RHEM.

RHEM. 10, [24. *For vs, to whom it shall be reputed,*] By this it is most plaine against our Adversaries, that the faith which was reputed for iustice to *Abraham* was his beleefe of an Article reuealed to him by God, that is to say, his assent and credit giuen to Gods speaches: as in vs his posteritie according to the spirit, it is here plainely said, that iustice shall be reputed to vs by beleeeuing the Articles of Christs death and Resurrection and not by any fond speciall faith, *fiducia*, or confidence of each mans own saluation to establish the which fiction, they make no account of the faith Catholike, that is, wherewith we beleeue the Articles of the faith, which onely iustifieth, but call it by contempt an historicall faith, so as they may terme *Abrahams* faith, and our Ladies faith, of which it was * said, *Beata quæ credidisti*, Blessed art thou that hadst beleeued. And so in truth they deny as well the iustification by faith, as by works. *By what faith we are iustified.* Luk. 1. 47.

CARTVV. 10. [24. *For vs to whom it shall be reputed.*] The words of the Covenant, *I will be thy God*, doe euidently convince you, and proue that it is not required onely for euery of the faithfull to know and beleeue that God is God, but also to know and beleeue that God is his God, hereof this place which they haue alledged for them is a plaine and euident proofe. For he saith not, who was betrayed for sinnes, or rose againe for iustification, but speaking in his owne person, and other the faithfull at Rome, he saith, who was betrayed for *our* sinnes, and who rose againe for *our* iustification, applying the death and resurrection of Christ to himselfe, as other where he doth in more precise words, and teaching the faithfull to doe the same. Even so *Abraham* applied the promise unto himselfe, not onely in regard of his posterity, but also in regard of Christ, according to that which is said, *In thy seed shall all the Nations of the earth bee blessed*, which could not be performed but in Christ alone. And if wee feele that Christ dwelleth in every one of our hearts, it cannot but follow, but that he must be particularly applied unto every one, so that every one may say with testimony of his owne heart, Christ is mine. As for the faith which the Iesuits dreame of, *of beleeuing all the articles of the faith to be true*, it is no other then that the Diuels themselues haue, which knowe them, and beleeue them certainly. And hereof let the Iesuites heare their owne Glosse, who noting the proper nature of faith, obserueth, *that the Apostle saith to him that beleeueth in him, and not to him which beleeueth him: for he beleeueth him which beleeueth that those things are true that he saith, which euen the wicked men do.* To beleeue him is to beleeue that he is God, which euen the Diuels doe: but to beleeue in him, is in beleeuing to loue him, and to be incorporate into his members. And if the holy Virgin *Mary* had not *beleeued* that she bare our Saviour Christ as well to her selfe, as to others, shee should haue had no blessednesse nor saluation at all. Gen. 17. 7. Gal. 2. 20. Iam. 2. 19. Gloss. Ord. ad Rom. 4. 5

CHAP. V.

MARGINALL NOTES.

Verse. 2 BY whom also we haue ‖ accesse through faith into this grace wherein we stande, and glory, ‡ in the hope of the glorie of the sonnes of God.

RHEM. 1. [2. *In hope of the glory.*] Christian men do not vaunt themselues of the certaintie of their saluation, but glorie in the hope thereof onely, which hope is here insinuated to be giuen in our iustification, and is afterwards to be confirmed by probation in tribulation.

CARTVV. Looke the answer in the Annotation vpon the first verse.

Verse. 6 For why did Christ, when wee as yet were weake, according to the time die for the impious;

RHEM. 2. [6. *Weake.*] The heretickes falsly translate, *of no strength*, to take away all free-will No. Test. 1580.

CARTVV. 2. [6 *VVeak.*] The Writer to the Hebrewes shewing what efficacie the ceremoniall Law is of, either to giue righteousnesse, or to take away unrighteousnesse saith that it was ἀσθενὲς καὶ ἀνωφελὲς. Now if ἀνωφελὲς be well translated *of no profit*; let them tell us why ἀσθενὲς should not be translated *of no strength*; but let the Writer of the Epistle to the Hebrewes interpret himselfe, which he doth in the next verse, when he saith that the *Law could bring nothing to passe*. In another place it is said, that a woman had a spirit of infirmity or *weaknesse* (as they would haue it translated.) And the Euangelist expounding her *weaknesse*, saith she was not able one whit to erect her selfe vp. And in another place it is said of the body in death, that *it is sowen in weaknesse*; and can they tell us of any manner of strength in a dead body. Why therefore should we not reioyce that our translation is counted hereticall, when by the same stroke of condemnation the interpretation of the Scriptures themselues are attainted. For further answer looke D. *Fulke* in his answer to *Martin*. Heb. 7. 18, 19. Luk. 13. 11 1. Cor. 15. 43.

Verse. 19 For as by the disobedience of one man, many where made sinners so also by the obedience of one, many ‡ shall be made iust.

RHEM. 3. [19. *Shall be made iust.*] Here we may see against the Heretickes, that they which be borne of Christ and iustified by him, be made and constituted iust indeed, and not by imputation onely, as all that be borne of *Adam*, be iniust and sinners in truth, and not by imputation.

CARTVV. 3. [19 *Shall be made iust.*] Their reasons being weaker then water, their forehead is harder then the North iron, which dare alledge that for them against us, which is so directly against them. For heerein the Apostle compareth *Adam* unto Christ, that as by *Adam* we are made iniust by doing no iniustice our selues: so by Christ we are made iust by doing no iustice our selues. And as *Adams* sinne is imputed unto us, although we do it not as he did: So the righteousnesse of Christ is imputed unto us, although we do it not as Christ did it. And least that this righteousnesse of Christ imputed unto us without our deed should seeme to go no further, then to the iustifying of Ier. 15. 12.

us from our former ſinnes, which the Ieſuits call the *firſt iuſtification*. The Apoſtle ſheweth therein the great diſſimilitude betweene the ruine that came by *Adam* onely, and the repaire which is purchaſed by Chriſt: that whereas that is to the imputation onely of one ſinne to his poſterity, the righteouſneſſe of Chriſt ſerveth to the iuſtification from many ſinnes. And as for their diſtinction and
1.Cor.1.28 difference of *Iuſtice in truth, and iuſtice by imputation*, it is fooliſh: For the Iuſtice which God imputeth, that calleth things that are not as if they were, is as well iuſtice in *deed and truth*, as if it had been perfectly done in our perſons. And if it be heere replied that the naturall corruption is inherent in us, and therefore alſo that the righteouſneſſe by grace ſhould be likewiſe, it is to be underſtood firſt that the onely and ſingular ſinne of *Adam* and condemnation therefore, as of him that bare the perſon of all his poſterity, is iuſtly the ſinne and condemnation of the whole poſterity. And therefore the
Verſ. 17.18 Apoſtle doth not onely ſay that by one *Adam* all were made unrighteous, but *by one ſinne of Adam*. And if all were not guilty of ſinne by one ſingular act, God could not (in iuſtice) haue permitted the naturall propagation of ſinne in his off-ſpring: had not they been guilty of ſuch a puniſhment being already ſinners in *Adam*. And heereupon it commeth that the inherent corruption of nature in us, is not the firſt cauſe of our guilt and condemnation, but a fruite or reward thereof, proceeding
Aug. contra Iulian. lib. 5 cap. 3. of the iuſt iudgement of God for our ſinne done in the perſon of *Adam*: Whereupon *Auguſtine* calleth it the *penalty of ſinne*. The ſame points are to be obſerved in our Saviour Chriſt who is here oppoſed unto *Adam*, for by his one and onely obedience are all made and accounted righteous before God: whereout, as out of the cauſe and fountaine, by the vertue of the working of his Spirit, ſanctification is wrought in us, as a fruit of our iuſtification in Chriſt: even as originall ſinne is the fruit and effect of our guilt and condemnation in *Adam*. The two former points of each of the oppoſitions of *Adam* and Chriſt are manifeſt in this 19 verſe, namely, that all men are uniuſt by the particular diſobedience of *Adam*, without the ſinne they haue by propagation: And that of the other ſide all are iuſt by the obedience of Chriſt without any inherent iuſtice in them. And this the whole diſcourſe of the Apoſtle doth evidently proue from the fifteenth verſe unto this, where *Adams* offence and death on many are oppoſed unto the grace of God and gift by grace of one ſingular man Ieſus Chriſt, abounding to life for many. The argument therefore of compariſon is, that as the ſingular ſinne of *Adam* inherent in himſelfe alone, was truely communicated with all his poſterity, which then ſinned in his loynes as *Levi* tithed in *Abrahams*; even ſo that the ſingular and particular righteouſneſſe of our Saviour Chriſt inherent onely in himſelfe, is truely communicated with all the faithfull. Where if it be yet further replied, that the inherent ſanctification ſhould be as able to make men iuſt before God, as the inherent righteouſneſſe doth make us guilty before him. The anſwer
Pſal. 19. Pſal. 143. is, that the caſe is not alike, conſidering that our proneſſe unto evill, and untowardneſſe unto good being both our own, and throughly perfect, our ſanctification is the gift of God, and alwaies incumbred with many ſinnes.

ANNOTATIONS.

Verſe. 1 Being iuſtified therefore by faith | let vs haue peace toward God by our LordIESVS CHRIST:

Againſt the Heritikes ſpeciall faith and ſecurity

RHEM. 4. [1. *Let vs haue.*] Whether we read, *Let vs haue peace*, as diuers alſo of the Greeke Doctors (*Chryſoſt. Orig. Theodor. Oecum. Theophyl.*) do, or, *We haue peace*: it maketh nothing for the vaine ſecuritie and infallible certainetie which our aduerſaries ſay, euery man ought vpon his preſumed iuſtification by faith, that himſelfe is in Gods fauour, and ſure to be ſaued: peace towards God, being here nothing elſe, but the ſincere reſt, tranquility and comfort of mind and conſcience, vpon the hope he hath that he is reconciled to God. Sure it is that the Catholike faith, by which, & none other, men be iuſtified, neither teacheth nor breedeth any ſuch ſecuritie of ſaluation. And therefore they call *Fiduciam*, quite without the compaſſe of the Creede and Scriptures.

CARTVV. 4. [1. *Let vs haue*] Being iuſtified and made righteous. We may not doubt but that we are in the loue of God, vnleſſe wee will doubt whether God loueth righteous men or no, which were to doubt whether himſelfe be righteous or no, and conſequently whether he be God or no, And if men feare no harme from upright and well meaning men, with whom they haue a league of peace and friendſhip, how much leſſe ought wee to feare any harme from the moſt holy and vnchangeable God, which in Chriſt hath entred into a covenant of peace and friendſhip with vs. And if honeſt men do account themſelues wronged, and diſgraced, when men doe doubt of their promiſe eſpecially ſtrengthned with an oath. VVhat great diſhonour is done vnto the liuing God, when neither promiſe, nor his oath is ſo taken as it ſhutteth forth all doubtfulneſſe and ſtaggering through vnbeleefe in the performance of that whereof he hath made ſo ſtrong aſſurance. And the Ieſuits ſtrugling with the euidence of this cauſe, haue euen their tongues ſo bound with ſtrength of the trueth, that ſeeking to wreſt it and wring it from the naturall ſenſe, they can find no words to do it with, for if it be nothing els bnt reſt, tranquillitie and comfort of conſcience, it is that which we affirme and you (indeed) deny. For how can a man haue *reſt, &c. in his conſcience*, if he bee in doubt whether the Lord of hoſts loue him, or hate him. If doubtfulneſſe of the Kings goodwill towards his ſubiects, ſetteth the ſubiect in a broyle and diſquietneſſe of minde: how much more will it ſturre vp a tempeſt
Pro. 6. 3. 4. 5. in mens conſcience, when hee ſhall doubt whether he remaine in Gods fauour or no. And if *Salomon* will haue a man that is raſhly become ſuertie for an other to take no reſt vntill ſuch time as he hath gotten himſelfe out of that ſuertiſhip: how much leſſe can wee haue any quietneſſe, that raſhly and vnaduiſedly haue made a debt of our own vnto the Lord, for the which hee may euery moment caſt vs into the priſon of hell vntill ſuch time as wee know that we haue our Sauiour Chriſt to bee ſuerty for the paiment thereof, for that helpeth not to the reſt of our conſcience if wee bee loued of God vnleſſe we vnderſtand the ſame as appeareth in thoſe which being choſen before all worlds, are notwithſtanding in the chappes of deſperation before that by faith they are iuſtified, yea and after that they are iuſtified, yet when the Lord to trie their faith hideth himſelfe and ſtandeth as it were be-

hinde

hind the dore for a while, dayly experience teacheth what stormes are stirred up in their conscience onely through a doubt whether God loueth them or no. That the word *hope* in the scripture, and things belonging vnto the Kingdom of God is certaine and vndoubted, & not according as it is vsed in the commmon speech for a good likelihood of things to come or not to come, the Apostle himselfe would haue taught you in this chapter, when hee saith that *hope is not confounded.* VVhich notwithstanding it must needs be, if the thing that is hoped for should fall from him that hopeth after it. And for this cause it is compared to a sure and stedfast anchor that is able to hold the ship of our soule what foule weather so euer come, and the house that it hath is assigned to be in the heauens, where no power neither in earth nor in hell is able to come to lose it if you haue neuer read in the scripture of πιστωσις which signifieth a persuasion nor of πληροφορια, which signifieth a ful persuasion & certificat of mind, nor of παῤῥησια, which signifieth a confident boldnes, nor yet of ὑποστασις, which being ioyned with faith signifieth as great assurance of good things that we beleeue shall come vnto vs, as if they were already performed. Is it meete therefore that wee (yea the truth it selfe) should beare the blame of this your blockish ignorance? The old fathers had read these words; otherwise they would not haue said, *wee are call'd faithfull that wee should beleeue (without any doubting) whatsoeuer is said vnto vs;* Nor that *our hope is as certeine as if the thing were already done.*

Heb.6. 19. Eph.3. 12. Rom.4.21. Eph.3. 12. 1.Ioh.3.21 Heb.11. 1. Chrys. hom. 1 ad Tim.4. Aug.in praef. Psal.123.

RHEM.5.[2. *Accesse through faith.* Iustification implieth all grace and vertues receiued by Christs merits, but the entrance and accesse to this grace and happie state is by faith, because faith is the ground and first foundation to build on, and port to enter into the rest. Which is the cause that our iustification is attributed to faith namely in this Epistle, though faith it selfe be of grace also.

Iustification attributed much to faith as to the foundation.

CARTVV.5.[2. *Accesse through faith.*] *Iustification* especially here spoken of is diligently distinguished from other *graces of sanctification and mortification receiued by Christs merits.* And therefore it is false that it *implieth all graces receiued by Christ.* And faith is therefore said to iustifie, because that both the beginning the middle and ending that is our whole saluation standeth in faith, and dependeth vpon the righteousnesse of Christ which faith apprehendeth. But if *faith be the ground and foundation to build on;* it followeth that good works are built vpon it, and haue their being of it: and therefore also what value good works haue, they haue it not of any merit in themselues, but of faith which vpholdeth them. And indeed when faith is no otherwise the *ground and foundation* then that it apprehendeth Christ, which is the foundation; unlesse we will deny that Christ is the cause of all good works, and that their value dependeth vpon him and his merits, they cannot deny but that the same things are verified of faith especially so farre forth as it apprehendeth Christ and not as it is an inherent qualitie in vs.

Rom.5. 1. 1.Cor.1.30 Heb.11.1. 1.Pet.1.9. 1.Cor.3.11

Verse 4 And patience, probation: and probation, hope.

RHEM.6.[4. *Probation, hope.*] This refelleth the errour also of the Protestants, that would haue our hope to hold onely on Gods promises, and not a whit of our doings. Where wee see that it standeth (and is strengthned also) vpon patience and constancie, and good probation and triall of our selues in aduersities: and that so grounded vpon Gods promises and our owne doings, it neuer confoundeth.

Our hope is strengthend by well doing.

CARTVV.6. [4. *Probation, hope.*] These must be called backe to their Grammer to know the difference between a word actiue and passiue, for to haue triall of the truth God in our troubles by assisting of vs in them, and delivering vs from them is no vertue of ours, but is the constant fidelitie of the Lord whereby all his promises made in Christ are in him yea and Amen. And therefore hope staied vpon this *probation*, or triall is not staied vpon our worke, but upon the truth of Gods promises. Howbeit we will take pittie of you, and grant that by our good works as by patient indu-ring of troubles our hope is strengthned. But if you thinke to conclude thereof that hope hath two causes or fundations to vphold it: one of Gods promises, the other of our good works, you are greatly abused for not euery thing that strengthneth another, is by and by the cause and ground thereof for the adiuncts, and (as the writer of the epistle to the Hebrewes saith, the things which accompany saluation,) are not all causes and grounds of saluation, which notwithstanding are vndoubted testimonies of our saluation. And to leaue our good works because you make question thereof, what will you say to affliction whereof mention is here made: it is that which followeth all those that will liue godly in Christ Iesus: It must necessarily go before glory, and to the children of God it is a token of Gods fauour. Dare you also say that it is the cause of saluation.

Heb.6. 9. 2.Tim.3.12 2 Tim.2.11 1,Pet.1.11, Heb.2. 10. 11. Heb.12.5.6

Verse. 5 And hope confoundeth not: because the charitie of God is powred foorth in our harts by the holy Ghost which is giuen vs.

RHEM.7.[5. *Charitie is powred.*] Charitie is also giuen vs in our first iustification, and not onely imputed vnto vs, but indeed inwardly powred into our hearts by the holy Ghost, who with and in his gifts and grace is bestowed vpon vs, for this Charitie of God is not that which is in God, but that which he giueth vs, as S. *Augustine* expoundeth it: *li. de Sp.& li.c.32.* Who referreth this place also to the grace of God giuen in the Sacrament of Confirmation, *de bapt.cont.Donat.li.3.c.16.*

Charitie is a qualitie in vs.

CARTVV.7[5. *Charitie is powred.*] It is evident by the three next verses following that the place must be understood of the loue of God that we feele in our harts towards vs, for they intreating of the loue of God towards us, and being ioyned with a note of a cause vnto this place it must needes follow that the causall sentence being vnderstood of the loue of God towards vs the other wherwith it is so ioyned must belikewise. *Aug.* followeth that iudgment which the Iesuits here set down; but *Chrys.* which attended better vnto the circumstance of the place affirmeth that the *Apost. referreth all not unto our worthy acts but to the loue of* God, which must be vnderstood of the loue of God that he loueth us with, considering that our loue to him is one of our worthy acts. And of this iudgement is your own Glosse.

Verse. 10 For if, when we were enimies, wee were reconciled to God by the death of his sonne: much more being reconciled, shall we be saued in the life of him

RHEM. 8. [10. *By one man ſinne entered.*] By this place ſpecially the Church of God defendeth and proueth againſt the old Heretickes the Pelagians, that denied children to haue any originall ſinne, or to be baptized for the remiſſion thereof: that in and by *Adam* all be conceiued, borne, and conſtituted ſinners. Which no leſſe maketh againſt the Caluiniſts alſo, that affirme, Chriſtian mens children to be holy from their mothers wombe; And the ſame reaſon which S. *Auguſtine* deduceth (*li. 1. c. 8. 9. de pec. meritis*) out of this text, to proue againſt the ſaid Pelagians, that the Apoſtle meaneth not of the generall imitation of *Adam* in actuall ſinnes, ſeruеth againſt *Eraſmus* and others inclining rather to that new expoſition then to the Churches and Fathers graue iudgement herein, *Cone. Milevitanum. c. 2.*

Conc. Tri. ſeſſ. 5. decr. de pec: orig. *All by Adam borne in original ſinne.*

CARTVV. 8. [12. *By one man ſinne entred.*] Do the Ieſuites thinke to turn away the ſhame of Pelagianiſme from themſelues by a falſe and ſlanderous accuſation? If this be not Pelagianiſme, we know not what is: to define ſinne *to be that which is done with free will, and of knowledge*, whereby originall ſinne is cleane ſhut forth out of the definition of ſinne, and right Pelagians which require voluntarineſſe and knowledge in all ſinnes, where we by the grace of God are farre from that. For although we affirme with the Apoſtle, that the children borne in the covenant are borne holy: yet we affirme that it is by grace and not by nature. Whereas of themſelues they are the corrupt ſeed of *Adam*, in which reſpect we affirme with the Apoſtle, that they are by nature the children of wrath. Neither doe we aſſigne Gods grace in that they came forth of their mothers wombe without ſinne, as do the Pelagians; but place it in this, that their ſinne which they bring with them, is for Chriſts ſake not imputed unto them but forgiven. Beſides that the Ieſuites declare themſelues very ignorant of Pelagius errour, which ſay that we are Pelagians, for affirming *the children to be borne holy*: For the Pelagian holdeth that men are borne neither good nor evill.

In cenſura Colonienſi fol. 44. *Rom. 11. 21* *Gal. 2. 15,* *Epheſ. 2. 3.*

Auguſt. de peccat. Orig. li. 2. ca. 13.

Verſe. 14 But death reigned from Adam vnto Moſes, euen on them alſo that ſinned not after the ſimilitude of the preuarication of Adam, who is a figure of him to come.

RHEM. 9. [14. *Vnto Moyſes.*] Even in the time of the Law of nature, when men knew not ſinne, and therefore it could not by mans iudgement be imputed: and in the time of *Moyſes* Law, when the commandement taught them to know it, but gaue them no ſtrength nor grace to auoid it, ſinne did raigne, and thereupon death and damnation, euen till *Moyſes incluſiue*, that is to ſay, euen till the end of his Law. And that not in them onely which actually ſinned; as *Adam* did, but in infants which neuer did actually offend, but onely were borne and conceiued in ſinne, that is to ſay, hauing their natures defiled, deſtitute of iuſtice, and auerted from God in *Adam*, and by their deſcent from him: Chriſt onely excepted, being conceiued without mans ſeed, and his mother for his honour and by his ſpeciall protection (as many godly deuout men iudge) preſerved from the ſame.

Chriſt only not conceiued in ſin, and (as it is thought) our B. ladie.

CARTVV. 9. [14 *Vnto Moſes.*] The Apoſtle the better to ſet forth the benefite of Chriſt by compariſon of the calamity that came by *Adam* ſheweth that ſinne hath beene at all times untill the Law of *Moſes* was given, whereby ſinne increaſed, And that as it was in all times, ſo it was in all ſorts of men, even in infants which had not committed ſinne as *Adam* did, but had his ſinne imputed unto them. And therefore it is falſe that theſe words *include* the time *of the Law*: conſidering that the Apoſtle reaſoneth of the compariſon of the leſſe, that forſomuch as ſinne both was, and was puniſhed by death before the Law came, that it was under the Law both much greater, and much more to be puniſhed. And therefore that the Law was ſo farre from iuſtifying and ſaving men, that through the corrupt nature of men, and their own fault, it made them more uniuſt, and brought greater condemnation. That the mother of Chriſt is not exempted from this common corruption looke before, upon *Acts* 2. 14. You forget your ſelues alſo, that make this but the *iudgement of many deuote men*, which the Councell of Trent will haue holden of all. It had wont to haue had the name of the iudgement of the whole Catholick Church.

Verſe. 20 But the Law entred in, that ſinne might abound. And where ſinne abounded, grace did more abound.

The Law did not cauſe more ſinne. Though that were the ſequele thereof.

RHEM. 10. [20, *That ſinne might abound.*] That, here hath not the ſignification of cauſalitie, as though the Law where given for that cauſe to make ſin abound: but it noteth the ſequele, becauſe that followed thereof, and ſo it came to paſſe, that by the prohibition of ſinne; ſinne increaſed: by occaſion whereof, the force of Chriſts grace is more amply and aboundantly beſtowed in the new Teſtament.

CARTVV. 10. [20 *That ſinne might abound.*] S.

CHAP. VI.

MARGINALL NOTES.

Verſ. 4 FOR we ‡ are buried together with him by Baptiſme into death: that as Chriſt is riſen from the dead by the glory of the Father, ſo we alſo may walk in newneſſe of life.

RHEM. 1. [4. *VVe are buried.*] Remiſſion of ſinne, new life, ſanctification, and iuſtification are giuen by baptiſme, becauſe it reſembleth in vs and applieth to vs Chriſts death and reſurection, and engraffeth vs into him.

CARTVV. 1. This is anſwered in the Annotation upon the fourth verſe.

Verſe

Verse. 17. But thankes be to God, that you were the servants of sinne, but ‡ haue obeyed from the heart unto that forme of doctrine, into the which you haue beene delivered.

RHEM. 2. [17. *Haue obeyed from.*] Here againe is signified, that our discharge from the bondage of sinne, is by the Christian faith, and by obedience to the whole doctrine of Christs religion: in that the Apostle attributeth this their deliuerance from sinne to their humble receiving of the Catholike faith.

CARTVV. 2. [17.] Looke the answer before, vpon *Rom.* 5. 4. & 6. 3. Where it hath beene shewed, that many things necessarily accompany salvation, which are not causes thereof. Besides that the thankesgiving for this obedience declareth that it is the free gift of God, without defect of the good and lawfull vse of the former graces.

Vers. 19. I speake an humane thing because of the infirmitie of your flesh, for as you haue exhibited your members to serue uncleanesse and iniquitie unto iniquitie: so now exhibite your members to serue iustice ‡ unto sanctification.

RHEM. 3. [19. *Vnto sanctification.*] He signifieth that as when they were subiect to sinne by continuall and often working wickednesse, they increased their iniquitie: that so also now being iustified, they may and should by externall works of iustice, increase their iustice and sanctification.

CARTVV. 3. [19. *Vnto sanctification.*] The *sanctification* and inherent *iustice* increase daily in us: but the iustice wherewith we are iustified before God, can no more increase then our Saviour Christ can bee more righteous to morrow then he is to day: considering that in beleeving wee lay hold at once of him, and with him of his whole righteousnesse.

ANNOTATIONS.

Verse. 3. Are you ignorant that all we which are baptised in Christ Iesus, in his death we are baptised.

RHEM. 4. [3. *We that are baptized.*] That which before hee chalenged from the Law of *Moyses* to faith, is now attributed to baptisme, which is the first Sacrament of our faith, and the entrance to Christian religion, whereby it is plain that he meaneth not only faith to iustifie, but the Sacraments also, and all Christian religion, which he calleth the Law of spirit, grace, and faith. *Not onely faith.*

CARTVV. 4. [3 *We that are baptised.*] Baptisme under the Gospell is the same that Circumcision was under the Law, but that was the seale of righteousnesse, not righteousnes it selfe. The same cale therefore is of baptisme, that it is the seale of righteousnesse, and not righteousnesse it selfe. And the Apostle otherwhere doth ascribe the whole righteousnesse, whereby wee are the sonnes of God, not unto baptisme, but unto Christ, whom we put on in Baptisme. And even in this place, where he considereth not baptisme as the seale of *Iustification*, or *remission of sinnes* (as in other places he doth) but as the seale of sanctification; he giueth notwithstanding the whole sanctification to the power of Christs death and resurrection, and not unto baptisme, which is onely a seale thereof. *Col.* 2. 11. 12. *Rom.* 4. 11. *Gal* 3. 26. 27.

Vers. 6. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serue sin no longer.

RHEM. 5. [6. *Old man, bodie of sinne.*] Our corrupt state subiect to sinne and concupiscence, comming to vs from *Adam*, is called the *Old man*: as our person reformed in and by Christ, is named the *New man*, And the lumpe and masse of sinnes which then ruled, is called the corps or body of sinne. *The old man and the new.*

CARTVV. 5. [6. *Old man, body of sinne*] S.

Verse 10. For that hee died, ‡ to sinne he died once: but that hee liueth, hee liueth to God.

RHEM. 6. [10. *To sinne he died.*] Christ died to sinne, when by his death he destroyed sinne: We die to sinne, in that we be discharged of the power thereof, which before was as it were the life of our persons, and commanded all the parts and faculties of our soule and body: as contrariwise wee liue to God, when his grace ruleth and worketh in vs, as the soule doth rule our mortall bodies. *Dying to sin.* *Living to God.*

CARTVV. 6. [10 *To sinne he died.*] S.

Vers. 12. Let not ‡ sinne therefore reigne in your mortall bodie, that you obey the concupiscences thereof.

RHEM. 7. [12. *Sinne Reigne.*] Concupiscence is here named sinne, because it is the effect, occasion, and matter of sinne: and is as it were a disease or infirmitie in vs, inclining vs to ill, remaining also after Baptisme according to the substance or matter thereof: but it is not properly a sinne, nor forbidden by commandement, till it reigne in vs, and wee obey and follow the desires thereof. *August. lib. de nupt. & concupisc. cap. 23. cont. 2. epist. Pelag. lib. 1. cap. 13 Conc. Trident. Sess. 5. decret. de pec. orig.* *How concupiscence is called sinne.*

CARTVV. 7. [12. *Sinne reigne.*] There is no great appearance that these Iesuites did euer so much as salute the Logicke schooles, they speake alwayes so confusedly and vnproperly, whatsoeuer in a manner they speake of. For here they babble of *concupiscence*, that it is the *effect*, *the occasion and matter of sinne*. Where if it be the effect of sinne, it cannot be the *matter*, which is a cause thereof, the same thing being impossible to be the cause and effect of one and the same thing. And if it be an occasion onely, it is neither the effect nor matter of sinne, but an adjunct thereof. But whatsoeuer these doctrels say, it is very true that in regard of the particular sin of *Adam*, whereof wee all are guiltie

guiltie, it is the effect and fruit of ſinne, but in regard that dwelling in us, it conceiveth and bringeth forth actuall ſinnes, it is the cauſe, not *materiall*, but *efficient* of ſinne. And therefore it cauſing ſinne, is in it ſelfe much more ſinfull, then that whereof it is the cauſe. And when ſinne is whatſoeuer is a-
1. Ioh. 3. 4. gainſt the Law: this concupiſcence and law in our members ſtriving againſt the law of God, it muſt
Rom 7. 23. needs be that concupiſcence is ſinne, and ſo the writer to the Hebrewes tearmeth it, calling it the ſin
Heb. 12. 1. that cleaveth faſt unto us: and it is compared to a burden which weigheth ſo heavy on the Apoſtle,
Rom. 7. 24. that made him to ſay, O *miſerable man that I am*. Here alſo the Ieſuites in covering and cloaking the filth of originall ſinne, deface the liberalitie of God towards mankinde in the firſt creation, which the Lord himſelfe ſingularly commendeth in calling it his owne image. For when the naturall corrupti-
Gen. 1. 27. on which is in us hath blotted out all that beautifull image of God which conſiſted in true know-
ledge and holineſſe, and not onely blotted it out, but hath in ſteed thereof ſet another deformed and
Gen. 5. 3. vgly image of ignorance and prophanneſſe: it followeth that whoſoever maketh light of this corruption, the ſame muſt baſely eſteeme of the bountifulneſſe of God which this corruption hath put to flight.

Auguſtine (having to deale with the Pelagian, that hee might maintaine theſe two together, that in baptiſme all ſinnes were forgiven, and not onely ſcraped or ſhorne, as the Pelagians objected to them that they held, and yet that the regenerate man doth commit ſin daily) could find no other way but to ſay, that concupiſcence is left as a vice or proneneſſe, or cauſe of evill; but is not ſin it ſelfe, for that it is forgiuen, yea that the deſires that come from it without conſent given thereto are not ſinne. In which iudgement of his wee cannot reſt. For firſt he ſetteth not downe this ſenſe certainly, as appeareth. For chap. 25. he ſeemeth to expound himſelfe, in ſaying, that it *is not imputed for ſinne, in that the guilt is taken away, although the concupiſcence remaine*. And againe, *For this is not to haue ſinne, not to bee guiltie of ſinne*. Now although in ſome ſence it be true, that the ſinne whoſe guilt is removed, is it ſelfe alſo taken away in regard of the force to condemne: yet this is not true according to the nature of ſinne, which is to ſwerue from the Law, and to haue an infirmitie contrary unto the righteouſneſſe
Heb. 2. 2. thereof, whoſe guilt being proper ſinne, is not yet of the being of it, ſeeing the Scripture doth plain-
Math. 5. 2. ly diſtinguiſh them. Secondly, we cannot receiue *Auguſtine* herein, for that in the delivery of this hee is driven upon ſundry contradictions: for when he maketh (*contra 2. Epiſt Pelag. lib. 1. cap. 13.* and in the places you alledge) *vicious deſires not conſented unto*, no ſinne, yet hee maketh every thought, bee it never ſo little, proceeding from originall ſinne, to be ſinne. *They are done* (ſaith he) *either by working or by ſpeaking, or which is eaſieſt and ſooneſt, by thinking*. Now therefore ſeeing every moving of concupiſcence is a thought, it muſt needs follow that the deſire which hath no conſent being a thought proceeding from that concupiſcence, is ſinne. Whereof alſo followeth another contradiction, that he hath even in the ſame line: *that every evill thing is ſin, whereof pardon is aſked in the petition, Forgive us, &c.* and yet ſaith, *whatſoever is not conſented unto, pardon thereof is not there given*. Alſo, *that the ſinnes which are then remitted, haue the guilt then taken away in baptiſme, which is the cauſe that concupiſcence is not any longer accounted ſinne, when as actuall is becauſe it commeth after Baptiſme*: whereas this is as true of the motions
Iam. 1. 15. and deſires which are not conſented unto, as is plaine by S. *Iames*, who ſaith, *that wee are then tempted when we are withdrawen and entiſed by our owne concupiſcence*, which is conceived in conſent, ſo that they are now actions of the minde, although they be not certaine elections and determinations thereof. And therefore we will here appeale to *Auguſtine* himſelfe, where he was better awake, for anſwering to *Iulian*, that would haue gathered of *Auguſtines* words, that concupiſcence was no ſinne, becauſe
Contra Iulian lib. 5. cap. 3. *Auguſtine* ſaid, it was the puniſhment of ſinne: he ſaith, *As the blindneſſe of the heart is both a ſinne whereby a man is hindred from beleeving in God, and the penaltie of ſinne wherewith the proud heart is juſtly puniſhed; and becauſe of ſinne, while ſomewhat is ill done through errour of a blind heart; even ſo concupiſcence, againſt which the good ſpirit of God doth conet.is both ſin, becauſe there is in it a diſobedience againſt the rule of the minde; and the penaltie of ſinne which is rendred for the deſerts of our diſobedience: and the cauſe of ſinne through the de-*
Lib. 6. cap. 6. contra Iulian. *fection of him which conſenteth, or the infection of him that is borne*. And againe, to *Iulian* reaſoning not unlike the Ieſuites, he anſwereth, ſaying, *we ſay that the guilt of concupiſcence is forgiuen and looſed, not becauſe it is guiltie (for it is no certaine perſon) but becauſe it did make a man originally guiltie, but yet that it is evill, ſo that thoſe that are regenerate, deſire and wiſh to be healed from it*. And yet againe ſpeaking of originall ſin,
Li. 1. retract. cap. 15. he ſaith it is called ſinne, *becauſe it is made ſinne, or of ſinne, and is the cauſe of ſinne*.

RHEM. 8. [17. *Forme of doctrine.*] As the firſt conuerſion of euery Nation to the Catholike faith, there is a forme and rule of beleefe ſet down, vnto which when the people is once put by their
The doctrine of our firſt Apoſtles. Apoſtles, they muſt neuer by any perſwaſion of men, alter the ſame, nor take of man or Angell, a new doctrine or Analogie of faith, as the Proteſtants call it.

CRATVV. 8. [17 *Forme of doctrine.* This doctrine and forme of doctrine the Apoſtle
Rom. 1. 1. 2 teacheth to be comprehended in the Scriptures and in the Law. Whereupon it followeth by the Ie-
Rom. 2. 20. ſuites own words that wee may not ſwarue in a matter of doctrine a corne bredth from the Scriptures and the law of God, neither by changing, adding, nor diminiſhing.

Verſe. 23 For the ſtipends of ſinne, death, but the grace of God, life euerlaſting in Chriſt IESVS our Lord.

RHEM. 10. [23 *The grace of God, life euerlaſting.*] The ſequele of ſpeech required, that
Life everlaſting a ſtipend, and yet grace. as he ſaid, death or damnation is the ſtipend of ſinne, ſo life euerlaſting is the ſtipend of iuſtice, and ſo it is, and in the ſame ſenſe he ſpake in the laſt chapter, *that as ſinne reigneth to death, ſo grace reigneth by iuſtice to life euerlaſting*, but here he changed the ſentence ſomewhat, calling life euerlaſting, *grace*, rather then *reward*, becauſe the merits by which we attaine vnto life, be all of Gods gift and grace. *Aug. Ep. 105. ad Sixtum.*

CARTVV. 9. [23 *The grace of God.*] The order of *ſpeech* did ſo require that he ſhould haue ſaid. *everlaſting life is the ſtipend of iuſtice*: And this order he would haue kept if the truth of the matter had not ſhut him from it. And if ever there was a fit place to utter this doctrine, heere was

the

the place: Wherefore because he uttered it not here (where as a word uttered in time and place it should, as it were, haue gone upon the wheeles) it is euident that this doctrine hath not a foot of ground in the whole and wide field of the holy Scriptures to stand in. And therefore it is, false that hee might haue said so, especially considering that he saith the cleane contrary of it. For if life everlasting be of the free grace and gift of God, then is it not due unto the righteousnesse of any; as the wages wherewith to get meate and drink is due to the Souldier for his Souldier fare. And this difference of reward due to the sinne of man, but not due to his righteousnesse, Iob also doth evidently confirme, saying, *If I haue done wickedly woe be unto me, but if I haue beene iust, I can not lift up my head*: Aud where they say that the *like sense* is in these words, as *sinne reigneth to death so grace reigneth by iustice to life*, They impudently face down the truth of the Apostle, which both by the word of *grace*, and by the signification of *Iustice*, noting the righteousnesse of Christ (as the whole discourse doth evidently declare) leaveth not a step or light footing of the blasphemous opinion of mens merites. *Augustine* heere quoted in sense and discourse is all one with his places alledged chapter 2. about this matter, and therefore receiveth the same answer. This appeareth by his words in the same place: *Wherefore O man, if thou shalt receiue eternall life, it is indeed the wages of Iustice, but to thee it is grace, to whom the righteousnesse it selfe is grace: for to thee it should bee rendred as due, if the Iustice whereunto it is due were of thee: Now therefore wee haue received of the fulnesse, not onely grace wherewith we liue now in labour unto the end, but grace for grace, that we may after liue in the Kingdom without end*, Whereby it is plaine that *Augustine* granteth that he might haue said, the reward either of faith or righteousnesse, but that he would signifie that it is so a reward, that it is not due to us: both because that to which it is given is a grace, and given us being ungodly: and therefore cannot deserue, seeing it doth not comprehend all from our first conception to the end of our life. And also because it is not otherwise given then one grace, that is an undeserved gift to another grace, which is likewise undeserved. Iob. 10. 16.

CHAP. VII.

MARGINALL NOTES.

Verse. 2 For * the woman that is vnder a husband: ‡ her husband liuing is bound to the law, but if her husband be dead, she is loosed from the law of her husband.

RHEM. 1. [2. *Her husband liuing.*] Nothing but death dissolueth the band betwixt man and wife: though for fornication one may depart from anothers company, therefore to marry againe is aduoutrie, during the life of the party separated.

CARTVV. 1. [2 *Her husband liuing.*] Let the Apostles own words answer, which are that *the woman that is subiect to her husband, her husband liuing is bound unto the Law*: but we deny that after lawfull divorce she is subiect to her husband, from whose bond the divorce hath loosed her in such sort as she is not *subiect to the Law*, which requireth of her both to communicate her body with her husband, and not to communicate it with any others. Wherefore the Iesuites not being able to deny, but that shee is free from one duety of the Law in communicating her body with him from whom she is divorced: can shew no reason why she should not bee as free from the other duty which the Law requireth, as well as that touching the not communicating of her body with another, whom she shall in the way of marriage make choise of: look further answer before, upon Matthew 5. 32.

Verse. 4 Therefore my brethren you also are made dead to the law by the body of Christ: that you may be another mans who is risen againe from the dead, that we may fructifie to God.

RHEM. 2. [4. *You also are made dead.*] Being now baptized and dead to sinne, and engrafted in Christs mysticall body, you are discharged of the Law of *Moses*, and are free in Christ.

CARTVV. 2. [4 *You also are made dead.*] It is false that we *are discharged of the Law of Moses*, but onely his meaning is that we are dead to the Law as it worketh and encreaseth sinne, and consequently condemnation, that is to say, that the Law hath not that power in us after faith in Christ, as that the corruption that is in us should (as before faith) take occasion of further sinne, when as of the contrary side, living unto God we bring forth fruits according unto the Law of *Moses*.

Verse. 6 But now we are loosed from the law of death, wherein we were deteined in so much we serue in † newnesse of spirit, and not in the oldnesse of the letter:

RHEM. 3. [6. *Newnesse of spirit, and not.*] By Baptisme wee haue not Christs iustice imputed to vs, but an inward newnesse of spirit given vs and resident in vs.

CARTVV. 3. [6 *Newnesse of spirit, and not*] Baptisme sealeth both the perfect righteousnesse which faith layeth hold of, and the imperfect which is inherent in us, comming from faith which in it selfe being unperfect cannot ingender a perfect obedience in us. And heere the Iesuits take that from the Sacrament of Baptisme, which the Apostle ascribeth to the Sacrament of Circumcision. Look further answer before upon *Rom. 6. 3. 4.* Rom. 4. 11. 12.

ANNOTATIONS.

Verse. 7 What shall we say then; is the Lawe sinne; God forbid. But sinne I did

not know, but by the Law: for concupiſcence I knewe not, vnleſſe the Law did ſay: *Thou ſhalt not couet.*

Actual concupiſcence forbidden, not habitual.

RHEM. 4. [7. *Thou ſhalt not couet.*] It is not the habituall concupiſcence or infirmitie of our nature or ſenſuall deſire or inclination to euill, coueting againſt the ſpirit, that is forbidden properly in this precept: but the conſent of our reaſon and minde vnto it, to obey and follow the luſts thereof that is a ſinne and prohibited.

CARTVV. 4. [7 *Thou ſhalt not couet.*] Directly contrary to the Apoſtle, which alledgeth this as the tenth commandement, whereas concupiſcence conſented unto, our Saviour Chriſt refereth to the ſixt, ſeventh, and eighth commandements, according to the divers kinds and ſorts of concupiſcences whereunto conſent is given. If therefore the breach of the tenth commandement be not ſinne: 1. Ioh. 3. 4. Iohn muſt change his definition of ſinne, which is that which is againſt the Law. And the Ieſuiticall exorciſts that vant themſelues of the power of miracles, had need to ſhew heere a caſt of their cunning, to make that the root ſhould not be naught, when the fruite is evil; eſpecially when the Apoſtle declareth that this root hath ſuch a ſtrong poiſon in it, that the more it is holden down by the weight of the Law of God, the more forcibly and proudly it lifteth it ſelfe againſt it, like unto lime, which the more water is poured into it the more it burneth, look further anſwer before, upon Rom. 6. 12.

Verſe. 15 For *that which I worke, I vnderſtand not: for not that which I will the ſame doe I: but which I hate, that I doe.*

Sudden inuoluntary motions are no ſinne.

RHEM 5. [15. *That which I worke.*] This being vnderſtood of S. Paul himſelfe or any other iuſt perſon, the ſenſe is, that the fleſh & inferiour part ſtirreth vp diuers diſordered motions and paſſions or perturbations againſt the mind, and upon ſuch a ſudden ſometimes inuadeth the ſame, that before it attendeth, or reaſon can gather it ſelfe to deliberate, man is in a ſort (though vnwittingly) entangled. Which as ſoone as it is perceiued, being of the iuſt condemned, reiected, and reſiſted, never maketh him a ſinner.

CARTVV. 5. [15. *That which I worke.*] Let the Reader note the falſe interpretation firſt of words that they haue wreſted from the meaning of the Apoſtle, and then the falſehood in the whole ſentence. The word of *fleſh* uſed by the Apoſtle doth not ſignifie the *inferior part* of a man, and *reaſon* the ſuperior, but ſignifieth all the faculties and powers of the ſoule, ſo far as they are not renued by the ſpirit of God, whereupon the very minde it ſelfe, which the Philoſophers call the guide and controwler of all, is reckoned a part of this fleſh, and is condemned of the Apoſtle. And in regard of this hereſie and Idolatry, which are ſins proceeding from the error which is in the minde & underſtanding are called works of the fleſh. The falſhood in the whole ſentence is that the ſudden motions proceeding from originall ſinne *foorthwith reſiſted and condemned make not men ſinners*; which although it might haue a reaſonable conſtruction, yet it is as much to ſay with them as *no ſinne*. Whereinto let paſſe that ſin can beget nothing but ſin, and that the daughter can haue no bette nature then her mother: what can they anſwer to the law, which requireth a continuall aboade in all the law, without the intermiſſion of one onely moment or minute of time. To help forward their error they haue tranſlated the greeke word otherwiſe then the circumſtance of the place will ſuffer, which was not to be tranſlated *I underſtand not*, but *I approue not*, as appeareth manifeſtly by the ſimilitude that the Apoſtle uſeth in the verſe next before, whereof this is the reddition or part that anſwereth unto it: for a ſlaue doth well *underſtand* that he *is* a ſlaue, and *underſtandeth* alſo the drudgery that his maſter driveth him unto; but yet he liketh not of it, nor approveth it. And this ſignification of the greeke word according to the Hebrew phraſe is evident in other places of the Scripture. And thus the Apoſtle doth euidently interpret it himſelfe verſ. 19. when he ſaith that *I will not the euill that* I *doe*, that is to ſay, I loue it not, or delight not in it, as appeareth manifeſtly, firſt by verſ. 15. where to that which wee will is oppoſed that which wee hate: Secondly for that if to will that which is good be all one as to be delighted with that which is good (as appeareth by the verſ. 19. and 22.) it muſt needs follow, that *not to will the euill* is not to delight in it. It is therefore falſe which they ſay, that ſuch ſudden actions as theſe are *involuntary*, which are in regard of the outward man moſt voluntary, although in regard of the inner man, the will is ſo much abated that there is no pleaſure taken in thoſe motions. Now although their tranſlation were true (as it is falſe) yet they can gaine nothing thereby to the diſcharge of theſe motions from ſinne: if they remember that *David* deſireth to be cleanſed from his ſecret ſinnes, that is from the ſinnes which he underſtood not to bee ſinnes. Pſal. 19. 12. And if unlawfull things done in ignorance be ſinne, much more are they which are done *unwittingly* or at unawares.

Rom. 7. 5. 18. & 8. 1. 8. τὸ ἐγκ᾽μενον Col. 2. 18. Eph. 2. 3. & 4. 23. Gal. 5. 20. Deu. 27. 26 Gal. 3. 10. ἐ μένων.

Pſal. 1. 6. Math. 7. 23 & 25. 12.

Concupiſcence taketh not away freewill. cap. 5. 17.

RHEM 6. [15. *Not that which I will.*] He meaneth not, that he can do no good that he willeth or deſireth, or that he is euer forced to do that which his will agreeth not vnto; but that by reaſon of the forcibleneſſe of concupiſcence, whereof hee cannot rid himſelfe during life, hee cannot accompliſh all the deſires of his ſpirit and minde, according as he ſaith to the Galatians, *The fleſh coueteth againſt the ſpirit, and the ſpirit againſt the fleſh, that not whatſoeuer you will, you can do.*

CARTVV. 6. [15. *Not that which I will.*] He meaneth that he cannot doe or perform the law as it is commanded, becauſe to the performance of the law it is required that a man ſhall not couet, nor haue any motion be it never ſo ſmall, contrary to the law of God. And ſo *Auguſtine* interpreteth this place, who upon theſe words of the Apoſtle, *that will is preſent, but that he cannot finde to perfect the good*, he ſaith, *for the perfection* or accompliſhment *of that which is good, is when there is not ſo much as the concupiſcence of ſinne in a man.*

Lib. 1. Retract. cap. 15

Verſe. 19 For not the good which I will, that doe *I*, but the euill which I will not that I doe.

RHEM. 7. [19. *Not the good which I will.*] So may the iuſt alſo bee forced by the rage of concupiſcence or ſenſuall appetite, to do or ſuffer many things in his inferiour part of externall members,

bers, which his will consenteth not vnto. And so long it is so farre from sinne, that (as * S. *Augustine* saith) he need neuer say to God, *forgiue vs our sinnes*, for the same; for sinne is voluntary, and so bee not these passions. *Ep. ad Aselicum 200.*

CART. 7. [19. *Not the good which I will.*] Looke the answere before vpon *Rom.* 6.12. & 7.7.15. where also the same sentence and words of *Augustine* are answered. Onely let the Reader heere understand, that the reason which they bring, *because it is not voluntary*, is not *Augustins* seeing errors in the iudgement onely are accounted sinne of him.

RHEM. 8. [19. *Which I will not.*] It maketh not any thing against freewill that the Apostle saith, that good men do or suffer somet mes in their bodies that which the will agreeth not vnto: but it proueth plainely freewill, because the proper act thereof, that is, to will or nill, to consent or dissent, is euer (as you may see heere) free in it selfe: though there may be internall or externall force to stay the members of a man, that they obey not in euery act, that which the will commandeth or prescribeth. And therefore that is neuer imputed to man which he doth in his externall or internall faculties, when will concurreth not. Yea afterward (*v.* 20.) the Apostle saith, *Non ego operor*, man doth not that which is done by his will: which doth not most euidently proue freewill.

CART VV. 8. [19. *Which I will not.*] We deny not, but that we haue naturall power to will or nill, to chuse or refuse, but we deny that by the naturall power of our will vnreformed and vnrenued we are able to will or chuse any good, or nill or refuse any sinne, especially as it is sinne. And this the Apostle confirmeth manifestly when he saith, that there *dwelleth not in vs, that is in our flesh* (which is all that is not begotten againe by the spirit of God, as hath been proued) *any good*. For if there be no good thing in a man not regenerate, it is certaine that he hath no free will to doe good, which free-will must needs goe in the account of good things. And therefore willing of the thing that is good, and nilling of that which is evill commeth by the spirit of Regeneration onely. Heereunto as the Apostle himselfe vers. 14. So also *Augustine* agreeth saying, *that by nature a mans will is made a bond slaue vnto sinne*. And where they would vpon the words of the Apostle, *now not I worke it*, conclude *that it is not his doing which is done without his will*, they little differ from the detestable sect of the Libertines, who to excuse their most vilanous facts say, that it was not they that did it, but the spirit then put them forwards thereunto. Whereas the meaning of the Apostle is to shew, that he doth it not according to the part renued: whereunto the name of a whole person is given whilest it is called the inward man. Beside that, the Apostle by a trope wherein the part is taken for the whole, might deny that to be done of him which was not done of one part of him, that is to say of the regenerate: especially considering that that is the more principall part, whereby the whole in such tropes is most commonly called. And we would gladly know of those Iesuits how the adiunct of sin which was in *Paul* can worke that which is not good, vnlesse *Paul* himselfe, which was the subiect thereof did worke it. *Rom.* 7.18. *Lib. 2. retract. cap. 9.* 2. *Cor.* 4.16 *Ephes.* 4.24

Verse. 25 The grace of God by IESVS Christ our Lord. Therefore I my selfe with the mind serue the Law of God, but with the flesh, the Law of sinne.

RHEM. 9. [25. *With the minde with the flesh.*] Nothing done by coucupiscence (which the Apostle here calleth sinne) whereunto the spirit, reason, or mind of man consenteth not, can make him guilty before God, neither can the motions of the flesh in a iust man euer any whit defile the operations of his spirit, as the Lutherans do hold; but make them often more meritorious, for the continuall combat that he hath with them, for it is plaine that the operations of the flesh and of the spirit do not concurre together to make one act, as they imagine: the Apostle concluding cleane contrary, That in mind he serueth the Law of God, in flesh the law of sin, that is to say concupiscence. *Concupiscence defileth not a iust mans actions as the Lutherans say.*

CART VV. 9. [25. *With the minde, with the flesh.*] Flesh signifying all that which is vnregenerate in a man as hath been shewed: it must needs follow that the *minde* which is heere opposed vnto the *flesh*, must signifie that part which is regenerate in a man. For it is sutable and conuenient, that when the Apostle had likened the vnregenerate man to the *flesh*, which is the grossest part of a man that he should compare the renued man with the minde; which is his subtlest and the finest part. Wherefore when he saith that *in his minde he serueth the law of God*: It is cleare that he serueth it both in knowledge and will, both which the action doth iointly require. Therefore on the contrary part, he that not being borne againe serueth sinne, serueth it with his reason and will, or affection both. And if he doe but serue sinne with one onely of the powers of his soule, yet the sinne must needes be sinne, as that which breaketh the law, requiring obedience of the whole man, and of all that is in him, *to loue God with all his heart, with all his soule, with all his strength, with all his vnderstanding*. Wherefore if there be never so little a motion stepping aside from the loue of God, and from his obedience in loue, the same is euidently a breach of the law, and consequently sinne. That the resistance and rebellion of our sinne against the spirit of God ouercomming the rebellion, should make the action *more meritorious* is a blasphemous speech, whereof followeth that our actions done in imperfection are *more meritorious* then those which are done in perfect obedience, and that our actions after the fall of *Adam* are more meritorious then those actions which were done of *Adam* before his fall, when there was no resistance of sinne in him, but a most franck and willing obedience in him unto God: yea that our actions are more *meritorious* then the action of our Sauiour Christ, in the which there is no manner of strife, nor which had any manner of corruption in him to wrestle or striue against the will of God, The Lord indeed disposed of this strife in our members with the good spirit to the end that thereby he might exercise our faith, and that in our weakenesse his vertue and power might the easlier appeare. But that it often or ever *maketh* the actions more *meritorious*, is full of bitternesse and wormewood. And where they will haue no mixture or concurrence of the euill with the good in the actions of the regenerate, they forget vtterly the fountaine of all our actions to proceed from the heart of man, of which because no man can say that it is clean and pure: It followeth, that it cannot be simply pure and cleane that proceedeth from a troubled *Deut.* 6. 5. *Luk.* 10.27 *Pro.* 20, 9.

fountaine. And as this is true in the whole heart or ſoule, ſo is it true in every faculty and power thereof, as well the underſtanding as the will, neither of them being fully purged. Againe, conſidering that all good actions proceed from faith, it being unperfect, which is incumbred with ſome reliques of infidelity, it muſt needs follow that the good workes which flow from thence are likewiſe unperfect: And if they were not unperfect, what need our prayers and thankeſ giving, which are of the fitteſt and choiſeſt of our workes, the mediation and interceſſion of our Saviour Chriſt, Ioyn hereunto the teſtimony of the Lord, which affirmeth that all we are like a defiled or leprous man worthy to be ſeparate from the company of God and his Angels, as an uncleane or leprous man deſerveth to be ſhut out from the company of other men, and our righteouſnes *like unto a cloth that is to be removed*, that is, which deſerue ſo to be removed out of the ſight of God, as a contagious cloath deſerveth to be removed from the ſight and uſe of men. Laſt of all *Auguſtine* (under whoſe banner you would ſeeme for the moſt part to fight) is witneſſe againſt you whilſt he ſaith, *Thou* (ſpeaking of God) *doſt altogether ſine for nought, thou ſaveſt for nought, becauſe thou findeſt nothing wherof to ſane, and findeſt much whereof to condemne.* And againe, *woe unto mens life, how commendable ſoever, if it receive iudgement without mercy*: ſo that not onely thoſe actions which are meerely ſinne, but thoſe alſo that are moſt commendable (called to the touchſtone of Gods righteous iudgement) are found uncurrant and unlawfull money. Where it is to be obſerved, that he doth not ſay, woe unto the man how commendable ſoever he liveth, if mercy and iudgement meet not together (for ſo a man might cavill that the woe is in regard of meere ſinnes) but woe unto the life it ſelfe how commendably ſoever it be led, unleſſe mercy come between it and iudgement, whereby he cutteth away all occaſion of cavilling.

Mark. 9. 24
1 Theſ. 3. 10.
1. Pet. 2. 5.
Eſay 64. 6.
Aug. de verb Apoſt. ſerm. 15.
Aug. lib. confeſ. 9. cap. 13

CHAP. VIII.

MARGINALL NOTES.

Verſe. 4 That the iuſtification of the Law might be fulfilled in vs, who walke not according to the fleſh but according to the ſpirit

RHEM. 1. [4. *The iuſtification.*] This conuinceth againſt the Churches aduerſaries; that the law, that is Gods commandements, may bee kept, and that the keeping thereof is iuſtice, and that in Chriſtian men which is fulfilled by Chriſts grace, which by the force of the Law could neuer be fulfilled.

CARTVV. 1. [4 *The iuſtification.*] *The iuſtification of the Law is fulfilled in us*, or *by us*, becauſe the righteouſneſſe of Chriſt through faith, is ſo reckoned unto us as if wee our ſelues had done it, which appeareth by the ſecond verſe, declaring that we haue our freedome *by the Law of the Spirit* of life which is in Chriſt, and not by the ſpirit of life which is in us. Likewiſe by the third verſe which ſheweth that through the fleſh or corruption within us, *the Law is impoſſible* to be obſerved by us, which fleſh, becauſe it alwaies dwelleth with us in ſome meaſure more or leſſe, it is manifeſt that in us, and in our proper perſons inherently it cannot be fulfilled, but in us onely by the reall and inherent iuſtice of Chriſt by faith. In which regard the Apoſtle otherwhere ſaith, becauſe by it we fulfill the Law, which otherwiſe we ſhould never fulfill. Indeed this he addeth (which hath been his diſcourſe and diſputation from the beginning of the ſixth chapter) that no man is partaker of this iuſtification, unleſſe *he walke according to the Spirit and not according to the fleſh*, coupling the ſanctification with the iuſtification, as the cauſe with the effect.

Rom. 3. 31.

ANNOTATIONS.

Verſe. 16 For the Spirit himſelfe giueth teſtimony to our ſpirit, that we are the ſonnes of God.

RHEM. 2. [16. *The ſpirit giueth teſtimony.*] This place maketh not for the Heretickes ſpeciall faith, or their preſumptuous certainty that euery one of them is in grace: the teſtimony of the ſpirit being nothing els, but the inward good motions, comfort, and contentment, which the children of God doe daily feele more and more by ſeruing him: by which they haue as it were an atteſtation of his fauour towards them, whereby the hope of their iuſtification and ſaluation is much corroborated and ſtrengthened.

The teſtimony of the ſpirit.

CARTVV. 2 [16. *The ſpirit giueth teſtimony*] It is the ſpirit of adoption which teacheth us in truth to call God our father, and that in great conſtancy and aſſurance that he is ſo, which the repetition of the word Father doth evidently declare. And this ſpirit of adoption is in nature before *thoſe good motions* of the ſpirit, which the Ieſuits babble of. For unleſſe we firſt know that God is our mercifull father in Chriſt Ieſus, we haue no courage to labour in any thing which we know to be acceptable unto him. But to grant you your falſe interpretation of this place, yet you are manifeſtly convinced by your own words: for if we feele the *good motions* and comfort of the ſpirit of God within us, thereof we may certainely conclude that we belong unto God, unleſſe Iohn haue deceived us, who ſaith: *In this we know that we abide in him, and he in us in that he hath given vs of his ſpirit.* And if we may be aſſured, that we are of the corrupt race of *Adam*, for that we are borne of his corrupt ſeed, why may we not alſo be certaine, that we are the ſonnes of God, being borne of the immortall ſeed, which is his word ſowen in our hearts by the ſpirit of God, or by the word which is ingrafted in us. And what meaneth this, that the Ieſuites call it *an atteſtation of the ſauour of God*? why vſe they not the word which the Apoſtle vſeth? If *atteſtation* be a word more delayed then *giueth teſtimony*, why haue they corrected the Apoſtle? whilſt for a word importing greater certaintie, they haue put

Gen. 41. 32
1. Ioh. 4. 13
Iam. 1. 21.

put in the place thereof, a word of lesse weight. And if *attestation* and *witnesse* be all one, why haue they watered this word *attestation* with this clause *as it were*? whereas the Apostle doth not say, *as it were witnesseth*, but plainly and simply *witnesseth*. Where at once appeareth, that the Iesuites haue counterfeited the Apostles words, and endevoured by the strange word *attestation*, to bleare the eyes of the simple, which might thus think, that they haue somwhat to answer, when indeed they haue nothing at all

Verse. 17 And if sonnes, heires also heires truely of God, and coheires of Christ. Yet if we suffer with him, that we may be also glorified with him.

RHEM. 4. [17. *Yet if they suffer.*] Christs paines or passions haue not so satisfied for all, that Christian men be discharged of their particular suffring or satisfying for each mans own part: neither be our paines nothing worth to the attaintment of heauen, because Christ hath done enough, but quite contrary: he was by his passion exalted to the glory of heauen, therfore we by compassion or partaking with him in the like passions, shall attene to be fellowes with him in his kingdome.

Notwithstanding Christs satisfaction & passion, yet ours is also required.

CARTVV. 4. [17. *Yet if they suffer.*] We are not indeed *discharged from suffering together with Christ*, as our sufferings are testimonies of our incorporation into Christ, which as head of the body hath already suffered; but we deny that we *suffer to satisfie for our sins*, considering that we are members of Christ, and consequently saued before we can suffer with him. Beside that if our sufferings be *satisfaction for our sinnes*, one of these must necessarily follow, that either Christ hath not by his sufferings fully satisfied for our sinnes, or else that God doth require further satisfaction then is due, in that being fully paid and contented for all our sinnes in the passion of Christ, yet he pursueth his debt in us also, and so will be paid twice: first of Christ which is our surety, and then of us which are his desperate and forlorne debters.

Verse 18 For I thinke that the passions of this time are not condigne to the glory to come that shall be reuealed in vs.

RHEM. 5. [18. *Condigne.*] Our Aduersaries ground hereon, that the works or sufferances of this life bee not meritorious or worthy of life euerlasting, where the Apostle saith no such thing, no more then he saith that Christs passions be not meritorious of his glory, which I thinke they dare not much auouch in our Sauiours actions. He expresseth onely, that the very afflictions of their own nature, which we suffer with or for him, bee but short momentanie and of no account in comparison of the recompence which we shall haue in heauen, nor indeed were Christs paines of their own nature, compared to his glory, any whit comparable: yet they were meritorious or worthy of heauen and so be ours. And therefore to expresse the said comparison, here he saith, *They are not condigne* to the glory.* He saith not, *of the glory*, as the Heretickes falsly translate: though the scripture speaketh so also when it signifieth onely a comparison, as Pro. 3. in the greek, *Omne pretiosum non est *illa dignum*, S. *Augustine*, *illi dignum*, S. *Hierom*, *non valet huic comparari*, that is, No precious thing is worthy of wisdom or to be compared with it. See the like *Eccles.* 26. 20. *Tob.* 9. 2. But when the Apostle will expresse that they are condigne, worthy, or meritorious, of the glory he saith plainly, *That our tribulation which presently is momentary, and light, worketh aboue measure exceedingly an eternall weight of glory in vs.* The valew of Christ actions riseth not of the length or greatnesse of them in themselues, though so also they passed all mens doings: but of the worthinesse of the person. And so the value of ours also riseth of the grace of our adoption, which maketh those actions that of their natures bee not meritorious nor answerable to the ioyes of heauen in themselues, to be worthy of heauen. And they might as well proue that the works of sinne do not demerit damnation, for, sin indeed for the quantity and nature of the worke, is not answerable in pleasure to the paine of hell: but because it hath a departing or an auersion from God, bee it neuer so short, it deserueth damnation because it alwayes proceedeth from the enemie of God, as good works that bee meritorious proceede from the childe of God.

All suffring in this life is nothing in comparison of the heauenly glory: and yet it is meritorious & worthy of the same. Hereticall translation.

* *ad gloriam* πρὸς τὴν δόξαν.

* ἄξιον αὐτῆς 2. Cor. 4. 17.

CARTVV. 5. [18. *Condigne.*] The distinction of *worthy of*, and *worthy to*, in this place especially is worthy nothing, but is blind shewing no light at all. For if the glory be infinitly greater then the afflictions, it is manifest that the afflictions cannot challenge the glory as desert and as merit, considering that betweene the duties deserving, and the reward deserued there must be an equall value, as betweene the price, and the thing that is prised. And when the Iesuites themselues confesse that *worthy to*, and *worthy in comparison*, are (as indeed they be) all one; and are further constrained to confesse that *worthy of*, and *worthy* in comparison are used for the same: It must needs follow that *worthy of*, and *worthy to* agreeing in one third, which is *worthy in comparison*, must needs agree also between themselues. And if they say they agree, but not in this place, all men see that it is a grosse begging of that which is in question. But touching the meaning of the Apostle in this place, First the words are plaine: Secondly, the drift of the Apostle also is manifest, for it is to encourage men to suffering for Christ, which comfort rather rising by reward according to grace, then according to desert, it followeth that the Apostles scope is for reward according to grace, and not according to merite; for if they should receiue reward according to merite, they should receiue onely as much ioy as they abode griefe, so much happinesse as they did beare miserie: In which regard all men would choose rather to auoide the present trouble, then to choose the comfort to come, considering that thereby they should gaine no more then they had lost before. But the reward being by grace, it is a singular incouragement, for that by making the accompt so the ioyes might be great although the sorrowes were small, and the happinesse everlasting, where the misery was but momentany and for a short time. And if they will not rest neither in the euidence of the words, nor in the sense that best suneth with the purpose of the Apostle, let them heare *Cyprian* who affirmeth, that when *persecutions are raised then are given the crownes of faith*, where hee calleth life everlasting, the *crown of faith*, not the crown of persecution which they suffer. And after speaking of these words of the Apostle that are now in hand he saith, *that we receiue greater things* in the Kingdom of heaven, *then either we do or suffer for* here,

Epist. 56.

here. And a litle after (which is the thing especially to be marked) shewing that the wicked are guilty of the wretchednesse wherein they shall remaine for ever, he saith cleane contrary of us, that *wee shall be blessed and ioyfull* (not because we deserue it) but *being honoured of God through his vouchsafing*. Now where they obiect that our S. *Christs glorie is greater then his sufferings, who notwithstanding meriteth that glory wherein he is*, It is no mervaile though they speake thus basely of his sufferings, which make him to haue suffered no more then a common & ordinary death as other men suffer. Of the absurdity and blasphemie whereof let the reader looke before. Howbeit wee affirme that Christ in the exactest and most severe iustice of God bare as much in his body and soule throughout his whole life, (especially in the day of his crosse it selfe) as no other creature was able to beare and as was needfull ro make full satisfaction for the sinnes of all the elect: And therefore hath deserued for us that we can not (without blemish to Gods iustice) be punished for our sinnes; neither is the desert properly in respect of the nature of his diuinitie, wherein the humanitie subsisteth, for albeit the diuinitie of our Sauiour Christ did support and beare out the humanitie, inabling it to beare such torments, without the support whereof personally vnited vnto the humanitie of our Sauiour Christ, he must needs haue fallen flat vnder the weight of that burden, yet the merit of the sufferings belongeth properly to the humane nature of our Sauior Christ, & is not the merit of his divinity further then the vnseparable vnitie of the humanitie with his diuinitie doth require that that which is proper unto one nature is ascribed vnto another, and that the sonne of God by vertue of the union did sanctify and make of inestimable price and worth the sufferings of the humane nature assumed to him, Our meaning is that God can not be sure otherwise to haue deserved for vs, then he is sure to haue shed his blood for vs. And if *Adam* by his one transgression (for the transgressions sake, and for the guilt thereof) deserued in good iustice that both he and his posteritie should bee damned: how much more shall the humane nature of our Sauiour Christ by his so manifold & fearefull sufferings deserue in good and exact iustice that hee both for himselfe and for his generation should bee deliuered from that condemnation which *Adam* brought into the world. And if the merites of our Saviour Christ depend vpon his *person and not vpon his sufferings*; which is true so farre as his suffering could bee endured and ouercome of none other, but of him that is God: yet that helpeth not any thing to proue our merits, considering that there is no worthines of person in vs, but that which we receiue of Christ, & in him, If therefore our own persons haue no worthinesse in themselues, but in that God through Christ doth account them worthy: how much lesse can that which cometh from vs haue any worthinesse of it selfe further then of Gods grace in Christ: For seeing that we our selues, for whose sakes the sufferings are accepted, haue no acceptation by our desert but by grace onely: much lesse can the sufferings finde fauor by any desert of their own, but onely by the grace whereby he himselfe is accepted that suffereth them. Touching the testimonie 2. Cor. 4. 17. *that the light and momentany afflictions worke vnto vs aboue measure exceedingly an eternall weight of glory*. We acknowledge most willingly the truth of the Apostles words, but your false glosse of your condignes and merit of this weight and eternity of glory, wee utterly reiect: For things worke to glory either as causes, or occasions, or necessary adiuncts. And therefore it is sottish, of this, *that we by afflictions, worke an eternall weight of glory to our selues*, to conclude that the afflictions are causes of the glory, which you ought to conclude if you will merit by suffering of afflictions: for in this sort you may also conclude of the Apostles words, *Sinne by the Law wrought in me all concupiscence*, that the Law is the cause of concupiscence. Whereas the Apostle meaneth that God hath made afflictions to be the way whereby men must passe to the eternall weight of glory, according as he expressely declareth otherwhere, where he speaking to the faithfull, affirmeth, that *by many tribulations we must enter into the kingdom of God*. And that this is the meaning of this place to the Corinthes, to set out not the cause, but a necessary adiunct of our salvation, it is evident by that which followeth, where giving a reason of this weight and eternity of glory that afflictions worke, he sheweth how the afflictions and persecutions worke it, namely, whilst by them *the earthly house of our Tabernacle is dissolved, that we may haue a building from God*. And that the greatest afflictions of the Martyrs of Christ do not deserue or *Merit* any such glory, Iohn the Evangelist doth plainely testifie; for having seen in vision numbers cloathed in white stoales, he is taught by one of the 24 Elders that stood round about the throne of the Sonne of God: that *they were such as came forth out of great affliction, which had washed their stoales, and made them white in the blood of the lambe*. Where notwithstanding that they had endured great afflictions (as the stories of those bloudy times do record) yet it is not said that they had washed their stoales in their own bloud, but contrariwise that they had *washed and whited them in the blood of the Lambe*. And if their great afflictions were not able to wash them from their sinnes, and to deliver them from condemnation, much lesse were they able to make them white and righteous, whereby they might purchase so great a weight of eternall glory.

Vpon Math. 17. 46.

Act. 20. 28

Rom. 7. 8.

Act. 14. 22.

2. Cor. 15. 1

Apoc. 7. 14

Verse. 24 For by hope we are saued. But hope that is seen, is not hope, for that which a man seeth, wherefore doeth he hope it?

As sometime faith only is named, so els where only hope, and onely charity, as the cause of our salvation.

RHEM. 5. [24 *By hope saued.*] That which in other places he attributeth to faith, is here attributed to hope, for whensoeuer there be many causes of one thing, the holy writers (as matter is ministred and occasion giuen by the doctrine then handled) sometimes referre it to one of the causes sometime to another: not by naming one alone, to exclude the other, as our Aduersaries captiously and ignorantly do argue, but at diuers times and in sundry places to expresse that, which in euery discourse could not, nor needed not to bee vttered. In some discourse, faith is to be recommended: in others charity, in others hope: sometimes, almes, mercie: else where, other vertues. One while, *Euery one that beleeueth, is borne of God*. 1. Io. 5. 1. Another while. *Euery one that loueth is borne of God* 1. Io. 4. 7 Sometimes faith purifieth mans hart. Act. 15. 9. And another time. Charity remitteth sinnes. 1. Pet. 4. 8. Of faith it is said, *The iust liueth by faith*. Ro, 1. 17. Of charity, *Wee know that we are transferred from death to life, because we loue*, &c. 1. Io. 3. 14.

CARTVV. 5. [24 *By hope saued.*] The Apostle meaneth that our salvation is not yet compleat,

pleat, and is not that which we haue already, but that which we shall haue; so that hope in this place is not the cause, nor so much as an instrument whereby we are saued, but the very perfection of our saluation: so signifying by an vsuall and common trope, whereby the adiunct is put for the subiect, the hope, for that which is hoped for, which the circumstance of the same verse doth euidently conuince, when hee saith, that if we did see that hope, or did enioy it presently, then it should bee no hope. For further answer to this, and other such twice sodden cole worts as these be, look before vpon *Luk.7.50.*

Verse. 27 And he that searcheth the hearts, knoweth what the Spirite desireth because according to God he requesteth for the saints.

RHEM.6.[27. *The Spirit desireth.*] *Arius* and *Macedonius* old Heretickes had their places to contend vpon, against the Churches sense as our new Masters now haue. They abused this text to prooue the holy Ghost not to be God, because hee needeth not to pray or aske but hee might command if he were God. Therefore S. *Augustine* expoundeth it thus. *The Spirit prayeth*, that is *causeth and teacheth vs to pray, and what to pray or aske. S. Augustine de anima, & eius orig lib.4.c.9. & ep.121. c.15.* *Scriptures abused against the Godhead of the holy Ghost.*

CARTVV.6. [27 *The Spirit desireth.*] Your new Ministers would bee ashamed to haue such old Truants as you be to their Schollers.

Verse. 30 And whom he hath predestinated them also he hath called & whom he hath called: them also hee hath iustified. and whom hee hath iustified: them also hath he glorified.

RHEM.7.[30. *VVhom he hath predestinated.*] Gods eternall foresight, loue, purpose, predestination and election of his deere children, and in time their calling, iustifying, glorifying by Christ as all other acts and intentions of his diuine will and prouidence towards their saluation, ought to be reuerenced of all men with dreadfull humility, and not to be sought out or disputed on with presumptuous boldnesse and audacity, for it is the gulfe that many proud persons, both in this age and alwayes, haue by Gods iust iudgement perished in, founding thereon most horrible blasphemies against Gods mercy, nature and goodnesse, and diuers damnable errors against mans free will, and against all good life and religion. This high conclusion is here set down for vs, that we may learne to know of whom we ought to depend in all our life, by whom we expect our saluation, by whose prouidence all our graces, gifts, and workes doe stand: by what an euerlasting gracious determination, our redemption, which is in Christ Iesus, was designed: and to giue God inceſſable thanks for our vocation and preferment to the state we be in, before the Iewes, who deserued no better then they, before the life of his mercy shining vpon vs accepted vs, & reiected them. But this said eminent trueth of Gods eternall predestination standeth (as we are bound to beleeue vnder paine of damnation, whether wee vnderstand how or no) and so S. *Augustine* in all his diuine works written of the same (*De gratia & arb. lib. De corrept. & gratia. Ad articulos falso impositos,*) defendeth, declareth, proueth, and conuinceth that it doth stand (I say) with mans free will and the true liberty of his actions, and forceth no man to be either ill or good, to sinne or vertue, to saluation or damnation, nor taketh away the meanes or nature of merits, and cooperation with God to our own and other mens saluation. *The doctrine of predestination, how to be reuerenced and what it teacheth vs.* *Gods predestination taketh not away free will.*

CARTVV.7. [30 *VVom he hath predestinate.*] We grant that *Predestination taketh not free will away*, but a seruitude and bondage to sinne, under which all men through the transgression of *Adam* are shut, doth raze it from the ground: whereof notwithstanding followeth not that men are *forced* to sinne, which they doe willingly and greedily. But *predestination* to life before the foundations of the world, and the loue of God before man hath done either good or euill, breaketh the neck of merit or desert by workes in vs. Also that he *maketh them inst whom he hath Predestinate*, and that not by any iustice in them, but by the iustice which is in Christ, doth likewise cut the winde-pipe of your merit. *Ioh. 8.36. Rom.7. 14 Eph.2.2.3. & 4. 19. Rom.9.11.*

Verse. 38 * For I am sure that neither death, nor life, nor Angels, nor principalities, nor Powers, neither things present, nor things to come, neither might.

RHEM.8.[38. *I am sure.*] This speach is common in S. *Paul* according to the latin translation, when he had no other assured knowledge but by hope: as *Rom.15.14. 2.Tim.1.5. Heb.6.9.* Where the Greeke word signifieth onely a probable perswasion. And therefore except he meane of himselfe by speciall reuelation, or of the predestination in generall, (in which two causes it may stand for the certitude of faith or infallible knowledge) otherwise that euery particular man should be assured infallibly that himselfe should be iustified, and not that onely, but sure also neuer to sinne or to haue the gift of perseuerance, and certaine knowledge of his predestination: that is a most damnable false illusion and presumption condemned by the Fathers of the holy Councell of Trent. *Sess.6.c.9 12,13.* *πληροφορια. Confido. Hieron.q.9.ad Algas.* *No man ordinarily is sure of his saluation, but onely in hope,*

CARTVV. 8. [38. *I am sure.*] That hope is certaine, and cannot deceiue, looke before, vpon *Rom.5.4* which if they will not learne of their *new masters*, they might haue learned of their old master *Lombard*. As for their quotations wherein they shew that the greeke word is vsed of things that lie in coniecturall, and no certaine knowledge, it is lost labour, considering that we stand not vpon the word, but vpon the arguments wherewith the word is ioyned, and which are added to declare of what signification the word is here. For it is not ioyned with coniecturall and probable arguments, but such as are certaine and necessary: as it is necessary that the faithfull being iustified of God, cannot be condemned of any, not of God himselfe, (who so should bee changeable, if hee should condemne him whom he hath iustified) much lesse any creature, which the Apostle proueth by induction and enumeration of the parts. Againe, for so much as Christ making intercession for them, that their faith should not faile, cannot but be heard of his holy father: it must needs follow, that neither hee himselfe, *M. Sentent. l.3, dist.26.* *Luk.22.32*

himselfe, nor any of the faithfull, could fall away from the faith, and bee separate from the loue of God, wherewith he loued them in his Beloued. And therefore this certaine knowledge of finall perseuerance, commeth not to the children of God by speciall reuelation, but by certaine and undoubted charters of the holy Scriptures, which are common to all the faithfull and Saints of God. And al-
Rom. 14. 14 though the Iesuites should burst in indignation against the truth; yet this Greeke word in such cases as this, is taken for a certaine and undoubted perswasion, as appeareth by the Apostle other where.
Dyns. And here the Carthusian is manifestly against them, who affirmeth that the Apostle spake this of the certaintie of salvation, both of himselfe, and the rest of his fellow Apostles, whom hee knew to bee so confirmed in grace from that very houre that they had the spirit upon Whitsunday, that they could not sinne mortally: contrary to the Iesuites, which teach that the Apostle could not say this of the person of any particular man, nor of himselfe without some speciall reuelation. But it is a small matter for one Popish sect and rout to be against another, when here they haue lost a great aduantage of establishing the whole Church of Rome. For if they had well remembred it, although it is not easily auoyded, yet might they haue had a better argument out of this place to proue the perpetuall chastity of the strumpet of Rome, then they haue yet brought: forsomuch as the Apostle assureth us that the Church in Rome (meaning that which then was) should never depart from the truth. Nay, they haue cut deeply into the flesh of their owne mother the Whoore of Babylon. For in saying that the words of the Apo. Rom. 15. 14. *I am perswaded my brethren of you that you are full of goodnesse, filled with all knowledge, able to admonish one another*, are no *assured knowledge*. They at vnawares (in effect) affirme that
Rom. 1. 8. these words also of the Apostle, *Your faith is renowned in the whole world*, are but conjecturall, and spoken of him in no *assured knowledge*. For upon the renowne of their faith he gathered this perswasion; which being uncertaine as they say, it followeth that the renowne of their faith was likewise; so that here the very foundation of the fidelity of the Romish Church tottereth (by the Iesuites owne words) and the corner stone thereof so gapeth, and is cloven, that it threatneth ruine to all that behold it. *Ierom* hath the word *confido*: but that it signifieth a probable perswasion, he hath not a word. The clean contrary is manifest when (to make the objection strong between this place and that place following
Hieron. in 8. cap. ad Rom. immediatly in the beginning of the ninth chapter) hee saith that the Apostle could not bee separate, which in his Annotation upon this word he maketh most plaine, expounding these words, *I am certaine*, by these, *I certainly trust*, not *I trust onely*. Not to speak of the shamefull impudency of these men which would wrest the words of the old Interpreter, whom they so superstitiously follow, and these words of this, *I am sure*, or certaine, to interpret *I am probably perswaded*, without any example either of holy or prophane writers. As for the *Trent Councell* as unsauoury salt, we esteeme our feet more fiuer to tread it, then our pen to answer it.

CHAP. IX.

MARGINAL NOTES.

Vers. AND not onely shee, but * Rebecca also conceiving | of one copulation,
10 of Isaac our father.

RHEM. 1. [10] *S. Hierom. 9, 10. ad Hedibiam.* All the Epistle to the Romanes needeth interpretation, and is enwrapped with so great obscurities, that to understand it we need the help of the Holy Ghost, who by the Apostle did dictate these same things: but especially this place. Howbeit nothing pleaseth us but that which is Ecclesiasticall, that is, the sense of the Church.

CARTVV. 1. [10] *Ierome* doth not meane by *Ecclesiasticall sense* (as you would haue it) whatsoeuer the Church alloweth; which appeareth by his own interpretation of it: *Namely, which were are not afraid publikely to speake in the Church*, but having warrant for it of the Scriptures; may not onely commit it to Epistle, but to Sermon and Pulpit. Which is evident in that he sheweth that it ought to be so, as should *not draw any Gentilisme of the soules entering into men to be punished according to their deservings*: Which entring of soules into men according to their deservings is repugnant to the whole course of the Scriptures.

Verse. 22. And if God willing to shew wrath, and to make his might knowen,
‡ sustained in much patience the vessels of wrath apt to destruction.

RHEM. 2. [22. *Sustained.*] That God is not the cause of any mans reprobation or damnation, otherwise then for punishment of his sins, he sheweth by that he expecteth all mens amendment with great patience, and consequently that they haue also free will.

CARTVV. 2. [22. *Sustained*] This argument, *God sustaineth men in patience*: *Ergo, men haue free will*, is Cloister and not Schoole Logick: The validitie, or rather vanity whereof they might haue learned of the Apostle, who shewing the patience and meekenesse of God toward the wicked, doth not bring this for an argument that they may repent, because they haue *free-will*, but cleane contrary, because God may giue them a will to repent; which the Apostle in another place (speaking of the naturall corruption in mens hearts) confirmeth, noting that they haue hearts which cannot repent, whereof it is also, that the Prophet calleth our hearts stony, which are onely mollified by the Spirit of God, given in the covenant of grace.

ANNOTATIONS.

Verse. 3. For I wished my selfe to be | anathema from Christ for my brethren, who
are my kinsmen according to the flesh.

Anathema. RHEM. 3 [1. *Anathema.*] *Anathema*, by vse of Scripture is either that which by separation from profane vse, & by dedication to God, is holy, dreadfull, & not vulgarly to bee touched: or contrariwise, that

that which is reiected, seuered or abandoned from God as cursed and detested, and therefore is to be auoided. And inthis latter sense (according as S. *Paul* taketh it 1. Cor. 16. *If any loue not our Lord Iesus Christ be he Anathema*, that is to say, Away with him. Accursed be he, Beware you accompany not with him) the Church and holy Councels vse the word for a curse and excommunication against Hereticks and other notorious offenders, and blasphemers. Now how the Apostle, wishing himselfe to be Anathema from Christ to saue his Countrey men soules, did take this word, it is a very hard thing to determine. Some thinke he desired onely to die for their saluation. Others, that being very loth to be kept from the fruition of Christ, yet he could be content to be so still for to saue their soules. Others, he wished what malediction or separation from Christ soeuer that did not imploy the disfauour of God towards him, nor take away his loue towards God. This onely is certaine, that it is a point of vnspeakeable charity in the Apostles breast, and a paterne to all Bishops and Priests, how to loue the saluation of their flocke. As the like was vttered by *Moyses* when he sayd, *Either forgiue this people, or blot me out of thy booke.* *In what sense S. Paul wisheth to bee Anathema.* *Exod. 32. 32*

CARTVV. 3. [3 *Anathema.*] Loving our neighbours as our selues, we ought to loue God aboue our neighbours. Wherefore it is euident that we ought to loue God aboue our selues: it ought not therefore to be strange vnto any, if *Paul* in some measure of godly and true desire affected the glory of God before his own saluation; for having some motions in him to preferre his own saluation vnto Gods glory, yet the loue wherewith hee loued God preuailed and gat the mastery of these motions.

Verse. 6 But not that the word of God is frustrate, For, not all that are of Israell they be Israelites.

RHEM. 4. [6. *Not all of Israell.*] Though the people of the Iewes were many wayes honored and priuiledged, and namely by Christs taking flesh of them: yet the promise of grace and saluation was neither onely made to them, nor to all them that carnally came of them or their fathers: Gods election and mercy depending vpon his own purpose, will, and determination, and not tied to any nation, family, or person. *Gods promise not made to carnal Israel.*

CARTVV. 4. [6 *Not of Israel.*] S.

Verse. 7 Not that they are the seed of Abraham, all be children: *but in Isaac shall the seede be called vnto thee:*

RHEM. 5 [7. *But in Isaac.*] The promise made to *Abraham* was not in *Ismaell*: who was a sonne borne onely by flesh and nature: but in *Isaac*, who was a sonne obtained by promise, faith, and miracle: and was a figure of the Churches children borne to God in Baptisme. *Isaac preferred before Ismael.*

CARTVV. 5. [7 *But in Isaac.*] *Isaac was a figure of the Churches children borne to God*, as himselfe was in the covenant: which covenant is sealed in *Baptisme.*

RHEM. 6. [10. *Of one copulation.*] It is proued also by Gods choosing of *Iacob* before *Esau* (who were not onely brethren by father and mother, but also twinnes: and *Esau* the elder of the two, which according to carnall count should haue had the preeminence) that God in giuing graces followeth not the temporall or carnall prerogatiues of men or families. *Iacob before Esau.*

CARTVV. 6. [10 *Of one copulation.*] Not onely *carnall prerogatiues of men and families*, but the workes of men are shut out by the purpose of God and his decree, and that especially considering that the Apostle in the next verse, expresly shutting forth the workes from having any inclination to dispose of the decree of God, sheweth that he had in this saying especiall regard unto them.

Verse. 11 For When they were not yet borne, nor had done any good or evill (that the purpose of God according to election might stand)

RHEM. 7. [11. *Not yet borne.*] By the same example of those twins, it is euident also, that neither nations nor particular persons be elected eternally, called temporally, or preferred to Gods fauour before others, by their own merites; because God, when he made choise, & first loued *Iacob*, and refused *Esau*, respected them both as ill, and the one no lesse then the other guilty of damnation for originall sinne, which was a like in them both, And therefore where iustly hee might haue reprobated both, he saued of mercy one. Which one therefore, being as ill and as void of good as the other, must hold of Gods eternall purpose, mercy, and election, that hee was preferred before his brother which was elder then himselfe, and no worse then himselfe. And his brother *Esau* on the other side hath no cause to complaine, for that God neither did nor suffered any thing to be done towards him, that his sinne did not deserue, for although God elect eternally and giue his first grace without all merits, yet he doth not reprobate or hate any man but for sinne, or foresight thereof. *By the example of Iacob and Esau is shewed Gods mere mercy in the elect, and iustice in the Reprobate.*

CARTVV. 7. [11 *Not yet borne.*] The last clause of this Annotation halteth; For although God doth reprobate no man, but such as are to be condemned for their sinne: yet his own will is the efficient cause of the decree of Reprobation, and not the sinne it selfe, no more then the good workes are the efficient cause of our election to life everlasting: the Apostle shutting out the one as well as the other: for albeit the Lord reprobateth no man, but such as are to be condemned for sinne, yet doth he not regard this sinne in the decree of reprobation, as the first and efficient cause, but as the materiall cause of condemnation, even as of the election of the faithfull, the first and efficient cause is his onely will, yet he elected us in Christ, that is, in the sufferings and obedience of Christ: For what place Christ hath in the election of those that shall be saued, that place hath sin in the reprobation of the wicked. And therefore thus farre we yeeld to you, that seeing one end of reprobation is, to declare the iustice of God, as an end of the election is to declare his mercy, it must needs follow that in the reprobation he had a regard to sinne, without which regard the decree of reprobation could haue had no iust execution. And thus the glosse speaketh, *God choose these without merit, and those also he reprobated: these he chose through mercy, those he reprobated or cast away through iustice.*

Verse. 14 What ſhall we ſay then; ! *Is* there iniquitie with God? God for bid.

That God is not vniuſt, or an accepter of perſons, is declared by familiar examples. S. Auguſtines example is of two debters: the one forgiuen all, and the other put to pay all, by the ſame creditor. Lib de prædeſt. & gra. cap. 4.

RHEM. 7. [14. *Is their iniquitie.*] Vpon the former diſcourſe that of two perſons equall, God calleth the one to mercy, and leaueth the other in his ſinne, one might inferre that God were vniuſt and accepter of perſons, To which the Apoſtle anſwereth, that God were not iuſt, nor indifferent indeed, ſo to vſe the matter where grace or ſaluation were due, As if two men being Chriſtened, both beleeue well, and liue well: if God ſhould giue heauen to the one, and ſhould damne the other, then were he vniuſt, partiall, and forgetfull of his promiſe: but reſpecting or taking two, who both bee worthy of damnation (as all are before they bee firſt called to mercy) then the matter ſtandeth on meere mercy, and of the giuers will and liberalitie, in which caſe partialitie hath no place. As for exrmple.

1 Two malefactors being condemned both for one crime, the Prince pardoneth the one and letteth the law proceed on the other.
2 The theefe that is pardoned, cannot attribute his eſcape to his own deſeruing, but to the Princes mercy.
3 The theefe that is executed, cannot chalenge the Prince that hee was not pardoned alſo: but muſt acknowledge that he hath his deſerving.
4 The ſtanders by muſt not ſay, that he was executed becauſe the Prince would not pardon him, for that was not the cauſe, but his offence.
5 If they aske further, why the Prince pardoned not both, or executed not both, the anſwer is, that as mercy is a goodly vertue, ſo iuſtice is neceſſary and commendable.
6 But if it be further demaunded why *Iohn* rather then *Thomas* was executed: or *Thomas* rather then *Iohn* pardoned: anſwer, (that the parties being otherwiſe equall) it hangeth meerely and wholy vpon the Princes will and pleaſure.

1 So likewiſe, God ſeeing all mankinde and euery one of the ſame in a generall condemnation, and maſſe of ſin, in and by *Adam*, delivereth ſome and not other ſome.
2 All that he deliuered out of that common damnation be deliuered by grace & pardon, through the meanes and merits of Chriſt.
3 Such as be left in the common caſe of damnation, cannot complaine, becauſe they haue their deſeruing for ſinne.
4 We may not ſay that ſuch be damned, becauſe God did not pardon them, but becauſe they had ſin, and therefore deſerued it.
5 That ſome ſhould be damned, and not all pardoned, & other ſome pardoned rather then all condemned, is agreeable to Gods iuſtice and mercy: both which vertues in Gods prouidence towards vs are recommended.
6 That *Saul* ſhould be rather pardoned then *Caiphas* (I meane where two bee equally euill and vndeſeruing) that is onely Gods holy will and appointment, by which many and vnworthy man getteth pardon, but no good, or iuſt, or innocent perſon is euer damned.

Predeſtination and reprobation take not away free will, neither muſt any man be ſo wretchleſſe and deſperate.
2. Pet. 1. 10

In all this mercy of God towards ſome, and iuſtice towards otherſome, both the pardoned work by their own free will, and thereby deſerue their ſaluation: and the other no leſſe, by their own free-will, without all neceſſity, work wickednes, and themſelues and only of themſelues procure their own damnation. Therefore no man may without blaſphemy ſay, or can truely ſay, that hee hath nothing to do towards his own ſaluation, but will liue, and thinketh he may liue without care or cogitation of his end the one way or the other, ſaying, If I be appointed to be ſaued, be it ſo: If I be one deſigned to damnation: I cannot helpe the matter: come what come may. All theſe ſpeaches and cogitations are ſinfull and come of the enemie, and be rather ſignes of reprobation, then of election. Therefore the good man muſt without ſearch of Gods ſecrets, worke his own ſaluation and (as S. *Peter* ſaith) *make his election ſure by good works*; with continuall hope of Gods mercy, being aſſured that if he beleeue well and do well, he ſhall haue well, for example, if a husbandman ſhould ſay, If God will, I ſhall haue corne enough: if not, I cannot make it, and ſo neglect to till his ground: he may be ſure that he ſhall haue none, becauſe he wrought not for it. An other man vſeth his diligence in tilling and ploughing, and committeth the reſt to God, he findeth the fruite of his labours.

CARTVV. 7. [14. *Is their iniquitie.*] This note alſo towards the end thereof, goeth not up-right, whilſt it ſaith (and that upon no colour of words in the text) that the *pardoned worke their owne ſaluation*, which hath been before throughout this Epiſtle, and otherwhere confuted. Secondly, that they *worke by their owne free will*, ſpoken upon the like ground, confuted likewiſe of us, and contraried by themſelues, when they ſay, verſ. 11. that *God giueth the firſt grace without any merit in us*. And therefore without all regard of abilitie of will to doe good; contraried alſo by the word *pardon*, which ſhutteth out all merit of worke. Thirdly, that they ſay the *wicked worke wickedneſſe of their own free will without neceſſity*. Where it hath been often ſhewed, that the wicked before they are regenerate, cannot but ſinne, and ſinne neceſſarily, but not conſtrainedly, as thoſe which doe it even with greedy deſire. The doctrine ſet forth by the compariſon of the Husbandman we allow, if they meane as the words will well beare; provided that we eſteeme not that the labour of a man doth cauſe the decree of God, or elſe deſerueth the end of his labour.

Verſe. 16 Therefore it is ! not of the willer, nor the runner, but of God that ſheweth mercie.

Our election, or converſion is not of our ſelues, but of Gods grace and mercy.

RHEM. 8. [16. *Not of the willer.*] If our election, calling, or firſt comming to God, lay wholy or principally vpon our own will or works: or if our willing or endeuouring to be good, would ſerue without the helpe and grace of God, as the Pelagians taught, then our election where wholy in our ſelues, which the Apoſtle denieth, and then might *Pharao* and other indurate perſons (whom God hath permitted to bee obſtinate, to ſhew his power and iuſt iudgement vpon them) be conuerted when themſelues liſt, without Gods helpe and aſſiſtance: whereas wee ſee the contrary in all ſuch obſtinate offenders, whom God for puniſhment of former ſinnes, viſiteth not with his grace, that by no threats, miracles, nor perſuaſion, they can be conuerted. Whereupon

we

ve may not with Heretickes inferre, that man hath not free will, or that, our will worketh nothing in our conuerſion or comming to God: but this only, that our willing, or working of any good to our ſaluation, commeth of Gods ſpeciall motion, grace, and aſſiſtance, and that it is a ſecondary cauſe, not the principall.

CARTVV. 8. [16. *Not of the willer.*] The Ieſuites haue this boldneſſe, that they dare not onely ſow the tares of their merits and freewill upon the ground of the Lords Scriptures, but even in that ground which aboue all other refuſeth this wicked ſeed: yea upon the very ſame verſe, as it were upon the ſame foot or ſtalke they will haue it ſtand, which beareth nothing elſe but the grace of God. For the Apoſtle doth here take all from us, and giveth it unto God. And therefore he ſaith not it is not onely in us to will or run, but in God alſo, as the Ieſuites make him to ſay, but ſaith plainly and ſimply, *it is not in the will of him that runneth, or willeth, but of God which ſheweth mercy.* And as they differ from the Apoſtle, ſo they are at variance with themſelues. For where they ſay, that our *calling dependeth not wholly on our free will*, they giue to underſtand that it dependeth in part upon our free will, contrary to that which they haue ſaid a little before, verſ. 11. *God chooſeth and giueth his firſt grace without all merit.* That good workes, and the *graces* in us are no cauſes of our ſalvation or election principall or ſecundarie, but effects, looke before throughout this whole Epiſtle, and otherwhere.

Verſe. 17 For the Scripture ſaith to Pharao: That to this very purpoſe haue I raiſed thee, that in thee I may ſhew my power: and that my name may bee renowmed in the whole earth.

RHEM. 9. [17. *To this purpoſe haue I raiſed.*] He doth not ſay that he hath of purpoſe raiſed, or ſet him vp to ſin, or that he was the cauſe of the ſame in Pharao, or that he intended his damnation directly or abſolutely, or any otherwiſe but in reſpect of his demerits: but rather (as the Apoſtle ſaith ſtraight after in this chapter of ſuch hardened and obſtinate offenders) that he with long patience and tolleration expected his conuerſion, and (as S. *Chryſoſtome* interpreteth this word, *Excitaui*) preſerued him aliue to repent, whom he might iuſtly haue condemned before. In the 9. of *Exodus*, whence this allegation is, we reade *Poſuite. I haue put or ſet thee vp*, as here, *I haue raiſed thee*, that is to ſay, I haue purpoſely aduanced the to bee ſo great a King, and choſen thee out to be a notorious example both of the obdurate obſtinacy that is in ſuch, whom I haue for ſo great ſins forſaken: and alſo to ſhew to the world that no obſtinacie of neuer ſo mighty offenders can reſiſt me to doe any thing which ſhall not fall to my glory. Which is no more to ſay, but that God often for the puniſhment of Nations, and to ſhew his iuſtice & glory, giueth wicked Princes vnto them, & indueth them with power & all proſperity, & taking his grace from thē upon their deſerts, hardeneth their hearts ſo, as they withſtand & contemn God, and afflict his people, in whoſe end and fall, either temporall or eternall, at the length God will euer be glorified. Neither would he either raiſe or ſuffer any ſuch, or giue them power and proſperity in this life, whereupon he knowet.. they will be worſe, but that he can work all that to his honour and glory: mary, that he vſeth not ſuch rigorous iuſtice on al that deſerue it, that is his great grace & mercy. And that he exerciſeth his iuſtice vpon ſome certaine perſons, rather then vpon other ſome of equall deſerts, that lieth wholy vpon his wil, in whoſe iudgements there be many things ſecret, but nothing vnjuſt.

Exod. 9. 16 In what ſenſe God raiſed up Pharao, &c.

CARTVV. 9. [17. *To this purpoſe haue I raiſed.*] We agree thus farre, tha God *willeth not damnation abſolutely*, that is, for damnations ſake. Alſo, that God damneth no otherwiſe, *then in reſpect of ſinnes*, it may well be accorded. But that there are greater reſpects then ſinne in Gods counſell and decree, whereby he ſetteth men apart to damnation, hath been already ſhewed, and is here evidently declared, where the cauſe of this ſeverity of God is noted to bee the declaration of his power to get him a name, and the principall end to be the will of God. Otherwiſe if there had been no cauſe but ſinne of this raiſing of *Pharaoh*, the Apoſtle needed never to haue fled to this anſwer, *what art thou O man which overthwartly anſwereſt God?* conſidering that it had been an eaſie and eaſonable anſwer, able to content a naturall man to haue ſaid that he had no cauſe to complaine, ſeeing by his ſinnes he had deſerued it. Where the Apoſtle for anſwer is faine to flye to Gods prerogatiue, whereby hee is freed from giving a reaſon of his doings unto his creatures, eſpecially ſuch a reaſon as falleth under their capacity.

Verſe. 20 O man, who art thou that doeſt anſwere God; Doth the worke ſay to him that wrought it; Why haſt thou made me thus;

RHEM. 10. [20. *Who art thou?*] Here the Apoſtle ſtayeth the raſhneſſe and preſumption of ſuch poore wormes, as take vpon them to queſtion with God of their election or reprobation: as certaine impious Heretickes of our time haue done, ſetting out bookes farſed with moſt blaſphemous and erronious doctrine concerning this high and hidden myſtery, and hauing giuen occaſion to the ignorant which alwaies be curious to iangle, & perniciouſly to erre in thoſe things, that are impoſſible to be vnderſtood of any, or well thought of, but of the obedient and humble.

Hereticall bookes concerning Predeſtination.

CARTVV. 10. [20. *What art thou.*] *The ſecrets of the Lord are to himſelfe*, but *the things which are revealed are to vs and our children*, not to iangle of them, but to ſpeake, to diſpute, to write, and to preach of them with all reverence. And if whole bookes haue been written of Predeſtination, it is no marvell, it being a principall poſt of true religion and feare of God, eſpecially ſeeing this pure and wholeſome water hath been troubled with the filthy feet of your Popiſh Sophiſmes. And if men haue abuſed theſe worthy treatiſes, and haue drawen poyſon from whence they might and ought to haue ſucked nouriſhment; yet that ought not to ſtoppe neither the preachers mouth, nor ſtay the pen of the learned Scribe, unleſſe you will haue almoſt all ſound doctrine buried in ſilence, which is of many racked to another uſe and ſenſe then it is delivered. For *Auguſtine* hauing in his time to do with the ſame quarrellers as the Ieſuites now be, ſheweth, *that if preaching of predeſtination ſhould bee ceaſed or ſlacked for the abſurdities that raſh men imagine to follow thereof, that ſo alſo the doctrine of Gods decreed foreknowledge of every thing ſhould bee alſo in the grane of ſilence, Likewiſe the doctrine of prayer &c.* But *Auguſtine* ſheweth, that a man is *not onely not hindered, by the preaching of predeſtination* (and that *to the people*)

De bono perſeuer. lib. 2. cap. 15. 16. Ibid. cap. 17 cap. 20.

from his duty, *but helped, that when he glorieth he may glory in the* Lord. And again, *as godlines is to be preached that of him that hath eares to heare God may be well worshipped. And as chastitie is to be preached, that of*
Ibid. cap. 20 *him that hath eares to heare, nothing be leacherously committed: and as charitie is to be preached, that of him that hath eares to heare both God and the neighbour may be loued: so predestination of the benefites of God is to bee preached, that he that hath eares to heare may not glory in himselfe but in the Lord.* And seeing neither modesty, nor loue of shortnesse hath caused them to conceale any thing against us, wee are assured that if *our bookes were farced with most blasphemous doctrine*, they would haue rung us another manner of peale thereof, and haue caused it to bee proclaimed as it were at the sound of trumpet; where now beside the falshood of their tongue in belying us, they can alledge nothing whereby they may haue any tollerable colour of their accusation.

Verse 21 Or hath not ‖ the potter of clay power, of the same masse to make one vessell vnto honour, and another vnto contumelie.

The example of the pot and the potter. RHEM. 11. [21. *The Potter.* This example of the pot and porter reacheth no further but to declare that the creature may not reason with God his maker, why he giueth not one so great grace as another: or why he pardoneth not one as well as another: no more then the chamber pot may chalenge the Potter why he was not made a drinking pot, as well as an other. And therefore the Heretickes that extend this to proue that man hath no freewill no more then a peece of clay, do vntruly & deceitfully apply the example, specially when we may see expresly in the book of *Exodus*, that *Pharao* notwithstanding his indurate hart, had free will: where both it is said, *He would not dimisse*
2. Tim. 2. 21. *the people*, and *He indurated his own hart himselfe*, *Exod. c.* 8. 15. and (in the *Hebrue*) *v.* 23 *&c.* 9. 35. 1. *Reg.* 6. 6. And this Apostle also writeth, that *a man may cleanse himselfe* from the filthy, and so become a vessell of honour in the house of God.

CART VV. 11.]21. *The Potter.*] Here first the Apostle is falsified, which alledgeth this and the former verse to shew that men haue not to reply against God, albeit hee haue vnchangeably decreed the damnation of the wicked. For these verses are to answer him that shall dispute with God, for pu-
Phil. 2. 13. nishing or being angry with him, whom himselfe hath raised up and set apart to shew his power and
Rom. 7. 14. name by. Secondly, they shamefully bely us in saying that wee out of this place gather, *that a man hath*
Rom. 8. 7. *no more free will then a peece of clay.* For we say of the godly, that they willingly worke the thing that is
Aug. de bono perse. lib. 2. cap. 20. good, *God giuing them both to will and to worke*; and of the wicked that they worke willingly, but not freely, being bound to sin, and slaues thereof; as those which haue not onely their *wils turned away from the right faith, but cleaue contrary vnto it, vntill God turne them vnto it by grace.*

CHAP. X.

MARGINALL NOTES.

Verse. For Moyses wrote, ‡ that, the iustice which is of the Law, the man that hath
5 done it, shall liue in it.

RHEM. 1. [5. *That, the iustice.*] The iustice of the Law of *Moyses* went no further of it selfe, but to saue a man from the temporall death and punishment prescribed to the transgressors of the same.

CART VV. 1 [5. *That the iustice of faith.*] If the Iesuits be in other places more blasphemous, yet is it hard for them to be more brutish then heere: Where they say that the *iustice of the Law of Moses, went no further of it selfe then to deliuer men from temporall death &c.* directly contrary to our
Mat. 19. 17 Luk. 10. 28 Saviour Christ, who to those which asked, in doing whereof they might haue life everlasting. Answereth that they may haue it in doing the commandements, meaning the Law of *Moses*, And if the reward of sin (which is the breach of the Law) be death & deprivation of the kingdom of heaven, as
vpon Rom. 6. 23. they themselues confesse: it must needs follow, that the ful accomplishment of the law hath the reward of everlasting life. Which also is evident out of this place; for the same life reward is propounded by the iustice that is by faith: onely the one is noted impossible to bee done of us, where the other hath by grace a performance. And thus the Law of God, and the iustice thereof being placed onely in the outward actions, and not reaching to the inward affections, is made no better then the Lawes of diuers heathen nations, in the observation whereof many lived in that civill honesty, that they could not be convinced of any crime which deserved civill punishment either in body or goods. Thus also the Iesuites haue brought the death of our Saviour Christ to be in a manner worth nothing at
Gal. 3. 13. all: for he having taken away the curse of the Law from us, hath (in their iudgement) taken away nothing but a temporall death, from which notwithstanding our Saviour Christ doth not deliver those that (being his) haue by some crime either against godlinesse or honest peace, committed that which is worthy of death. *Ierom* indeed maketh mention of such a fond fantasie of certain men, but he utter-
Tho. in Rom. c 10. 5. lect. 1. ly rejecteth it as a false and erroneous opinion. And *Thomas* although he here sticke in the same mire with the Iesuites, yet affirmeth, *that a certaine grosse faith, that the Law of Moses kept in the propertime thereof, did not onely bring temporall commodities, but gaue also eternall life.*

Verse. 16. But all ‡ do not obey the Gospel. For Esay saith, Lord, who hath beleeued the hearing of vs?

RHEM. 2. [16 *Do not obey.*] We see then that it is in a mans freewill to beleeue, or not to beleeue, to obey or disobey the Gospell or truth preached.

CART VV. 2. [16. *Doe not obey*] As if they read a Lecture amongst their Iesuiticall novices, they continually (almost through all their notes) in the Epistles especially, cast forth confused and unlearned

unlearned ſpeeches, without any ground or occaſion of the text, or proofe of reaſon, or authority whatſoever.

ANNOTATIONS.

Verſe. 3 For, not knowing | the iuſtice of God and ſeeking to eſtabliſh their own, they haue not been ſubiect to the iuſtice of God.

RHEM. 3. [2, *The iuſtice of God.*] The iuſtice of God, is that which God giueth vs through Chriſt, the Iewes owne proper iuſtice, is that which they had or chalenged to haue of themſelues and by their own ſtrength, holpen onely by the knowledge of the Law without the helpe, or grace of Chriſt, *Gods iuſtice & the Iewes owne iuſtice.*

CARTVV. 3. [3. *The iuſtice of God.*] This gloſſe is confuted by the next verſe, where for the *iuſtice of God* in this verſe, is put the perfect fulfilling of the Law by Chriſt, which is every ones righteouſneſſe that *doth beleeue*, and not which *doth the Law himſelfe*, through the grace of Chriſt. Their marginall note alſo doth confute it, which ſaith, that the Law *bringeth a man to Chriſt to be iuſtified by him*; where to haue made the note ſutable to their gloſſe, they ſhould haue ſaid, that the Law bringeth us to Chriſt *to bee iuſtified by it*, and not *by him*. Looke the anſwer more at large before, vpon *Rom.* 1. verſe 17.

Verſe. 6 But | the iuſtice which is of faith, ſaith thus, Say not in thy heart, who ſhall aſcend into heauen? that is to bring Chriſt downe.

RHEM. 4. [6. *The iuſtice of faith.*] The iuſtice which is of faith, reacheth to the life to come, making man aſſured of the trueth of ſuch articles as concerne the ſame, as, of Chriſts aſcenſion to heauen, of his deſcending to hell, of his comming down to be Incarnate and his reſurrection and returne againe to be glorified: by which his actions we be pardoned, iuſtified, and ſaued, as by the Law we could neuer be. *Iuſtice of faith.*

CARTVV. Looke the anſwer to the marginall note vpon the 5. verſ.

Verſe. 8 But what ſaith the Scripture, The word is nigh, in thy mouth, and in thy heart, this is the word of faith which we preach.

RHEM. 5. [8, *The word of faith.*] The word of faith is the whole Law of Chriſt, concerning both life and doctrine, grounded vpon this, that Chriſt is our Sauiour, and that hee is riſen again. Which point (as all other) muſt both be beleeued in heart, and alſo be confeſſed by mouth, for though a man be iuſtified inwardly when he hath the vertues of faith, hope, and charitie from God yet if occaſion be giuen, he is alſo bound to confeſſe with his mouth, and by all his externall actions without ſhame or feare of the world, that which he inwardly beleeueth: or elſe he cannot be ſaued. Which is againſt certaine *old Heretickes that taught, a man might ſay or doe what he would, for feare or danger, ſo that he kept his faith in heart. *Open confeſſion and proteſtation of our faith, is ſometime neceſſary. Euſeb. lib. 9. c. 31. hiſt. Eccleſ.*

CARTVV. 5. [8 *The word of faith.*] The Apoſtle giving to underſtand that righteouſneſſe and ſalvation cannot be in us by the doing of the Law, no more then either wee are able to climbe vnto the heavens to fetch a thing that is there, or go downe to the bottome of the deep ſeas to fetch ſomething there; ſheweth that it is not ſo in the righteouſneſſe that commeth by faith, but of the contrary part, that this *Thing*, that is to ſay, righteouſneſſe and ſalvation, is neere vnto us, and by the grace of God in Chriſt, made not onely poſſible, but eaſie, for that it is in our heart by faith, and ſo conſequently in our mouth by confeſſion: For as the Apoſtle otherwhere ſaith, that *faith worketh* and declareth it ſelfe *by charity*: ſo heere he ſheweth that it worketh by profeſſion of the name of Chriſt, which is an effect of faith, & not a fellow cauſe of making a man iuſt: which the Apoſtle doth evidently declare, when he citing the Pſalme, *I beleeued therefore haue I ſpoken*, hee addeth, *We beleeue therefore we ſpeake*, making confeſſion of the truth, the proper and moſt naturall daughter of *faith*, and not of *charity and hope*, otherwiſe then they themſelues are begoten of faith. And albeit before a man come to enioy and take poſſeſſion of ſalvation, it behoveth him to make confeſſion of faith, yet the Apoſtle aſcribeth the righteouſneſſe which hath ſalvation for a iuſt reward to faith alone, and ſuffereth not confeſſion to haue any part thereof. *Charity* and *Hope* are often ſaid by you to *iuſtifie*, but are never proved. *Word for thing, according to the hebrue phraſe Gen. 5. 6. Pſa. 116. 10*

Verſe. 14 | How then ſhall they inuocate in whom they haue not beleeued: Or how ſhall they beleeue him whom they haue not heard? And how ſhall they heare without a preacher?

RHEM. 6. [14 *How ſhall they inuocate?*] This maketh not (as Hereticks pretend) againſt inuocation of Saints: the Apoſtle ſaying nothing els, but that they cannot inuocate in Chriſt as their Lord and Maiſter, in whom they do not beleeue, and whom they never heard of. For he ſpeaketh of the Gentiles or Pagans, who could not inuocate him, vnleſſe they did firſt beleeue in him. To the due inuocation of Chriſt, we muſt know him, and our duties to him. And ſo is it true alſo that wee cannot pray to our *B. Lady* or any Sainct in heauen, till we beleeue and know their perſons, dignitie, and grace, and truſt that they can helpe vs. But if our aduerſaries thinke that wee cannot inuocate them, becauſe wee cannot beleeue in them: let them vnderſtand that the Scripture vſeth alſo this ſpeech, to beleeue in men, and it is the very Hebrew phraſe, which they ſhould not bee ignorant of that brag thereof ſo much. *Exod.* 14. 31. *They beleeued in God and in Moyſes*, and 3. *Paral* 20. 20. in the Hebrew. *Ep. ad Philem. v* 5. And the ancient fathers did read in the Creed indifferently, *I beleeue in the Catholike Church*, and *I beleeue the Catholike Church*, *Conc. Nicen. apud Epiph. in fine Ancorat. Hieron. Cont. Luciſ. Cyril. Hieroſ. Catech.* 17. *The place alleaged againſt inuocation of Saincts anſwered.*

CARTVV. 6. [14 *How ſhall they inuocate.*] Thoſe that call upon the Lord haue promiſe of ſalvation. Wherefore the calling upon the name of *Saints*, if it were not (as it is indeed) damnable, yet were it ſuperfluous, conſidering that a man in calling upon the name of the Lord ſhall bee

ſa ed: And how ſtrongly and effectually we conclude upon this place, that God onely muſt bee prayed to, becauſe we muſt beleeue in God alone, the Reader may eaſily know by the foule hand that the Ieſuites are conſtrained to make in the avoyding thereof. Firſt, by dalying with the ſignification of faith, as if to beleeue in God heere, were nothing elſe, but to beleeue that there is a God, and to know what he is, which may well be done by the knowledge of the Law, where the Apoſtle ſheweth that this faith leaneth upon the Preaching of the glad tydings of the Goſpell, which are, that God is our mercifull father in Ieſus Chriſt. Secondly, in that they are ſo diſtreſſed by this argument of ours, that they are driven to ſay, that we ought *to beleeue in the Virgin Mary*, and other Saints whatſoever, whereunto they ignorantly pretend, *Exod.* 14.31. and 2. *Chron.* 20.20. not knowing that the prepoſition ב in the Hebrew tongue ſerveth oftentimes to note the accuſatiue caſe, and is then all one with the particle את, as appeareth by theſe places in the Margent, whereof there can be no other conſtruction. And ſo the ſentence of *Exodus* ought to be turned. *that they beleeved God and Moſes*, as their own vulgar Interpreter doth tranſlate it, and not as the Ieſuites would haue it, they *beleeved in God and in Moſes*, for that was falſe in regard of God, who complaineth often of their infidelity towards him, and ſhould haue beene blaſphemous in regard of *Moſes*, whom ſo they ſhould haue made their arme, who himſelfe was but fleſh, that is but a man. And if the Ieſuites had attended but a little to the purpoſe of the Prophet in that place, they would haue beene aſhamed to haue alledged this place to proue that men may put their truſt *in Saints*: for *Moſes* ſpeaketh this in reproach of the Iſraelits, who beleeved neither the Lord nor *Moſes* touching their promiſe of their delivery out of Egypt, untill ſuch time as they having quite paſſed the red ſea, did ſee their enemies dead in the ſea. And if upon the uſe of the preposition they will conclude that the children of Iſrael beleeved in *Moſes*, they may as well conclude that we may put our truſt in this tranſitorie life, then which there is nothing more uncertaine and vaine. For *Moſes* threatning the tranſgreſſors of the Law, ſaith that *they ſhall not bee ſure of their life*, uſing the very ſelfe ſame word and conſtruction which he doth in this place: Where (by the Ieſuites tranſlation) the contrary bleſſing to thoſe that keepe the Law, is, that *they ſhould truſt in their life*. The ſame anſwer is to the place in the *Chronicles*, except this onely, that in *Exodus* the people are marked of ſlackneſſe in beleeving, which (as *Thomas*) would not beleeue, unleſſe they did firſt ſee and heare: but in the *Chronicles* the people is praiſed as thoſe which reſted in the word of the Prophet, before that the promiſe was effected. For the place to *Philemon* it is ſhamefully wreſted, Faith being referred onely to God, and loue to the brethren, as it appeareth manifeſtly, by the two verſes next following. In the former whereof faith is reſtrained unto Chriſt, and in the latter the loue here mentioned is carried to the brethren. As appeareth alſo plainely by that otherwhere, upon the ſame occaſion, he ſo diſtinguiſheth faith and loue, that the faith is appropriated unto Chriſt, and loue referred to the Saints. Where the Reader is to note the abſurde dealing of the Ieſuits, which alledge this place underſtood of Saints yet upon earth, to proue the invocation of the Saints which be departed. And where the elder Writers haue uſed this phraſe, I *beleeue in the Church*, it ſeemeth that they did it through ſome ignorance of this Hebrew phraſe, which doth not in any neceſſity ſignifie that which is pretended, howbeit the teſtimonies heere avouched are little worth for this purpoſe: For that *Epiphanius* having IN the Catholike Church, meaneth nothing elſe, but that he beleeveth that there is a Catholike Church, it is evident, conſidering that he uſeth the ſame phraſe of ſpeach, ſpeaking of Baptiſme, of the Reſurrection, and of the Kingdom of heaven: Vnleſſe therefore the Ieſuites will haue us confeſſe in our faith, that we beleeue in Baptiſm, in the riſing againe of the dead, and in the kingdom of heaven, *Epiphanius* helpeth them not a whit. And himſelfe doth afterward (leaving out the preposition) ſay, we confeſſe one Baptiſme, we looke for the riſing againe of the dead. In the expoſition of the Nicen Creed we finde no ſuch thing in *Cyril*, but he hath the cleane contrary. For upon this that we ſay, I *beleeue in the Holy Ghoſt* is gathered the divinity of the Holy Ghoſt his words are theſe. *After that the moſt worthy Fathers had finiſhed their ſpeech of Chriſt, they make mention of the Holy Ghoſt, for they ſaid, we muſt beleeue in the Holy Ghoſt in like manner, that is to ſay, as in the Father and the Sonne.* Where let the Reader note alſo that the briefe or abſtract of our faith, as it is repeated of *Cyril* himſelfe before his expoſition ſtayeth in theſe words, *And in the Holy Ghoſt*, and proceedeth no further. *Ierome* indeed hath the phraſe which muſt be underſtood as *Epiphanius* expoundeth his like phraſe, it being rather a Greek phraſe then a Latine.

Ver. 15.

Deu. 7.6.7
1. *Sam.* 14. 37.
Ier. 9. 19.

Pſal. 78.22
Heb. 3. 18.
Ier. 17. 5.

Philem. 5.

Epheſ. 1.15.
Coloſ. 1.4.

Verſe. 15 But how ſhall they preach vnleſſe they be ſent: as it is written: How beautifull are the feete of them that euangelize peace, of them that euangellize good things?

Preachers not lawfully called nor ſent. Confeſſ des Egli. de France.

RHEM. 7. [15. *Vnleſſe they be ſent.*] This place of the Apoſtle inuincibly condemneth all the preachings, writings, ordinances, innouations and vſurpations of Church, Pulpit, and whatſoeuer our new Euangeliſts haue intruded themſelues and entred into by the window: ſhewing that they bee euery one from the higheſt to the loweſt, falſe prophets running and vſurping, being neuer lawfully called. Which is ſo euident in the heretickes of our dayes that the Caluiniſts confeſſe it in themſelues and ſay that there is an exception to be made in them, becauſe they found the ſtate of the Church interrupted.

CARTVV. 7. [15 *Vnleſſe they be ſent.*] Look the anſwer before, upon *Matth.* 21. 23. & *Luk.* 13. & *Iohn* 10.1. And we are able to proue our Elections and Ordinations agreeable to the word of God, and to the practiſe of the Primitiue Churches of divers hundred yeares. where the Popiſh Elections and Ordinations haue ſcarce any ſhadow of either the one or the other. As for the *Confeſſion of the French Churches*, it ſpeaketh onely of ſuch perſons as were immediately raiſed up of God, when there was no lawfull Miniſtery in that place, nor any that would admit any faithfull Teacher. And that the Lord doth ſtirre up ſuch extraordinarily in ſuch times and places, he himſelfe ſpeaking of thoſe dark and confuſed times doth declare, when he mentioneth his two Witneſſes, that is to ſay, a few, and yet ſufficient both to gather thoſe which he had appointed to call, and to

Apoc. 11.3.

leaue

leaue the reſt without excuſe: Even as we ſee the Lord to haue raiſed Prophets vnder the Law, ſo often as thoſe to whom the ordinary Miniſtery of the Church was committed, fell away from the truth.

Verſe. 20 But Eſay is bold, and ſaith, I was found of them that did not ſeeke me: openly I appeared to them that asked not of me.

RHEM. 6. [20. *That asked not.*] That Chriſt was found of thoſe that neuer asked after him, it proueth that the firſt grace and our firſt iuſtification is without merits. That God called ſo continually and earneſtly by his Prophets and by other his ſignes and wonders, vpon the Iewes, and they withſtood it: free will is proued, and that God would haue men ſaued, and that they be the cauſe of their own damnation themſelues, *The firſt iuſtification of meere grace, Freewill.*

CARTVV. 6 [20. *That asked not.*] *Free will* muſt needs goe to the ground, whoſe foundation is of ſuch ſtubble as this is: if of diſobedience they conclude freedome and power *to obey*, for they may ſo proue that the Diuell hath power to doe well if he liſt, conſidering that he alſo doth not obey the truth. In the latter reaſon, becauſe being called of God by his miniſters (which the Diuell is not) they obey not, therefore they haue power to chooſe either good or euill, there is ſome more probability. But if they had remembred, that as God calling the dead in their graues, giueth them withall, all manner of ſtrength whereby they riſe, there being no force in the dead body to raiſe it ſelfe: ſo doth he alſo in the ſpirituall reſurrection to life everlaſting, as our Saviour Chriſt himſelfe doth compare them. And even in this place where he ſaith, that he was *found of them that asked not after him*: the free will for which they ſtruggle againſt the force of a manifeſt truth, is vtterly ſtricken through. For if there be an abilitie in men of themſelues to ſeeke after God, as there is a power to goe away from him, and the ſame power to ſeeke him as there is to run away from him when he ſeeketh vs, the ſame power and facultie muſt needes at ſome times and in ſome men come into act. But the Apoſtle teſtifieth that no man by nature ever ſeeketh after God, but is found of God when hee ſeeketh not, nor asketh after him: wherefore there is no man that hath any ſuch power or facultie to chooſe the good, and to eſchew the euill. Whereunto it commeth that our Saviour Chriſt chooſeth vs, and not we him: whereas if when he calleth and chooſeth vs, wee ſhould by any ſtrength in our own nature anſwer him, we ſhould alſo chuſe him as well as he choſe vs: which is directly contrary to the words of our Saviour, and ſo conſequently it ſhould alſo follow, that not ſo much as the *firſt iuſtification* (as you in your Babyloniſh tongue tearme it) ſhould bee of meere *grace*, ſeeing as the offer of grace is to be given of God, ſo the accepting of it ſhould be aſcribed to our free will, whereby the grace beſtowed, ſhould be no grace, but debt. *Ioh. 5. 25. 26. 27. 28. 29. & 11. 23. 24. 25. 26.* *Ioh. 15. 16.*

CHAP. XI.

MARGINALL NOTES.

Verſe. 4 But what ſaith the diuine anſwer vnto him I haue left me ſeuen thouſand men that haue not bowed their knees to Baal.

RHEM. 1. [4. *Baal.*] The Heretickes adde here alſo, *Image*, to the text, as Act. 19. 35.

CARTVV. So ſhould the Ieſuites haue done if they had tranſlated truely; and becauſe they haue not ſo tranſlated it, therefore they haue laid themſelues open to the ſcorne of every Grammer-boy, whilſt they make *Baal* a woman, and of the feminine gender, which gender agreeth well with the word Image, which is underſtood, and can by no meanes agree with *Baal*, which is expreſſed.

Verſe. 20 Well: becauſe of incredulity they were broken, but thou by faith doeſt ſtand: be not too higly wiſe, but ‡ fear.

RHEM. 2. [20. *Feare.*] We ſee that he which ſtandeth by faith, may fall from it, and therefore muſt liue in feare, and not in the vaine preſumption and ſecurity of the Heretickes.

CARTVV. 2. [20. *Feare*] The argument followeth not, that *wee may therefore fall from faith, becauſe we ought to feare, and not to preſume.* For God that hath ordained that we cannot fall which truly beleeue, hath ordained theſe exhortations for the meanes whereby we ſhould be kept ſafe from falling; even as alſo the Apoſtle knowing that the faithfull amongſt the Theſſalonians were choſen of God, doth take thereby incouragement the rather to pray for them. Neither is the feare here commanded, a feare leſt they ſhould fall away, but a feare leſt they ſhould ſinne; and therefore it is oppoſed not vnto aſſurance, but to preſumption: for otherwiſe the Lord will haue vs, *that being delivered from our ſpirituall enemies, wee ſhould ſerue him without feare in righteouſneſſe and holineſſe all the dayes of our life.* But if other Churches may fall away from the faith of Chriſt, how is it that the Church of Rome (to the which this watch-word was given eſpecially) cannot depart from the truth. *1. Theſ. 1. 3. 4.* *Luke 1. 74. 75.*

ANNOTATIONS.

RHEM. 3. [3. *Seuen thouſand.*] The Heretickes alledge this place and example very impertinently to proue that the Church may be wholy ſecret, hid, or vnknowen, for though the faithfull were forced to keepe cloſe in that perſecution of *Achab* and *Iezabell*, which was onely in the Kingdom of the ten tribes, that is, of Iſraell: yet at the very ſame time, in Ieruſalem and all the kingdom of *Iuda*, the externall worſhip and profeſſion of faith was open to all the world, and well known to *Elias* and the faithfull, ſo many, that *the very ſouldiers onely were numbred aboue ten hundred thouſand, beſides that there is a great difference between the Chriſtian Church and the Iewes, our reſting vpon better promiſes then theirs. And we will not put the Proteſtants to proue that there were *Gods anſwer to Elias of 7000. maketh nothing for the Proteſtants inuiſible Church 2. Par. 17.*

7000

7000. of their ſect. when their new *Elias Luther* began: but let them proue that there were ſeuen or any one, either then or in all ages before him, that was in all points of his beleefe. Hereticks there were before him, as *Iouinian, Vigilantius, Heluidius, Wicliffe, &c.* and with him, *Zuinglius, Caluin, &c.* who beleeued as he did in ſome things, but not in all.

CARTVV.3. [4. *Seuen thouſand.*] This place euidently proueth, that there may bee ſeuen thouſand men in one land or kingdom, which hauing the true feare of God, are not yet by any apparant workes and exerciſes of religion made knowne, not ſo much as one of them to another, much leſſe to the enemies of contrary iudgement. And if there might be ſeuen thouſand in one land hidden and vnknown to *Elias*, that was of ſo quick ſight and ſharpe iudgement to diſcerne a true worſhipper from an Idolater; how much more may there bee ſeuentie times ſeuen thouſand in the whole world, which the beetle-blind Papiſts cannot know. And therefore it maketh nothing againſt vs, if there haue been times wherein *ſeuen* profeſſors of the truth could not haue been pointed out by vs. And if the truth of religion ſhould be meaſured by the agreement of *ſeuen in all points of beliefe*, it could not finde a nights lodging with you, whoſe ſword poynts in diuers and ſundry controuerſies are in your fellowes neckes; as euen in this place the maſter is directly againſt his ſchollers. For hee af-
Lumbard. firmeth, that by reaſon of the inter-marriage of *Ioram* king of Iuda, with *Achabs* daughter, that *Elias* eſteemed that not onely in Iſrael, but in the tribe of Iuda alſo they were become Idolaters, and that he alone remained in the true worſhip of God. And where they would make a differeuce of our times, and the time of the Law by reaſon of *better promiſes giuen vnto vs then vnto them*. Firſt it is falſe
Heb. 8. 6. that we haue any other promiſes then they had; they are (indeed) ſomewhere called *better*, but that betterneſſe is not either in the kind, or number of promiſes, but onely in the manner of cleereneſſe, and extent to a greater number of nations, of the ſelfe ſame promiſes that they had. Secondly, this anſwer is frivolous: for the Apoſtle applieth this teſtimonie of the godly vnknowne vnto the Church of the Iewes which lived vnder the Goſpell, and maketh his argument, that as there were many godly Iewes in *Elias* time vnder the Law, although they were not knowne, ſo there might bee at this time vnder the Goſpell many of them that did beleeue, although few were knowne.

Verſe. 6 And if by grace: | not now of workes, otherwiſe grace now is not grace.

What workes are not, and what are the cauſes of ſaluation.

RHEM.4.[6. *Not now of works.*] If ſaluation be attributed to good works done of nature without faith and Gods helpe, the ſame can not be of grace, for ſuch works exclude grace, fauour, and mercy: and challenge onely of debt, and not of gift. Therefore take heed here of the heretickes expoſition, that vntruely exclude Chriſtian mens works from neceſſity of merit of ſaluation, which are done with and by Gods grace, and therefore euidently conſiſt with the ſame, and bee ioyned with Gods grace as cauſes of our ſaluation. Our aduerſaries are like ill Potecaries, euer taking *quid pro quo*, either of ignorance, or of intent to deceiue the ſimple.

CARTVV.4. [6. *Not now of workes.*] If a man can draw cleane things from that which
Gen. 6. 5. is vncleane, and good from that which is naught, then *good* workes may come from evill *nature*, but good workes are not of our nature. Wherefore whenſoeuer the Apoſtle ſpeaketh of good workes, he ſpeaketh of them that are done in faith, which is moſt euident in this place, where the Apoſtle affirmeth that the whole election, or company elected of the Iewes, whereof a good number was already the called and the ſanctified of the Lord, was not iuſtified of the good workes which they did, but of grace. Even as alſo *Abraham* the father of them all, is affirmed not to be iuſtified of the good
Rom. 4. 3. 4 10. 11. workes that he did after faith, but by grace, which the Apoſtle doth both here and there ſo oppoſe, as the one ſtanding in the cauſe, the other muſt needs fall.

Verſe. 8 As it is written: | God hath giuen them the ſpirit of compunction: eyes that they may not ſee: and eares, that they may not heare: vntill this preſent day.

God is not the Authour of ſinne.

RHEM.5.[8. *God hath giuen.*] It doth not ſignifie his working or action, but his intermiſſion *Chryſ.ho.19.in ep.Rom.* And S. *Auguſtine* ſaith, not by putting malice into them, not by imparting his grace vnto them. and that through their own deſerts alwayes, and their own wills euer properly working the ſame, *See Annot. Mat. c.13.14, Rom. c.1 34.*

CARTVV.5. [8 *God hath giuen.*] Look the anſwer before, vpon *Math.6.13. & 13.14. & Rom.1.24.* As for *Chryſoſtome* if you had attended vnto the word συγχωρεῖσθαι, which he vſeth, ſignifying a conſent vnto the thing that is done, you might eaſily haue known that it is more then a *bare permiſſion*, for a man may permit a thing by looking at it through his fingers, and yet not giue his conſent. But whether it be turned *permiſſion*, or conſent, let the Ieſuites tell vs how they can defend the iuſtice of God, either in conſenting to, or *permitting* evill, otherwiſe then by this, that hee either conſenteth to it, or permitteth it, thereby to draw good out of it, and that a more excellent
A Paraphraſticall explication of the text concerning the Iewes and the Gentiles, their ſtanding, falling, riſing againe, &c. good then the evill that in doing thereof is committed. And in this reſpect (that he turneth that poyſon into an wholeſome medicine) it is more to his praiſe if in ſuch reſpects hee bee ſaid to do the thing, then either barely to *permit* it, or conſent vnto it; *Auguſtine* we willingly embrace in all that is here alledged.

RHEM.6.[20, *Becauſe of incredulity.*] He repelleth the pride of the Gentiles vaunting themſelues of their receiuing, and of the Iewes reiection, namely, in that they thought the Iewes to be forſaken for no other cauſe: but that they might come into their roomes: declaring that the direct and proper cauſe of their forſaking, was their incredulity, exhorting the Gentiles to beware of the ſame, becauſe they may fall alwell as the other, and that God is as like to execute iuſtice againſt them as againſt the Iewes, as he hath done in many nations falling to hereſie.

CARTVV.6. [20 *Becauſe of incredulity.*] If the Gentiles may fall away, then it follow-
Rom.1.5.6 eth that the Romanes, which are (as the Apoſtle ſaith) of the Gentiles, and a part of them, may fall away.

Verſe

Verse. 28 | According to the Gospell indeed enemies for you but according to the election most deare for the fathers.

RHEM. 7. [28. *According to the Gospell.*] In respect, or, as concerning beleefe in Christ and receiuing the Gospel, they are Gods enemies: by occasion of which their incredulity, the Gentiles found mercy: otherwise in respect of his speciall election of that nation, and the promises made to the Patriarches, the Iewes are deere to him still, for God neuer promiseth but hee performeth, nor repenteth himselfe of the priuiledges giuen to that nation.

CARTVV. 7. [28 *According to the Gospell*] S.

Verse. 30 For | as you also sometime did not beleeue God, but now haue obteined mercie becausе of their incredulitie.

RHEM. 8. [30. *For as you.*] As the Gentiles which before beleeued not, found mercy and came to faith, when the Iewes did fall: so the Iewes not now beleeuing, when all the Gentiles haue obtained mercy, shall in the end of the world by Gods disposition obtaine grace and pardon as the Gentils haue done,

CARTVV. 8. [30 *For as you.*] S.

Verse. 32 For God hath | concluded all into incredulitie, that he may haue mercy on all.

RHEM. 9. [33. *Concluded all.*] That so God taking all nations and all men in sinne (which they fell into, not by his drift or causing, but of their own free will) may of his mercy call and conuert whom and in what order he will: and the parties haue no cause to brag of their deseruings: but both Countries and particular men may refer their eternall election and first calling and their conuersion to Christ, and to his mercy onely: no works which they had before in their incredulity, deseruing any such thing, though their works afterward proceeding of faith and grace doe merit heauen.

CARTVV. 9. [32 *Concluded.*] This poyson of the *Merit of workes after faith*, which they let drop down in the most of their Annotations, without so much as noting any place where they sucked it, hath beene often discouered, and with the Triacle of substantiall arguments out of the Word driuen out. And although it were an easie matter at every mention of it, to bring forth a new confutation, yet to auoide tediousnesse, the Reader shall look for no answer in this and such like points, so often causelessely repeated, but there onely, where either they haue some reason, or some authority. Otherwise we could answer them heere, that the Apostle declareth that God is for *all spirituall blessings* to be praised, glorified and thanked, and therefore as well for sanctification (which summarily he setteth forth in the vertue of loue) as for our election. And if we haue to thanke him for them, as for our election they be of grace as well as the election. And if wee haue our whole sanctification of grace (which the Iesuits make the cause of our euerlasting saluation) the saluation which they make the effect and reward thereof, must needs be of grace. For if that which is supposed to deserue life everlasting doth not deserue, but is of grace, it must needs follow that the reward which is given thereunto is not given as due debt, but of undeserued grace. *Ephes.* 2. 3.

Verse. 33 O depth of the riches of the wisdom and of the knowledge of God: how incomprehensible are his iudgements, & his wayes vnsearchable?

RHEM. 10. [33 *O depth.*] The Apostle concludeth that no man ought to search further into Gods secret and vnsearchable counsels of the vocation of the Gentiles, and reiecting the Iewes, otherwise then this, that all which be reiected, for their sinnes be iustly reiected: and all that be saued by Gods great mercy and Christs grace be saued. And whosoeuer seeketh among the people to spred contagion of curiosity by seeking further after things past mans and Angels reach, they ouer-reach & ouerthrow themselues. If thou wilt be saued, beleeue, obey the Church, feare God and keep his commandements that is thy part & euery mans els. Thou mayst not examine whether thou be predestinate or reprobate, nor seeke to know the wayes of Gods secret iudgement toward they selfe or other men. It is the common enemy of our soules that in this vnhappy time hath opened blasphemous tongues, and directed the proud pennes of *Caluine, Beza, Verone*, and such reprobates, to the discussing of such particulars, to the perdition of many a simple man, and specially of yong Scholers in Vniuersities, which with lesse study may learne to bee proud and curious, then to bee humble, wise, and obedient. *How far to deale and to know in the doctrine of Predestination*

The heretikes writings of Predestination

CARTVV. 10. [33 *O depth.*] First, it is false, that God *looked at nothing, but at sinne, in the reiection of the Iewes.* For although they could not haue fallen away but by vnbeleefe: yet the Apostle sheweth he looked to a higher cause then that, namely that the Gentiles should haue an entrance to the Gospell: Whereupon (partly) commeth this exclamation, *O depth, &c.* which hath no place in their reiection if it be onely in regard of sinne. It is also a false doctrine, that we ought not *to examine whether we bee predestinate or no:* For the Apostle willeth us to examine our selues, whether wee stand in faith or no, whereby we may know whether we be in Christ or no, which will teach us whether we be reprobate or no. And if in examining our selues we may find out that we are not reprobate, we shall finde out that we are predestinate. And the Apostle teacheth us by many arguments of the effects of Predestination to come to the assured knowledge of predestination which is their cause. *Peter* also exhorting *to make sure our election by good workes*, doth declare that wee are by good workes made sure of our election. And as we may and ought to *examine* our own Predestination so (although it be more sparingly and rarely to be sought, and also is more difficultly and hardly found) yet we both may and ought by their workes to seeke sometimes into the Predestination of others; those namely who are supposed to haue sinned against the holy Ghost, to the end, that according to the commandement of God we Preach not vnto them, nor pray for their conversion. 2. *Cor.* 13. 5. *Rom.* 8. 30. *Ephe.* 1. 4. 5 2. *Pet.* 1. 10 *Matth.* 7. 6. 1. *Iohn.* 5. 16

CHAP. XII.

ANNOTATIONS.

Verſe. 1 BEſeech you therefore brethren by the mercie of God, * that you exhibit your bodies † a liuing hoſt, holy, pleaſing God, your reaſonable ſeruice.

RHEM. 1. [1. *A liuing hoſt.*] Leſt men ſhould thinke by the former diſcourſe of Gods eternall predeſtination, that no reward were to be had of good life and works, the Apoſtle now earneſtly recommendeth to them holineſſe of life.

The body chaſtiſed by penance is a grateſull ſacrifice.

RHEM. 2. [1. *A liuing hoſt.*] Man maketh his body a ſacrifice to God by giuing it to ſuffer for him, be chaſtiſing it with faſting, watching, and ſuch like, and by occupying it in works of charitie and vertue to Gods honour. Whereby appeareth how acceptable theſe works are to God and grateful in his ſight, being compared to a ſacrifice, which is an high ſeruice done to him.

CARTVV. 1. [1 *A liuing hoſt.*] S.

Verſe. 6 And hauing gifts, according to the grace that is giuen vs, different, either ‡ prophecie † according to the rule of faith,

The Apoſtolicall rule or analogie of faith.

RHEM. 2. [6. *According to the rule of faith.*] By this and many places of holy writ, wee may gather, that the Apoſtles by the holy Ghoſt, before they were ſundered into diuers Nations, ſet down among themſelues a certaine Rule and forme of faith and doctrine, containing not onely the Articles of the Creed, but all other principles, grounds, and the whole platforme of all the Chriſtian religion. Which rule was before any of the bookes of the new Teſtament were written, and before the faith was preached among the Gentils, by which not onely euery other inferiour teachers doctrine was tried, but all the Apoſtles and Euangeliſts preaching, writing, interpreting (which is here called prophecying) were of Gods Church approued and admitted, or diſproued and reiected. This forme, by mouth & not by Scripture, euery Apoſtle deliuered to the country by them conuerted. For keeping of this forme, the Apoſtle before praiſed the Romanes, and afterward eaneſtly warneth them by no mans plauſible ſpeach to bee drawen from the ſame. This hee commendeth to *Timothy* calling it his *Depoſitum*. For not holding this faſt and ſure, he blameth the *Galatians*, further alſo denouncing to himſelfe or an Angell that ſhould write, teach, or expound againſt that which they firſt receiued, *Anathema*, and commanding alwayes to beware of them that taught otherwiſe. For feare of miſſing this line of trueth, himſelfe notwithſtanding he had the holy Ghoſt: yet leſt he might haue preached in vaine and loſt his labour he went to conferre with *Peter* and the reſt, for the faſt keeping of this Rule of truth, the Apoſtles held Councels, and their ſucceſſors by their example. For the holding of this Rule, and by the meaſure thereof, were all the holy Scriptures written, for and by the ſame, all the glorious doctors haue made their ſermons, commentaries, and interpretations of Gods word, all writings and interpretations no otherwiſe admitted nor deemed to be of God, but as they bee agreeable to this Rule.

c. 6. 17. c. 16. 17. 1. Tim. 6. 20. Gal 1. 6. Gal. 2. 1. Acts 15. 6.

The Hereticks fantaſticall rule, or rules of faith, many and diuers one from another.

And this is the ſure Analogie and meaſure of faith, ſet down and commended to vs euery where for the Apoſtles tradition: and not the phantaſticall rule or ſquare that euery Sectmaiſter pretendeth to gather out of the Scriptures falſely vnderſtood and wreſted to his purpoſe, by which they iudge of Doctor, Scripture, Church, and all. *Arius* had by that meanes a rule of his own, *Luther* had his falſe weightes, and *Calvin* his own alſo. According to which ſeuerall meaſure of euery Sect, they haue their expoſitions of Gods word: and in England (as in other infected Countries) they kept of late an apiſh imitation of this prophecying which S. *Paul* here and in other places ſpeaketh of, and which was an exerciſe in the primitiue Church, meaſured not by euery mans peculiar ſpirit, but by the former rule of faith firſt ſet down by the Apoſtles. And therefore all this new phantaſtical Prophecying and all other preaching in *Calvins* ſchoole, is iuſtly by this note of the Apoſtle condemned, for that it is not according to, but quite againſt the Rule of faith.

CARTVV. 2. [6 *According to the rule of faith.*] By this Annotation we may know that the Ieſuites are drowſie dreamers, telling every one in the deame of his owne head, as confidently as if they had beene of, and in the counſell of the Apoſtles, not onely without either teſtimony of Scriptures, or Doctor, but cleane contrary to both, as hath beene before declared: where the Scripture hath been ſhewed to be both ſufficient, and the higheſt rule in the Church to decide all Controverſies by. Howbeit let vs look alſo ſomewhat into this idle ſpeculation of the Ieſuites. Where firſt the Reader may note that they underſtand this place cleane from the meaning of the Apoſtle: For he exhorting all men in generall to be modeſt and ſober, and not to take more upon them then they haue graces, and calling of God to anſwer and to diſcharge, applyeth this generall exhortation particularly and moſt directly unto them which haue publick callings to teach in the Church, as thoſe by whoſe over weening the Church might ſuffer greateſt hurt. Wherefore he exhorteth them that they ſhould teach not vantingly, nor ambitiouſly making a greater ſhew of knowledge then indeed they had, but according to the proportion of faith, that is to ſay, of the gifts which they had received by faith. And thus both *Chriſoſtom* and *Ierom* do expound it, when they ſay, *That euery man receiueth ſo much as hee beleeueth, and ſo much as his veſſell of faith will hold.* For the Analogy of faith is the ſame, which verſe 43. hee had called the meaſure or quantity of faith. And therefore they do not ſo faithfully interprete it, which turne it the *Rule of faith*. The Ieſuites therefore deceiue themſelues, firſt in that they take a meaſure and proportion for a *rule*; ſecondly, for that they underſtand not that in the word *Faith* there is a trope ordinarily uſed in the Scripture, of the cauſe put for the effect, namely, of faith for the gifts received by faith. Secondly, where haue they their ground

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in the Scripture of this, which they deliver so confidently that the *Apostles met, and set down a rule of all faith and doctrine concerning all principles of religion before the faith was preached amongst the Gentiles.* This as it hath no ground, so it is most like to be false: for seeing it was a wisedom in *Paul*, tending to the confirmation of the truth of the Gospell, first to preach the Gospell to the Gentiles, before hee conferred with any man of it, why should not the same wisedom for strengthening the truth of God be observed of the rest of the Apostles? It was a marveilous strong hold of the Gospell, both in the doctrine and discipline thereof, that *Paul* preached the same, that the rest of the Apostles did, albeit he had never consulted with them of it. And why then should not this fortification of the Gospell be greater when every one of the Apostles should haue done the same? Of the other side, who seeth not that it had been a great wound in the faith of Christian religion, if it should haue been knowen that the Apostles meeting and setting downe aforehand what they would teach, after went and taught the same: for so they might giue suspition that every one severally knew not certainly, what to preach, vnlesse he had consulted with his fellowes. We will not now argue of the truth of the story of the 70 Interpreters, agreeing all in the translation of the old Testament, both for the same sence and words, albeit they translated every one apart, not knowing any of their fellowes translation, but leaue it unto the iudgement of every one. But if it were so as it is storied, we would demand of the Iesuites, whether more authority riseth to that translation by meanes of making the same translation throughout every one apart, then if they had met all in one place, and had by conference one with another agreed thereof. And if the iudgement bee not hard in this case, it is easie to conclude that it commendeth more the preaching of the Apostles, that they first preached before they conferred of a rule of religion, then if they first had conferred and after preached it. Thirdly, we see that neither in places already subdued unto Christ by the preaching of the Gospell, neither yet in other that yet stood at the staues end with it, the Apostles did ever alledge the *forme of doctrin agreed of by them*, but onely taught the subjection unto the Gospell, and convinced the rebels thereunto with the Scripture, as appeareth by the whole discourse of the Acts. Where if they had set downe any such forme, *Luke* would never haue passed it (being a matter of so great weight) in such deepe silence. But, say that they agreed of such a forme and platforme of religion; yet it is plaine, that they taught it and delivered it out of the true interpretation of the Scripture. For the Apostle declareth that the Gospell is *contained, and was made manifest by the Prophetical scriptures according to the commandement of the eternall God.* And therefore as they exhort all to hold that which they haue retained: so they exhort them to hold it out of the Scriptures. And this your selues at unawares do confirme, when you say, that *the Scriptures were written for the holding of this rule;* for if they they were written for this purpose then they are either able to hold us in this rule, or else the writers of the Scriptures were deceived in their purpose, which is disappointed, if the Scripture bee not able to hold us in this rule: which latter point (although it be horribly blasphemous, yet) it seemeth that you will make no great difficulty to affirme, that the Lords Scribes & publique Notaries may be deceived, which shame not in this note of yours to say, that *Paul for feare of missing the line of this truth, went to conferre with Peter and the rest.* And was *Paul* indeed *afraid lest he should misse the line of truth in his preaching.* Why may you not also say that the Holy Ghost may be in feare lest he misse of the line of truth, seeing the Apostle both in speaking and writing the Gospell spake not, nor wrote of himselfe, but was the mouth and pen of the holy Ghost speaking in him, and writing by him. Whereof it is that hee is bold to say, that whosoever rejecteth him, rejecteth not man, but God, which had given his holy Spirit unto him. Away therefore with these filthy Iesuites that are come to the depth of spirituall drunkennesse, that they dare call in question whether the doctrine preached by the Apostle bee according to the *line of truth* or no; for as for that he went to conferre with *Peter and the rest*, lest he should haue run in vaine, are there any so blinde as not to know that he did that not in any feare or suspition of the truth of his doctrine; but onely to stop their mouthes which gaue out that this his preaching was divers from the preaching of the other Apostles. But to returne againe unto this platforme, which we affirme to bee drawne from the Scriptures, if there were any set downe by the agreement of the Apostles, for further proofe thereof we alledge *Luke*, who in his two bookes dedicated to *Theophilus*, affirmeth that he wrote them, *having exactly attained unto all*, that he might know the *undoubted certaintie of those things whereof he had been instructed*, meaning by the preaching of the Gospell. And if he in his two bookes wrote such a summe and short of all the principles and grounds of our religion, which were preached either by our Saviour Christ or by his Apostles, both in the doctrine and discipline of the Church, as there is no one poynt which we are not able to shew the grounds of in them, how much more is the *rule of faith*, which they followed in their preaching committed to writing by all the rest of the Evangelists and Apostles, especially if hereunto be added the old Testament, which is a noble storehouse of all necessary truthes to salvation. Wherefore this *rule of faith* (if it were such as you affirme) healeth not the deadly wound which your Popish traditions haue received by the sufficiency of the Scriptures. Considering that if there be any Apostolicall tradition, necessary to the perfecting either of the doctrine or discipline of the sonne of God, the same is contained in the holy Scriptures. Last of all, your owne Evangelicall Doctor saith, that by this rule of faith is meant either the Scriptures that were before written, or some thing drawn necessarily from the fountaine of the Scriptures.

Gal. 1. 15. 17.

Rom. 1. 2. & 16. 26. 1. Cor. 15. 12. Iude ver. 3. 2. Tim. 3. 15 16. 17. 2. Pet. 1. 19

1. Thess. 4. 8

Luk. 1. 3. 4.

2. Tim. 3. 15

CHAP. XIII.

MARGINAL NOTES.

Verse. 8 OWe no man any thing; but, that you loue one another: For he that loueth his neighbour, hath ‡ fulfilled the law.

RHEM. 1. [8. *Fulfilled the Law.*] Here wee learne, that the Law may bee and is fulfilled by loue in this life: againſt the Aduerſaries, ſaying, it is impoſſible to keepe the commandements.

1. Cor. 8. 2. & 13. 9. Eph. 1. 15. & 5. 2. Col. 1. 4. & 3. 14. 1. Theſ. 1. 3. & 4. 9. 10. Iohn Epiſt.

CARTVV. 1. [8. *Fulfilled the law.*] You *learne* without being taught of the Scripture. For the Apoſtle ſheweth onely that Loue doth all things commanded in the Law; according to the meaſure and proportion of loue. perfect loue perfectly, and unperfect loue unperfectly. Now ſeeing that no man loveth perfectly, ſeeing he doth not ſo much as know perfectly how to loue, it followeth that no man can perfectly fulfill the law. Hereupon the Apoſtles in their Epiſtles to thoſe Churches whom they moſt commend for loue towards their brethren, exhort them to a daily increaſe of loue.

ANNOTATIONS.

Verſe. 1 Let † euery ſoule be ſubiect to higher powers, for there is † no power but of God And thoſe that are, of God are ordeined.

RHEM. 2. [1. *Euery ſoule be ſubiect.* Becauſe the Apoſtle preached liberty by Chriſt from the yoake of the Law and ſeruitude of ſinne, and gaue all the faithfull both example and commandement to obey God more then men, and withall ever charged them expreſly to be obedient and ſubiect to their Prelates as to them which had cure of their ſoules, & were by the holy Ghoſt placed ouer the Church of God. There were many in thoſe dayes newly conuerted, that thought themſelues free from all temporal Poteſtates, carnal Lords, and humane creatures or powers: wherupon the bond man tooke himſelfe to be looſe from his ſeruitude, the ſubiect from his Soueraigne, were he Emperour, King, Duke, or what other ſecular Magiſtrate ſo euer, ſpecialy the Princes of thoſe dayes being Heathens and perſecutors of the Apoſtles, and of Chriſts religion, for which cauſe, and for that the Apoſtles were vntruely charged of their Aduerſaries that they withdrew men from order and obedience to Ciuill Lawes and Officers: S. *Paul* here (as S. *Peter* doth 1. Chap. 2.) cleereth himſelfe, and expreſly chargeth euery man to be ſubiect to his temporall Prince and Superiour: Not euery man to all that be in Office or Superioritie: but euery one to him whom God hath put in authoritie ouer him, by that he is his Maiſter, Lord, King, or ſuch like: Neither to them in matters of religion or regiment of their ſoules (for moſt part were Pagans, whom the Apoſtles could not wil men to obey in matters of faith) but to them in ſuch things onely as concern the publike peace and Policie, and what other cauſes ſo euer conſiſt with Gods holy will and ordinance, for * againſt God no power may be obeyed.

Obedience to temporall rulers, and in what caſes Act. 4. 19. 3, 29.

RHEM. 3. [1, *No power but of God.*] S. *Chryſoſtome* here noteth, that power, rule, and Superioritie, is Gods ordinance, but not eſtſones all Princes: becauſe many may uſurpe, who reigne by * his permiſſion onely, and not by his appointment, nor all actions that euery one doeth in and by his ſoueraine power, as *Iulians* apoſtaſie and affliction of Catholikes, *Pharaos* tyrannicall oppreſſion of of the Iſraelites, *Achabs* perſecution of the Prophets, *Neroes* executing of the Apoſtles *Herods* and *Pilates* condemning of Chriſt, all which things God permitted them, by the abuſe of their power to accompliſh, but they were out of the compaſſe of his cauſing and ordinance.

In what ſence, all power of ſuperioritie is of God,

Verſe. 2 Therefore he that reſiſteth the power, reſiſteth † the ordinance of God. And † they that reſiſt purchaſe to themſelues damnation.

RHEM. 4. [2. *They that reſiſt.*] Whoſoeuer reſiſteth or obeyeth not his lawfull Superiour in thoſe cauſes wherein he is ſubiect vnto him, withſtandeth Gods appointment, and ſinneth deadly, and is worthy to be puniſhed both in this world by his Superiour, and by God in the next life, for in temporall gouernment and cauſes, the Chriſtians were bound in conſcience to obey their Heathen Emperours: though on the other ſide they were bound under paine of damnation to obey their Apoſtles and Prelates, and not to obey their Kings or Emperours, in matters of religion. Whereby it is cleere that when wee bee commanded to obey our Superiours, it is meant alwayes and onely in ſuch things as they may lawfully command, and in reſpect of ſuch matters wherein they bee our Superiours.

In things lawfully commanded it is mortall ſinne not to obey our Superiors.

Verſe. 4 For he is Gods miniſter vnto thee for good. But if thou doe euil, feare. for he † beareth not the ſword without cauſe. For he is Gods miniſter: a reuenger vnto wrath, to him that doeth euill.

RHEM. 5. [4. *Beareth not the ſword.*] That the Apoſtle here meaneth ſpecially of temporall powers, we may ſee by the ſword, tribute, & externall compulſion, which he here attributeth to them. And the Chriſtian men then had no doubt whether they ſhould obey their ſpirituall powers, but now the diſeaſe is cleane contrary, for all is giuen to the ſecular power, and nothing to the ſpirituall, which expreſſely is ordained by Chriſt & the Holy Ghoſt: and all the faithfull are commanded to be ſubiect therevnto, as to Chriſts own word and will. There were Heretickes called *Begardi*, that tooke away all rule and Superiority: The Wickleſiſts would obey nor Prince nor Prelate, if hee were once in deadly ſinne. The Proteſtants of our time (as we may ſee in all Countries were the ſecular ſword is drawen againſt their Sects) care neither for the one nor for the other, though they extoll onely the ſecular when it maketh for them, The Catholikes onely moſt humbly obey both, euen according to Gods ordinance, the one in temporall cauſes, and the other in Spirituall: in which order both theſe States haue bleſſedly floriſhed in all Chriſtian Countries ever ſince Chriſts time, and it is the very way to preſerue both, as one day all the world ſhall confeſſe with vs.

The Apoſtle ſpeaketh of temporall powers. Hereſies againſt rule and Superioritie. The obedience of Catholikes, both to ſpirituall and temporal Superiors,

CARTVV. To the three firſt Annotations S. The idle *permiſſion* onely excepted, whereof *Chryſoſtom* hath not a word, but rather the contrary when he ſaith, *that euery Prince is choſen of God.*

To the fourth note, praiſing God that our ſworne enemies are conſtrained to giue us the teſtimony of ſound doctrine in all duties towards Princes both good and bad, Fathers and Tyrants, for our practiſe accordingly we ar content to reſt in equall and indifferent iudgement. This one thing wee may we boldly ſay, that we ſeeke not to betray our naturall Princes, nor to lie in wait for their liues,

as

as the Ieſuites moſt wickedly and unnaturally doe. Touching *Wicliffe*, it was an eaſie matter for you having then almoſt all pens and prints in your owne hands,, to ſurmiſe what you liſted and liked beſt.

Verſe. 6 For therefore | you giue tributes alſo. for they are the miniſters of God ſeruing vnto this purpoſe.

RHEM. 6. [6. *You giue tributes.*] Though euery man ought to be ready to ſerue his temporall Prince with his goods, by tribute or what other lawful taxes & ſubſidies ſo euer: yet they may exempt by priuileges whom they thinke good. As in all Countries Chriſtian: Prieſts for the honour of Chriſt, whoſe Miniſters they bee, haue by the graunts and ancient charters of kings been excepted and exempted. Notwithſtanding they were neuer unready to ſerue voluntarily their Soueraigne in all common cauſes with whatſoeuer they had. *See Annot. in Mat.* 17. 26. *The Clergie exempted from tribute.*

CARTVV. 6. [6. *You giue tributes.*] Look the anſwer before, upon *Math.* 17. 26.

Verſe. 13 As in the day let as walke honeſtly: | not in banketings and drunkennes, not in chamberings and impudicities, not in contention and emulation.

RHEM. 7. [13. *Not in banketings.*] This was the very place which S. *Auguſtine*, that glorious Doctor, was by a voice from heauen directed vnto, at his firſt miraculous and happie conuerſion, not onely to the Catholike faith, but alſo to perpetuall continencie, by this voice comming from heauen, *Tolle lege: Tolle lege*, Take vp and reade, Take vp and reade, as himſelfe telleth. *Lib.* 8. *Confeſſ. cap.* 12. *S. Auguſtins conuerſion.*

CARTVV. 7. [13. *Not in banquettings*] This place forbidding *Chamberings* commandeth *chaſtitie*, which is contrary thereunto, but commandeth not *continencie*: for then being given generally unto all Chriſtians, no man might lawfully marry. Wherefore *Auguſtine* could not be ſo ſimple a ſcholler, as to think *continencie* was taught him out of this place. His words are, *Thou ſo turneſt me vnto thee, that I ſought not a wife, nor any hope of this world*: Whereby appeareth that God had given him, beſides his true converſion unto Chriſt, this ſpeciall gift of continency, aboue that which either Miniſters or others receiue ordinarily.

CHAP. XIIII.

ANNOTATIONS.

Verſe. For one beleeueth that he may | eate all things: but he that is weake, | let him 2 eate herbes:

RHEM. 1. [2. *Eate all things.*] By ſimilitude of words the ſimple are ſoone deceiued, and Heretikes make their vantage of any thing to ſeduce the vnlearned. There were diuers meates forbidden in the Law of *Moyſes*, and for ſignification made and counted vncleane, whereof the Iew might not eate at all, as porke, hare, conny, and ſuch like, both of fiſhes, foules, and beaſts, a great number. Chriſt diſcharged all them that became Chriſtians, after his paſſion, of that obſeruance and all other ceremonies of the old Law: Notwithſtanding becauſe diuers that were brought vp in the Law had a religion and conſcience, ſuddeuly to forſake the former manner, the Apoſtle here admoniſheth ſuch as be ſtronger & better inſtructed in the cauſe, to beare with the weaker ſort that being Chriſtians could not yet find in their harts to eate & vſe the meats forbidden by God in the law: as on the other ſide he warns the weak that would not eate, not to take offence or ſcandal at them that did eate without ſcruple, any of the irrgular or forbidde meats in the law, nor in any wiſe to iudge or condemn the eater, but commit that to God, and finally that neither ſhould condemne the other for eating or not eating. Now the Proteſtants fondly apply all this to the faſts of the Church, and differences of meats in the ſame: as though the Church did forbid any meat wholy never to be eaten or touched, or made any creatures vnclean, or otherwiſe preſcribed any abſtinence, then for chaſtiſing of mens bodies & ſeruice of God. It is a great blindnes that they can put no difference betwixt Chriſts faſts of fourty dayes, *Matth.* 4. *Iohns* abſteining from all delicate meates and drinkes, *Matth.* 3. 11. the widow Annes *Luk.* 2. 3. 7. the Nazarites, *Num.* 6. the Recabites, *Ierem.* 35. 14. the Niniuites. *Iona.* 3. S. *Paules* 2. *Cor.* 11. 27. S. *Timothees* 1. *Tim.* 5. 23. *Iohns* diſciples and Chriſts diſciples faſt. *Mat.* 9. 14, 15. (Which hee ſaid they ſhould keepe after his departure from them:) and the ceremoniall diſtinction of creatures and meats, cleane and vncleane, in the old Law, of which it is euident the Apoſtle treateth in all this Chapter, and of none other at all. Therefore when the Proteſtants by the words of this place would proue, that we be either free from faſting and obeying the Churches commandement, or following Chriſts example in that matter, or that the obſeruers of Chriſtian faſts be weake in faith, and ought not in any wiſe condemne of ſinne the breakers of the preſcribed faſts of the holy Church, they do abuſe ignorantly or wilfully the Apoſtles words and diſcourſe. *The Apoſtles meaning about eating or not eating certain meates.* *The Heretikes fondly abuſe this place againſt the faſt of the Church.* *Fooliſh Heretikes ſee not the differences of things.*

CARTVV. 1. [2 *Eat all things.*] Seeing you undertake ſo long a diſcourſe of this matter, you ſhould haue ſhewed how this that you ſpeake of the Iewes accordeth with the Apoſtles words, placing this weaknes in eating hearbs, conſidering that the Iewes had never any Law to reſtrain them to hearbs. Let the Reader therefore underſtand that this diuerſity of iudgement in eating, roſe not between the Iewes and the Gentiles, but between the weaker and ſtronger of both kinds, Iewes and Gentiles. And the ſcruple ſeemeth to haue riſen hereof, that for ſo much as the reſtitution to our former eſtate, was now wrought by Chriſt; that therefore men, as in the beginning, ſhould eate hearbes onely and no fleſh. And if this diuerſity of iudgement was between the Iewes and the Gentiles, the eating of the hearbes upon the Iewes part came not thereupon, that they thought they might not eate fleſh, but fearing ſome mixture of fleſh and fiſh forbidden by the Law in their meats

ſet before them, eſpecially out of their own houſes, and companies of their iudgement, they did eate hearbes wherein they could be hardly deceived; as at this day in ſuch caſes their practiſe is. And if it be underſtood of the Iewes, we anſwer that the words of the Apoſtle, and his whole diſcourſe ſtrike now as deeply into the Popiſh ſuperſtition in meates and times, as they did then into the errour of the weake Iewes: For the Apoſtle condemned this, that the Iewes beleeved, that they might not eate certaine meates: and do not the Papiſts beleeue the ſame; The Iewes eſteemed amiſſe that the Law of God ſhut them from the uſe of certaine meats: and the Papiſts falſly think that the prohibition of the Synagogue of Rome doth barre them from their liberty of eating which Chriſt hath purchaſed unto them, the which the true Church it ſelfe is not able to forbid them. The Iewes are reproved for eſteeming that they pleaſed and ſerved God in abſtinence from certaine meates: And the Popiſh Ieſuites are not aſhamed to profeſſe that to abſtaine from certaine meates *is a ſervice of God* The difference is, that the Iewes ſcruple roſe of the Law of God, who hath authority to forbid meates that himſelfe hath made: but the Papiſts conſcience riſeth of the Law of men, who haue no authority to make a conſcience in meat, becauſe they can make no meate at all. The Iewes thought the meates which they abſtained from, alwaies unlawfull: but the Papiſts more abſurdly thinke it unlawfull at one of the clocke in the morning, which was lawfull at midnight. As for *Chriſts, Iohns, and their diſciples, and Annas faſt*, they haue been anſwered in their ſeverall places. There is no mention made of *Timothies* faſt, but onely of his temperate and ſparing diet. *The Niniuites and Pauls faſt*, we willingly embrace, and teach others to follow; the one publiquely in the common calamity of the Church; the other privately, as every mans calling, either by weight of buſineſſe committed unto him, or ſubduing of his fleſh ready to rebell againſt the Spirit do require. The Nazarites were commanded to abſtaine from wine, to the end, that (by the ſparingneſſe and homelineſſe of their diet, they being lifted up into the eyes of men) might ſerue for figures of our Saviour Chriſt, who being now come as the body of that ſhadow, the ſhadow muſt needs vaniſh away. Touching the *Rechabites*, it was an Oeconomicall, or houſhould ordinance, which they having received of their father were bound to obey: ſo farre forth as it ſerved to that end of the preſervation of their life, and propagation of their ſtock. For the father (fore-ſeeing by the inſtruction of the Prophets, the captivity of the people of God, amongſt whom his ſonnes ſhould dwell at the time of the calamity of that Country, and with all underſtanding that their greateſt ſafety ſhould bee in their going out of that Country which ſhould be horribly deſtroyed) thought good by forbidding them to drinke wine, and to build any houſe, but onely to dwell in Tents, thereby to prepare his ſonnes, both to the willinger departure from that place where they had no houſes, and to the eaſier and more commodious indurance of captivity in another Countrey, whilſt they had a long time before acquainted themſelues, both with a hard and homely diet, and with a ſimple and ſory lodging. And this commanding of *Rechab*, in regard and care of his poſterity belonging unto him as a father, the obedience thereof pertained to the *Rechabites*, as they were his ſonnes. For further anſwer (in this Iewiſh imitation) of the Papiſts, look before, upon *Math.15.9.* & *Mark.7.7.*

Verſe. 5 For one iudgeth | betweene day and day: and an other iudgeth euery day. | let euery one abound | in his owne ſenſe,

Diſtinction of daies.

RHEM.2.[5. *Between day and day.*] By the like deceite they abuſe this place againſt the Holy-dayes of Chriſt and his B. Mother and his Saints, which concerneth onely the Iewes feſtiuities and obſeruations of times, whereof in the Epiſtles to the *Galatians cap.*4 10.

CARTVV.2. [5 *Between day and day.*] Do you thinke it like that God ſhould by Chriſt diſcharge his people of the yoke of the Law of *Moſes*, diſcerning one day from another, by doing of, or abſtaining from their ordinary labours, which daies he himſelfe ordained, to bring in another yoke of mens ordinance? Aud is there any likely-hood that he ſhould abrogate the feſtivall daies conſecrated to himſelfe and to his own Maieſty, to bring in thoſe that are conſecrated and ſet apart to the honour of Saints? Laſt of all, ſeemeth it reaſonable in your eyes that the Lord ſhould eaſe his people of the burden of a few feſtivall daies, to lay upon them a heavier burden by a greater number of them? For the ſanctifying of the ſeventh day, ſeeing it was ordained from the beginning when there was no ceremony ſhadowing out our redemption in Chriſt the Mediator, it cannot bee abrogated by his comming whereby ſhadowes onely of our redemption in him are put to flight.

The text explicated concerning every mans conſcience in Iudaicall meats and drinkes.

RHEM.3.[5. *Every one in his own ſenſe.*] The Apoſtle doth not giue freedome, as the Churches enemies would haue it, that euery man may do or thinke what he liſt, but in this matter of Iudaicall obſeruation of dayes and meates, and that for a time onely, till the Chriſtian religion ſhould be perfectly eſtabliſhed, he would haue no reſtraint made, but that euery one ſhould be borne withall in his own ſenſe: yet ſo that they ſhould not condemne one another, nor make neceſſity of ſaluation in the obſeruation of the Iudaicall rites of meates, dayes, &c.

CARTVV.3. [5 *Every one in his own ſenſe.*] The word that the Apoſtle vſeth, ſignifieth not *to abound in ſenſe*, but to be *aſſuredly perſwaded in heart* of that which is done: which certaine perſwaſion, becauſe it cannot be but in the truth (all other perſwaſions being but opinions and uncertaine) he exhorteth that both thoſe that eate ſhould do it groundedly, and upon the unfallible promiſes of God, and thoſe that eate not, for ſo much as they can haue no certaine perſwaſion in that iudgement of theris, ſhould ſeeke further for the truth of this cauſe, that in ſteed of floting and unſtable iudgement, which alwaies followeth errour, they might hane a ſetled and reſolute iudgement in the truth.

Verſe. 17 For the kingdom of God is | not meate and drink: but iuſtice, and peace, and ioy in the holy Ghoſt.

RHEM.4.[17. *Not meate and drinke.*] The ſubſtance of religion or the kingdom of God ſtandeth

ſtandeth not in meate or drinke, and therefore the better might they vſe indifferencie and tolleration in that point for a time, for peace ſake to auoide ſcandall, but if the precept of *Moyſes* Law had bound ſtill as before, then (not for the meates ſake, but for the diſobedience) it had been damnable to haue eaten the vncleane meates. *Not eating, but diſobedience & damnable.*

Verſe. 22 Haſt thou faith? haue it with thy ſelfe before God. Bleſſed is he that iudgeth not himſelfe in that which he approueth.

RHEM. 5. [22. *Haue it with thy ſelfe.*] Thou that art perfect, and beleeueſt or knoweſt certainely that thou art free from the Law concerning meates and feſtiuities, yet to the trouble and hinderance of the feeble that cannot yet be brought ſo farre, be diſcreete and vtter not thy ſelfe out of ſeaſon.

Verſe. 23 But he that diſcerneth, if he eate, is damned, becauſe not of faith. for all that is not of faith is ſin.

RHEM. 6. [23. *He that diſcerneth.*] If the weake haue a conſcience, and ſhould be driuen to eate the things which in his own hart he thinketh he ſhould not do, he committeth deadly ſin, becauſe he doth againſt his conſcience, or againſt his own preteníed knowledge. *To do againſt our conſcience is ſinne.*

CARTVV. To theſe three Sect ons, S.

RHEM. 7 [23. *All that is not of faith*] The proper ſenſe of this ſpeach is, that euery thing that a man doth againſt his knowledge or conſcience, is a ſin, for ſo by the circumſtance of the letter, faith muſt here be taken, though S. *Aug.* ſometimes applieth it alſo to proue that all the actions of infidels (meaning thoſe works which directly proceede of their lacke of faith) bee ſinnes. But in any wiſe take heede of the Heretickes commentary, who hereby would proue that the infidell ſinneth in honouring his parents, fighting for his countrie, tilling his ground, and in all other works. And no maruell that they ſo hold of infidels, who maintaine that Chriſtian men alſo offend deadly in euery good deed. *Chryſ. hom. 26. in epiſt. Rom. What actions of Infidels are ſin, and what are not.*

CARTVV. 7. [23. *All that is not of faith.*] For as much as a man cannot be aſſuredly perſwaded in his conſcience that hee may eat meat unleſſe he firſt beleeue that Chriſt the heire of the world is his, and he a member of him, whereby he hath right and title to the meate. The Apoſtle doth fitly refer the doubting of eating of meat to a want and defect of faith whereby we are iuſtified. And therefore in another place he ſheweth that one thing required in the lawfull uſe of meates is, that we beleeue the word of promiſe, that the meate is giuen unto vs for Chriſts ſake. And as they are conſtrained to confeſſe that *Auguſtine* expoundeth this for us againſt them, ſo *Chryſoſtome* helpeth them not a whit, which onely ſheweth ſhortly, that every man ought to be perſwaded certainely of the lawfulneſſe of every his particular action (to which we accord) but ſpeaketh not a word of any ſeuerall kinde of faith in this place differing from the common and vſuall ſignification of faith in the reſidue of this Epiſtle. As for the eſcape that they would make from *Auguſtine* who affirmeth (as we do) that all the workes of infidels are ſin, by a reſtraint, to *workes directly proceeding of want of faith*, it is a meere mockery of the reader, conſidering that all the workes of Infidels muſt needes directly proceede from the want of faith, whereof they haue not ſo much as a grain of muſtard ſeed. And how vain this diſtinction is, *Auguſtine* himſelfe doth euidently declare, when he ſheweth that their beſt workes are ſinne. *If* (ſaith he) *a heathen man ſhall couer one which is naked, deliuer him that is endangered, redeme the wounds of the ſoare, ſpeake no falſe witneſſe although he be conſtrained by torment, is it not to be iudged ſin becauſe it proceedeth not of faith? verily, foraſmuch as it is not of faith, it is ſinne; not becauſe that to couer the naked is a ſinne in it ſelfe, but not to glory in God of ſuch a worke, there is none denieth to be a ſinne but the wicked onely.* Which he proueth both by the adjunct of the action, for that they doe not well: where the very heathen Philoſophers require to a vertuous action, not onely that a man do that which is good and iuſt, but alſo that he ſhould do it well and iuſtly: and alſo by the abſurdity which otherwiſe ſhould follow, that the heathen man being an euill tree, ſhould bring forth good fruit. Hereupon *Lactantius* compareth thoſe that by morall vertues behaue themſelues ciuilly and orderly, to a body which hath a goodly and comely frame in all the members, ſaying that it lacked a head from whence it ſhould haue life and ſenſe. It is alſo ſaid in a booke fathered upon *Ambroſe*, *That without the worſhip of the true God, even that is ſinne which ſeemeth to be vertue.* Your owne maſter alſo alledgeth out of *Auguſtin*, *de vera innocentia, cap. 56.* that the whole *life of the infidels is ſinne, and that there is nothing good without the chiefe good at all.* Finally, your Gloſſe hath the ſelfe ſame words that you maſter *Lombard* hath; and therefore if you beare no reuerence to *Lactantius*, *Ambroſe* and *Auguſtine* in this cauſe, but dare make them with the note of *Hereſie*, yet you ſhould haue had reſpect to your own maſter, you eſpecially which count it ſo heynous a crime *that the ſcholler ſhould teach his maiſter, that the young fooles ſhould teach their old and wiſe fathers.* *Contra Iulian. lib. 4. 6. 3* *Lactant. lib. 6. cap. 9*

CHAP. XV.

MARGINALL NOTES.

Verſe. 8 FOr I ſay Chriſt IESVS to haue beene ‡ miniſter of the circumciſion for the veritie of God to confirme the promiſes of the fathers.

RHEM. 1. [8. *Miniſter of the circumciſion.*] Chriſt did execute his office and miniſtery onely towards the people of Circumciſion, that is, the Iewes.

Verſe. 25 Now therefore I will goe vnto Hieruſalem to miniſter to the ‡ ſaincts.

RHEM.

RHEM. 2. [25. *Saincts.*] He meaneth the holy persons that hauing forsaken all their goods for Christ; were wholy conuerted to serue our Lord with all their minde. S. *Hierome against Vigilantius* the Heretickes reprehending the almes giuen to such, as do the Heretickes also of our time.

Ephes. 1. 1. CARTVV. 2. [25. *Saints*] All the faithfull are called by the Apostle Saints, the reason whereof is giuen, for that they *are sanctified in Iesus Christ*. Wherefore it is false that by Saints are meant those which *forsake all their goods for Christ*, and that the very next verse doth declare, where speaking of the poore amongst the Saints, he giueth also to understand, that there were rich Saints as well as poore, although these were not any such that became wilfully poore by giving away that which they had, to liue after of the sweat of other mens browes (which kinde of Drones the Iesuites meane) but either such godly poore whose estate was alwayes so, or which came to povertie by oppression of the wicked persecutors of the Church, of which sort of poore our Churches haue carefull regard, as their daily practise doth declare. And although *Ierom* doth apply this to the Monkes of his time, as to men comprehended in the compasse of poore Saints, forsomuch as they were not able to maintaine themselues, no not with the labour of their owne hands, which they customably used, as hath beene shewed, upon *Math.* 3. 1. Yet he giveth no other generall sense of the place then we doe, when hee saith, that this gathering was brought to those *that beleeued, not for couetousnesse, but for a refreshing, not to gather riches, but to sustaine weaknesse of their bodies, and to auoid cold and penurie.* Now how truely this can be applied to your Monkes which are full and fat, strong and stout, which haue Princes treasures, and fare delicately and superfluously, let all the world iudge.

CHAP. XVI.

MARGINALL NOTES.

Verse. SAlute ‡ Prisca and Aquila my helpers in Christ IESVS,
3

RHEM. 1. [3. *Salute.*] The onely salutation of so worthy a man is sufficient to fill with grace that is so saluted. *Chrys. in* 2. *Tim* 4.

CARTVV. 1. [3. *Salute.*] It is false that the *salutation* of such a man as *Paul was sufficient to fill him with great grace* that is so saluted: for those whom the Apostles did salute face to face, might some-
Mat. 10. 12 13. time be unworthy men, and refuse the Gospell of Christ. And beside that, *Chrysostom* hath no such *filling* words as the Iesuites haue, he sheweth that the communication of grace standeth not in that the persons are saluted of the Apostle, but in that they receiue his salutation as becommeth. And therefore the grace standeth not so much in the worthinesse or godlinesse of the saluter, as in the worthinesse of the persons that are saluted and prayed for. Considering that *Abraham*, although a Patriarke and a Prophet, was not received in his prayer for the Sodomites. But if it be so as the Iesuites say that an Apostolicall salutation be able *to fill men with great graces*. It is evident that the Pope which saluteth and blesseth many graceless and curssed men, is not Apostolicall; and therefore neither *Pauls* successor, nor *Peters*, whom they esteeme *as worthy* as *Paul*.

Verse. 16 ‖ Salute one an other in a ‖ holy kisse. All the Churches of Christ salute you.

RHEM. 2. [16. *Salute.*] The Protestants here reason thus, *Peter*, is not here saluted, therefore hee was neuer at Rome. See the Annotation.

Verse. 17 And I desire you brethren, ‖ to marke them that make dissensions and scandals contrarie to the doctrine which you haue ‡ learned, and auoid them.

RHEM. 3. [17 *Learned*] Of the Prince of the Apostles, saith Theodorete vpon this place.

Verse. 18 For such doe not serue Christ our Lord, ‖ but their owne belly: and ‡ by sweete speaches and benedictions seduce the hearts of innocents.

RHEM. 4. [18. *By sweet speeches.*] The speciall way that Hereticks haue ever had to beguile, was and is by sweet words, and gay speeches: which their sheepes coate see before described particularly in the Annotations upon *Math* 7. 15.

CARTVV. Look for answer in the Annot. upon this verse.

ANNOTATIONS.

RHEM. 5. [16. *Salute one another.*] Neuer Sectmaister made more foule or hard shifts to proue or defend falshood, then the Protestants: but in two points, about S. *Peter* specially, they passe euen themselues in impudency. The first is, that they hold he was not preferred before the other Apostles, which is against all Scriptures most euidently. The second is, that he was neuer at Rome, which is against all the Ecclesiasticall histories, all the Fathers Greek and Latine, against the very sense and sight of the monuments of his Seate, Sepulcher, doctrine, life, and death there. Greater euidence certes there is thereof & more waighty testimony then of Romulus, Numas, Cæsars, or Ciceros being there; yet were he a very brutish man that would deny this to the discredite of so many writers and the whole world. Much more monstruous it is, to heare any deny the other. Theodorete saith hee was there writing vpon this chapter. *Prosper* also *carmine de ingratis in principio. S. Leo, de natali Petri, S. Augustine to. 6. c. 4. cont ep. fund. Orosius lib. 7. c. 6. S. Chrysostome in psal. 48. S. Epiphanius hær. 27. Prudentius in hymno 2. S. Laurentij, & hymno 12. Optat. 4 lib. 2. contra Donatistas S. Ambrose lib. 5. ep de Basilicis tradendis S. Hierome in Catalogo. Lactantius lib. 4. c. 21. de vera sapientia. Eusebius hist. Eccles. lib. 2. c. 13. 15. 3. Athanas. de fuga sua S. Cypri. ep. 55. num. 6. Tertulian de præscriptionibus num. 14. and lib. 4. contra Marcio. num. 4. Orig. in Genes. apud Eusc. lib. 3. c. 1. Irenæus lib. 3. c. 3. Hegesip. lib. 3. c. 2. de excid. Hierosolim. Caius & Papias the Apostles*

That S. Peter was at Rome.

poſtles own ſcholler and *Dionyſius* the B. of *Corinth.* alleaged by *Euſebius lib.2.c.14.& 24. Ignatius ep. ad Romanos.* The holy Councell of Chalcedon, and many other affirme it, yea *Peter* himſelfe (according to the iudgement of the ancient Fathers) confeſſeth he was at Rome, calling it Babylon *1.ep.c.5. Euseb.lib.2.c.14.hiſt Eccleſ.* Some of theſe tell the time and cauſe of his firſt going thither: ſome how long he lived there: ſome, the manner of his death there: ſome, the place of his buriall: and all that he was the firſt Biſhop there. How could ſo many of ſuch wiſdom and ſpirit, ſo neere the Apoſtles time deceiue or be deceiued: how could *Caluin* and his after fifteen hundred yeares know that which none of them could ſee. *Chalced conc. act.3. See the Annotations 1 Pet. c.1.15.*

Some great argument muſt they needs haue to controule the credit of the whole world. This of truth is here their argument, neither haue they a better in any place, to wit, if S. *Peter* had been at Rome, *Paul* would haue ſaluted him, as he did others here in the end of his letter to the *Romanes.* Is not this an high point to diſproue all antiquity by? Any man of diſcretion may ſtraight ſee, that S. *Peter* might be knowen vnto S. *Paul* to be out of the Cittie, either for perſecution or buſineſſe, when this Epiſtle was written, (for he went often out as S. *Epiphanius* declareth) and ſo the omitting to ſalute him, can proue no more, but that then he was not in Rome, but it proueth not ſo much neither, becauſe the Apoſtle might for reſpect of his dignitie and other the Churches affaires write vnto him ſpeciall letters, and ſo had no cauſe to ſalute him in his common Epiſtle, Or how know they that this Epiſtle was not ſent incloſed to S. *Peter*, to bee deliuered by his meanes to the whole Church of the Romanes in ſome of their aſſemblies? It is very like it was recommended to ſome one principall man or other that is not here named; and twenty cauſes there may be vnknown to vs, why hee ſaluted him not: but no cauſe why our Aduerſaries vpon ſuch friuolous reaſons ſhould reprooue an approued truth. For euen as well might they ſay that S. *Iohn* was neuer at Epheſus, becauſe S. *Paul* in his Epiſtle to the *Epheſians* doth not ſalute him. And plaine it is, that it is the Roman ſeate and faith of *Peter*, which they (as all Heretickes before them) do feare and hate, and which will be their bane; and they know that there is no argument which conuinceth in their conſcience, that *Peter* was neuer at Rome. Therefore to conclude, we ſay to them in S. *Auguſtines* words, *Why call you the Apoſtolike chaire, the chaire of peſtilence? What hath the Church of Rome don against you, in which S. Peter did ſit, and from which by nefarious ſuite you haue ſeparated your ſelues.* *The Proteſtants great argument, that Peter was neuer at Rome. Epiph.har. 27.* *The Heretikes hatred of the Romane ſee. li. 2.con. lit. petil.c. 51.*

CARTVV.5. [16 *Salute one another.*] Whenſoeuer we ſaile againſt the Pope of Rome, wee ſaile with a forewind, and wee haue ſea roome, and are driuen to no ſtraights or ſhifts: whereof let the Reader iudge (hardly) of both our writings: And how fondly the Ieſuites charge us of *ſhifting* in this point, by denying *Peters* ſeate at *Rome* all the world may know, conſidering that if the truth would beare it, we could as well afford *Peters* remaining at *Rome* as *Pauls*, without any manner of hinderance of our cauſe, as hath bene ſhewed, vpon *Math.16.18.* And as for the great army that is brought againſt vs of mens teſtimonies, *that Peter was at Rome*, although ſome of them are doubtfull, and haue no plaine ſentence (as *Chryſoſtome*) ſome of them are not found where they are quoted, (as *Ambroſe*) ſome contrary one another, (as *Epiphanius* and *Ierome* and *Tertullian*) yet if they all were plaine and vniforme in this point, conſidering firſt that they are a headleſſe multitude in this point, without any Generall or Captaine of the word of God to go before them, and to ſet them in good array; there is no man of courage that hath need to be diſmayed by them, for if where there are twenty, there were two thouſand, they being but men that may bee deceiued, cannot ground our faith in any aſſurance, which notwithſtanding ought to bee performed of you in this caſe, conſidering that you hang the faith and truth of all Religion vpon this narrow and headleſſe pinne of *Peters* being at Rome. Secondly, all theſe teſtimonies (depending vpon the credite of one man, which is *Papias*, from whom, as thoſe which were neereſt him ſucked this opinion; ſo they hauing drawn it from him ſuckled others therewith that were nurſed vp in their daies) it is euident that they are all to be conſidered as the witneſſe of one man alone, conſidering that although one and the ſame thing be ſpoken by diuers, yet one onely ſpeaking his own iudgement, and all the reſt that which they borrowed of him can bring no more credite vnto this cauſe then one and the ſame peny often giuen doth make the receiuer richer by the twentieth gift, then by the firſt. And if it be withall conſidered that *Papias* (whoſe bare word, without aſſiſtance of reaſon is taken in this matter) be not able for want of credite to diſcharge the truſt that men haue put him in: then it is manifeſt, that one other alone of all theſe here named, had brought greater weight of teſtimony, if either vpon report of his own ſight, or of that he had credibly heard, he had deliuered this of *Peters* being at Rome. Now it is well known that *Papias*, beſides his attaint of a Millenary ſchiſme, was father of diuers lewd traditions, which he couered vnder the credit of the Apoſtles, as of *Iudas* breaking the rope wherewith he hung himſelfe, directly contrary to *Luke*, who writeth that he dyed of that ſtrangle, where *Papias* ſaith he liued ſtill; and diuers other ſtrange doctrines of Chriſts, which he (as *Eusebius* writeth) for want of iudgement broached and ſcattered in the Church. As for the teſtimony out of *Peter*, where for the dearth of Scripture in this cauſe, they are driuen to expound *Babylon* for *Rome*, albeit it bee worthy to be hiſſed, yet the anſwer thereof the Reader ſhall look for in the proper place. Now that theſe Authours prevaile not ſo farre with vs, as to incline our iudgements to a probable opinion in this point, beſide thoſe before alledged, this is the principall cauſe, that the reaſons drawn from the word of God ſtand between vs and them. And if theſe authorities can haue no place contrary to the apparant reaſons of the word of God, much leſſe can the *Monument of Peters ſeat at Rome*, which he himſelfe never ſate in (who would haue beene glad at that time of a poore ſtoole to ſit vpon in the corner of a private houſe) or his *Sepulchre*, which if it might haue credit with ſome, yet with you it can haue none to proue his abode there, which tranſlate (as you ſay) dead bodies ſome thouſand miles from the place where they changed their liues. Therefore by your own rules his buriall at Rome proueth nor his death there, no more then the ſepulchres entitled to the *three aſſemen in Colen*, vpon *Math.* 2. proue that their corpſes are there. And as for his *doctrine, life and death at Rome*, it is either a beggarly asking of that in contro- *Euſeb. hiſt. Eccleſiaſt.lib. 3. cap. 35.* *Act. 1. 18.*

 uerſie,

veriſie, or elſe it is an idle repetition of their reaſon drawne from antiquitie, conſidering that that onely excepted, there is no manner of proofe, that either he taught, lived, or died at Rome. As for your reaſons what they haue beene, let the Reader read and iudge of that before, in the anſwer to the Argument upon the *Acts*, and what our reaſon is upon this place; and whether it be ſo light as the Ieſuites, by the toſſing of it upon their forked pens do make ſhew of, let us now conſider. Our reaſon is, that *Peter* being ſuppoſed Biſhop of Rome at the time when *Paul* wrote this Epiſtle is falſly ſo eſteemed, becauſe that if he had been Biſhop there at that time, *Paul* would haue made ſome mention of him writing unto the Church of Rome. To this reaſon, becauſe the Ieſuites cannot ſhape, and cut out one good anſwer, they haue patched out three, if peradventure the unwary Reader would thinke it anſwered in number, which is wanting in weight.

The firſt is, that *Peter might be known of Paul to bee out of the Citie for perſecution or buſineſſe, when Paul wrote*, whereunto *Epiphanius* is brought. *Epiphanius* teſtifying that *hee often went out*. In which anſwer, firſt *Peter* is made a hireling which forſaketh his flock in time of perſecution when hee ſeeth the woolfe comming: For although an Apoſtle, whoſe charge is indefinite, may when he is perſecuted in one Citie, flye to another, yet for a Biſhop, which hath a particular Church, the ſame is not lawfull, the perſecution being addreſſed, not againſt the particular perſon of *Peter*, but againſt the generall cauſe of Religion. And *Epiphanius* doth helpe us againſt you: for firſt, it appeareth by him, that *Peter* going from Rome went to other Countries, as the reſt of the Apoſtles did, which then lived thereby to execute his Apoſtolicall office: Now if hee were then an Apoſtle, it is evident that he was then no Biſhop of Rome, an Apoſtle and a Biſhop being divers members of one diviſion: whereby his departure from *Rome* upon *perſecution* was blameleſſe, And this *Epiphanius* doth further confirme, when he ſheweth that in *Peters* abſence the Church of Rome could not be without a Biſhop. There being therefore a Biſhop at his departure from Rome ordained, and not a Biſhops deputy, it followeth that *Peter* was not then Biſhop of Rome, eſpecially in your ſchooles, which thinke it unlawfull to haue two Biſhops at once in one Citie. But if it were granted you (which you cannot proue) that *Paul knew Peter to haue gone from Rome for a ſeaſon*, yet do you not ſo eſcape our hands, for our argument is not (as you ſay) that *Paul ſaluted not Peter* in the cloſing up of his letter, but that he maketh no manner of mention in all his long letter, neither referring the Church to *Peters* further inſtruction, nor yet exhorting them to haue him in that regard as it became them to reſpect ſuch a worthy teacher, nor yet commending their eſtate aboue all other Churches, that God had beſtowed upon them ſuch a worthy man, or (as you uſe to tattle) the *head* and *ruler* of all the *Apoſtles* and the onely *foundation* of the *whole Church* under Chriſt. Theſe former titles which were due unto *Peter*, and latter titles alſo, if they had been due to him, *Paul* would not onely not haue refrained to giue unto him, becauſe he was abſent, but therefore eſpecially he would haue given them, becauſe he was abſent, and not in preſence when theſe letters were read, whereby he ſhould bluſh to heare himſelfe ſo much commended and recommended. For it is well knowne that *Paul* letteth paſſe no good opportunitie of the advancing the credit of the notable Miniſters of thoſe Churches which hee made famous by his letters. And this anſwer of ours marreth the faſhion of their two anſwers that follow.

1. *Cor.* 16. 19. 16. *Epheſ.* 6. 21 *Phil.* 2. 19. 20. & 25. 26. *Col.* 4. 12. 13. *Act.* 15. 2. 23. 30.

For although *Paul* might happily *write priuate letters unto Peter*, and therefore with conveniencie enough leaue him unſaluted in the common letters of the Church, yet hee ought not to haue failed to haue made an honourable mention of him to the Church, thereby to ſtrengthen and make more fruitfull *Peters* miniſtery towards them. Beſides that, herein the Ieſuites declare the ſmall skill which they haue in the Apoſtles diſcipline & order of the Church, that a thing touching the whole Church, as did the common letters, ſhould be conſigned unto *ſome one particular man*. The Apoſtles did not uſe to handle the moſt weighty affaires of the Church ſo ſlightly; as they might haue learned by the direction of the Church of *Antioch* Embaſſadors to the Apoſtles, and others at Ieruſalem, and of the return of their letters again unto *Antioch*. For the Church of *Antioch* directeth her Embaſſadors not unto *Peter*, or to any one of the Apoſtles to be by him conducted to the ſpeech of the reſt, but unto the Apoſtles and Elders. And they at Ieruſalem direct their letters not unto any one in *Antioch*, but unto the Church which was firſt aſſembled, or ever the letters were delivered. And if there were any truth in theſe anſweres, or any of them; yet for ſo much as they proue no more but that the caſe might be ſo, and proue not that it was ſo. It is evident that as they may ſerue for ſome anſwer againſt our argument out of this place; ſo can they not eſtabliſh your opinion of *Peters* being at Rome. In *Auguſtines* time, although Rome ſometime the faithfull Citty, was not yet a harlot, yet it is knowne that by manifeſt forgery of a Canon invented to pride and pricke up herſelfe aboue ſome other Churches, ſhe began to haue a wanton eye. Truth it is, that the *Donatiſts*, from whoſe error ſhe was free, had no iuſt cauſe of complaint of her. But *Auguſtine* even then, and in thoſe purer times, might (if he would) haue iuſtly complained of her in *Zozimus* her Pope, and chiefe governor, for that by a counterfeit Canon of the Councell of Nice, hee would haue encroached upon the right of the Biſhops of Affricke.

Concil. African. 102. 103. &c.

RHEM. 5 [16. *Holy kiſſe.*] Hereof and by the common vſage of the firſt Chriſtians, who had ſpeciall regard of vnitie and peace among themſelues, & for ſigne and proteſtation thereof, kiſſed one another, came our holy ceremony of giuing the Pax, or kiſſing one another in the ſacrifice of the *bleſſed* Maſſe.

Orig. in 16. *ad Ro.* *Kiſſing the Pax.*

CARTVV. 5. [16. *Holy kiſſe.*] They ſaluted in thoſe Countries by *kiſſe*, as wee ſalute by giuing of hands one to another: and therefore it is firſt a raſhneſſe to conforme all countries to the ceremonies of one in the forme of ſalutation. But yet it is more fooliſh to teſtifie our loue one towards another by kiſſing all one ſtone, one glaſſe, or one peece of wood, which might be as well done by going out or comming in all at one doore. The kiſſing alſo being a declaration and token of honour to the thing that is kiſſed, it is a ſhame for a man to carry that honour unto ſo baſe and vile things. Not to ſpeake of the opinion of worſhip, which the Papiſts haue in kiſſing the Pax; for the nouriſhment of which ſuperſtition they ſet the Crucifixe in it, which they hold worthy of religious

2. *Sam.* 15. 5. & 20. 9 *Pſal.* 2. 12. *Oſe.* 13. 2.

honour,

honour, so that they haue in this apish imitation changed the person of a man into a stone, &c. the picture of the Church into the picture of Christ, and a civill salutation into a religious worship; for even our civill salutations ought to be holy, and void of dissimulation.

RHEM. 6. [17. *To marke them.*] He carefully warneth them to take heed of seditious sowers of Sectes and dissension in religion, and this is euer to be their marke, if they should teach or moue them to any thing which was not agreeable to that which they had learned at their conuersion: not bidding them to examine the cause by the Scripture, but by their first forme of faith and religion deliuered to them before they had, or did reade any booke of the New Testament. *Against Sect-masters how to examine our faith.*

CARTVV. 6. [17. *To marke them.*] Looke the answer before upon *Rom.* 12. 6.

RHEM. 7. [18. *But their own belly.*] Howsoeuer Heretickes pretend in words and externall shew of their sheepes cote, indeed they seeke but after their own profite and pleasure, and by the Apostles own testimony we be warranted so to iudge of them as of men that indeed haue no religion nor conscience. *Heretickes giuen to volupt-uousnesse.*

CARTVV. 7. [18. *But their own belly.*] Your *sweet words* and flattering speeches are that it is no sinne which the Law condemneth for sinne: that many sinnes by you confessed to be sinnes, are done away by knock of breast, by holy water, by the Bishops blessing, &c. And that there is none so heynous, but the Popes pardon is able to forgiue. And thus men that of their own corrupt nature runne to hell, by these *sweet* and entising *speeches* of freedom either from sinne, or from the iust punishment due unto sinne, goe post haste or rather flye unto hell. Name but one of our *sweet words* in this kinde of flattery of men, and name it truely, and without cavilling and slandering of our doctrine, and we will think that there is some conscience left in you of speaking truth; & if you cannot, then learn to know, that you haue bidden all modesty farewell, which having set your tongues and pens to sale for the fat and daintie morsels, dare charge other therewith, whom for want of truth in your accusations, you are compelled to discharge.

Verse. 19 For your obedience is published into euery place. I reioyce therefore in you. But I would haue you to be wise in good, & simple in euil.

RHEM. 8. [19. *Your obedience.*] Against Heretickes and their illusions, there is no better way then in simplicitie to cleaue vnto that which hath been taught before: for the which the Romane obedience is much commended, *See Annot.* vpon the first c. v. 8.

CARTVV. 8. [19. *Your obedience.*] Looke the answer before, upon *Rom.* 1. 8.

THE ARGVMENT OF THE FIRST EPISTLE TO THE CORINTHIANS.

HOW S. *Paul* planted the Church at Corinth, continuing there a yeere and a halfe together, we reade *Act.* 18. After that, when he was at Ephesus, *Act.* 19. about the end of the three yeeres that he abode there, he wrote this first Epistle to the *Corinthians*. For euen as S. *Luke* there writeth, *when these things were ended, Paul purposed in the Spirit, when he had gone ouer Macedonia and Achaia, to go to Hierusalem*: so likewise doth S. *Paul* himselfe writte here: *I will come to you in Achaia, when I shall haue gone ouer Macedonia, for I will go ouer Macedonia, but I will tary at Ephesus vntill Pentecost.* *Act.* 19. 21. 1. Cor. 16. 5

The matter that he writeth of, is not one, as in the Epistle to the Romanes, but divers: partly such faults of theirs, as were signified vnto him *by them that were of Chloe*, 1. Cor. 1. 11. partly such questions as themselues wrote to him of, *And concerning the things that you wrote to me.* 1. Cor. 7. 1. for so we may (as it seemeth) deuide the Epistle into these two parts. Or, to put all together, hee writeth of eight things: 1. Of certeine Schismes beginning among them, by occasion of certain preachers whom in the Second Epistle he toucheth more plainely, as being false Apostles: *chap.* 1. 2. 3. 4. 2. Of an incestuous fornicator, and some that went to law before infidell iudges. *chap.* 5. 6. 3. Of Matrimonie and continencie. *chap* 7. 4. Of meates sacrificed to Idols. *chap.* 8. 9. 10. 5. Of his traditions. *chap* 11. 6. Of the Giftes of the Holy Ghost. *chap.* 12. 13. 14. 7. Of the Resurrection. *chap* 15. 8. Of the Contributions that he gathered of the Gentiles, to succour the Christian Iewes at Hierusalem. *chap.* 16.

CARTVV. To this argument, S.

THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

ANNOTATIONS.

Verſe. 5 That in all things you be made rich in him, in all uttrance, and] in all knowledge.

Faith commeth by hearing rather then reading.

RHEM. 1. 5. *In all knowledge.*] Obſerue that the Apoſtles neuer wrote their letters but to ſuch as were conuerted to Chriſts faith before, for men can not lightly learne the Chriſtian religion by reading Scriptures, but by hearing, and by the preſence of their teachers, which may inſtruct them, at large and particularly of euery Article, as cleerely and briefely by letters they could not do. Neither doth now any man learn his faith firſt, but by hearing of his parents and Maſters, for if we ſhould when we come to yeers of diſcretion, be ſet to pick out our faith of the Scriptures, there would a mad work and many faithes among vs.

CRATVV. 1. [5 *In all knowledge.*] This note for the ordinary calling of men to the knowledge of the Goſpell, eſpecially when and where the Goſpell is publiſhed, is true.

Verſe. 30 And of him you are in Chriſt IESVS, [who is made unto vs wiſedom from God, & iuſtice, and ſanctification, and redemption.

Chriſt is made our iuſtice, becauſe he is the author of the iuſtice in vs.

RHEM. 2. [30. *Who is made.*] Hee meaneth not, as our aduerſaries captiouſly take it, that we haue no iuſtice, ſapience, nor ſanctitie of our own, other then Chriſts imputed to vs: but the ſenſe is, that he is made the author, giuer, and meritorious cauſe of all theſe vertues in vs, for ſo the Apoſtle interpreteth himſelfe plainely in the 6. Chapter, following, when hee writeth thus, *You bee waſhed, you be iuſtified, you be ſanctified in the name of our Lord* IESVS *Chriſt and in the ſpirit of our God.*

CARTVV. 2. [30 *Who is made.*] If *ſome of your aduerſaries ſo take it*, they are neither alone (*Chryſoſtom* being of the ſame iudgement) and are but poorely confuted of you: conſidering that the faith in us, which is the gift of *Gods Spirit*, doth not proue any inherent matter in us whereby we may be ſaued, but hath reſpect unto Chriſt which is without us. Howbeit looking neerely unto this teſtimony of the Apoſtle, wee eſteeme that *Wiſedome* here is the true knowledge of God, and *Sanctification* our godly behaviour, and *Redemption* the full and perfect deliverance both of our body and ſoule from all miſery to everlaſting bleſſednesſe: And therefore that theſe three are inherent in us: *Iuſtification* onely being without us: and all, of the gift of God in Chriſt Ieſus. And to this expoſition we are led, not onely by the ordinary ſignification of theſe words in other places quoted in the Margent: by the generality of the ſentence, placing all things belonging unto our regeneration in the meere grace of God through Chriſt alone, and by the orderly placing of every of theſe benefites according as they are in nature and time wherein they are given, but alſo by the circumſtance of the place both before and after. The circumſtance before is, that the Apoſtle having ſhewed that no healthfull and ſaving knowledge can be drawn from the wiſedome of the world or otherwiſe, but from the Goſpell of Chriſt (for ſo much as the wiſeſt men that way, commonly, are furtheſt from ſalvation) he declareth that this healthfull and ſaving wiſedome is (as all other parts of the new creature) to be found onely in the free gift of God through Chriſt. And this to be his meaning the words immediately going before do evidently declare, when hee ſaith, that *we are of him* (meaning God) *in Ieſus Chriſt*: which is all one as if he ſhould ſay, whatſoever we are in the ſtate and condition of our new birth, we are it by the grace of God in Ieſus Chriſt, compriſing generally and totally that which in theſe words he doth ſpecially and by parts lay out. The other circumſtance which commeth after is drawen from the end of this dealing of the Lord, that no man ſhould glory but in the Lord: For if we haue the knowledge of Chriſt of our own nature, or by our deſert, or having that knowledge of Gods free gift in Chriſt, we were able to get true righteouſneſſe of our ſelues, or having both theſe of God in Chriſt, we were able to furniſh our ſelues of holineſſe of life: or finally, having all theſe three by the gift of God in Chriſt, we were able to raiſe up our own bodies, and ioyning them with our ſoules were able to cary our ſelues glorified into heaue; hereby our glory ſhould not be altogether in God, but partly in God, and ſomewhat in our ſelues. To be ſhort, there is nothing that ſhutteth out glory, but onely this, that wee haue nothing but that which (by grace) we haue received. And this is the very break-neck of the Popiſh freewill: for if it be in ones naturall power to chuſe the good that is offered, then it followeth that for ſo much as he hath not received that ability of God in Chriſt, that he may glory of it. And as wee conſent not with them which thinke none of theſe inherent in us, but this whole place to bee underſtood

Epheſ. 1. 8. & 5. 15. Rom. 6. 22. 1 Theſſ. 4. 3. 4. Rom. 8. 23. Epheſ. 1. 14 Rom. 4. 5. & 5. 14. &c.

1. Cor. 4. 7.

derstood of that which by faith we haue inherent in Christ: so the Iesuites that understand all these to be inherent in us, are absurd, as those which thus confound iustification and sanctification making them one, which the Apostle maketh divers. Neither is it strange in the Scripture that one and the same speech should be in the same sentence vsed diversly, according as the nature of the things wherewith it is ioyned doth require, and that more properly in the reference that it hath unto one, and lesse properly in the respect that it hath unto another. So that although these words, *Christ is made unto us of God*, be understood in the word of *Iustification* of that which is without us and inherent in Christ, yet it hindereth not but the same words may be applyed unto the three other, *Wisedome, Sanctification and Redemption* which are by some effects within us, and inherent in our soules and bodies.

Luke 2. 34 1. Pet. 2. 7.

CHAP. 11.

ANNOTATIONS.

Verse. 11 For what man knoweth the things of a man, but ! the spirit of a man that is in him? so the things also that are of God no man knoweth, but the spirit of God:

How Angels & Saincts & mortall men know our cogitations.

RHEM. 1. [11. *But the spirit of man.*] One man can not know an others cogitations naturally: but God giueth the Prophets and other, euen in this world oftentimes, by extraordinary grace to know mens secrets. As he did to S. *Peter*, to know the fraude of *Ananias* and *Sapphira*: and to *Eliseus*, his seruants bribery in his absence, & what was done in the king of Syria his chamber, & as he giueth to all *Angels and Saints (so far as is conuenient to our necessities and their heauenly glory) to vnderstand not onely our vocall prayers, but our inward repentance and desires.

Tho 1. q. 57. art. 4. ad 3.

CARTVV. 1. [11. *But the spirit of man*] It is true that *God giveth Angels and Saints to know so farre as is conuenient for our necessity*; but that this conuenience reacheth to the understanding of the *prayers and desires of our heart*, or that we may ground our prayers unto any upon extraordinary revelation made unto them (if any be) is utterly false. For further answer to the latter part of this note, look before, upon *Matth. 22. 30. & Luk. 15. 10.* Onely here let the reader note, that their own *Thomas Aquinas* is flat against them: who affirmeth that *no Angell either good or evill can know that which is hidden in a mans heart, further then the same is made manifest* (not by speciall revelation as the Iesuites dreame) but *by certaine effects.*

Verse. 12 And we haue receiued not the spirit of this world, but the spirit that is of God: ! that we may know the things that of God are giuen to vs.

The Heretikes allegation for their vain security, as scorned.

RHEM. 2. [12 *That we may know*] The Protestants that chalenge a particular spirit reuealing to ech one his own predestination, iustification, and saluation, would draw this text to that purpose. Which importeth nothing els (as is plaine by the Apostles discourse) but that the holy Ghost hath giuen to the Apostles, and by them to other Christian men, to know Gods ineffable gifts bestowed vpon the beleeuers in this time of grace: that is, Christs Incarnation, Passion, presence in the Sacrament, and in the incomprehensible ioyes of heauen, which Pagans, Iewes, and Heretickes, deride.

1. Ioh. 3. 14 Rom. 8. 26, 35 &c.

CARTVV. 2. [12. *That we may know*] The trifling Iesuites will not see that the Apostle speaketh of all the guifts generally that are given us of God: whither serveth the argument of comparison; that as a mans spirit teacheth him to know all the thoughts that are within him at the least in some measure: so also the spirit of God teacheth the beleevers to know all that which God hath given them. Likewise they are willingly ignorant, that he doth not say that we know Gods gifts, but that we know the gifts which God hath *given unto us.* And if we know that Christ was *incarnate for us*, & that he *suffred* for us: It is manifest that we know also that we are *predestinate, iustified*, and *saved.* Last of all, their shift is frivolous, seeing that which here is spoken of the knowledge of all that which God hath given us, is otherwhere specially affirmed of the knowledge that we are saved.

Verse. 14 But ! the sensual man perceiueth not those things that are of the spirit of God for it is folishnes to him, and he can not vnderstand: because he is spiritually examined.

The sensuall man.

RHEM. 3. [14. *The sensuall man*] The sensuall man is he specially, that measureth these heauenly mysteries by naturall reason, humane prudence, externall sense, and worldly affection, as the Iew, Pagan, and Hereticke do: and sometime both heere and elsewhere, the more infirme and ignorant sort of Christian men be called sensuall or carnall also, who being occupied in secular affaires, and giuen to sensuall ioy and worldlines, haue no such sense or feeling of these great gifts of God, as the perfecter sort of the faithfull haue, who trying these high points of religion, not by reason & sense, but by grace faith, & spirit, be therfore called spirituall. The spirituall then is he, that iudgeth & discerneth the truth of such things as the carnall can not attaine vnto: that doth by the spirit of the Church, whereof he is partaker in vnity of the same, not only see the error of the carnal, but condemneth them & iudgeth euery power resisting Gods spirit and word: the carnall Iew, Heathen, or Heretick, hauing no meanes nor right to iudge of the said spirituall man, For when the spirituall is said to be iudged of none, the meaning is not that hee should not be subiect or obedient to his Pastors and spirituall Powers and to the whole Church, speciall for the triall or examination of all his life, doctrine, and faith: but that a Catholike man and namely a teacher of Catholike doctrine in the Church should not be any whit subiect to the iudgement of the Heathen or the Heretick, nor care what of ignorance or infidelitie, they say against him, for such carnall men haue no iudgement in such things,

The spiritual man.

How the spiritual man iudgeth all, & is iudged of none.

nor can attaine to the Churches wisdome in any ceremonie, mysterie, or matter which they condemne.

Therefore S. *Irenæus* excellently declaring that the Church and euery spirituall childe thereof, iudgeth and condemneth all false prophets and Heretickes of what sort soeuer, at length he concludeth with these notable words: *The spirituall shall iudge also all that make schismes, which be cruell, not hauing the loue of God, and respecting their own priuate, more then the vnitie of the Church, mangle, diuide, and (as much as in them lieth) kill for small causes the great and glorious body of Christ, speaking peace, and seeking battaile. He shall iudge also them that be out of the truth, that is to say, out of the Church, which Church shall bee vnder no mans iudgement, for to the Church are all things knowen, in which is perfect faith of the Father, and of all the dispensations of Christ, and firme knowledge of the Holy Ghost that teacheth all truth.*

The Church vnderneoman's iudgement. Ire. lib. 4. cap. 62.

CARTVV. 3. [14 *The sensuall man.*] The spirituall man we acknowledge is not exempted from the *examination and iudgement of the Church*: yet notwithstanding so far as hee is spirituall, and iudgeth of things spiritually (that is to say, according to the Scripture wherein he hath by the Spirit beene taught) he cannot be so iudged of the Church, that it can alter or change, much lesse condemn his iudgement: Vnlesse it may condemn the minde and sense of the Lord, whose minde and sense the spirituall man hath, as the Apostle himselfe affirmeth, rendring the reason wherefore the spirituall man cannot bee iudged. And vpon such grounds as this is, one of your Abbots saith, *That one priuate man speaking the truth is better to be beleeued then a whole Councell which declineth therefro.* *Irenæus* testimony is against the Iesuites, for that it maketh every *child of the Church Iudge of heretickes* as well as the Church it selfe. And in the title of the next chapter attributeth the same knowledge of all things to every Minister of the Church which it ascribed before vnto the whole Church. Vnlesse therefore the Iesuites will say that *Ireneus* thought that no one of the *children of the Church*, or Minister can erre in their iudgement of heretickes: they cannot gather of this place that the Church cannot erre. And *Ireneus* doth himselfe specifie what that *all* is which the Church vnderstandeth; namely the fundamentall points of Religion, as to know the Father, the Sonne and the Holy Ghost, and the dispensation of Christ which if it should not know, it could be none of the Church of God: And that the Church *cannot bee iudged of any man* it hath this priuiledge common with every spirituall man, as the Apostle saith, which cannot be iudged of any in that he is spirituall. Beside that, when *Ireneus* exempteth the Church from the iudgement of man, the word *Man* is to be vnderstood as the Apostle heere vnderstandeth it for a sensuall man, or else for a spirituall man iudging in some points sensually, but it may well be iudged of a spirituall man, in that he is spirituall: because it may be iudged of the Lord whose minde and sense the spirituall man hath.

Panormit. super decret. de elect. cap. significasti.

CHAP. III.

MARGINALL NOTES.

Verse. 9 FOR we are are ‡ coadiutors: you are Gods husbandry, you are Gods building.

RHEM. 1. [9 *Coadiutors.*] A marvellous dignity of spirituall Pastors, that they be not onely the instruments or Ministers of Christ, but also Gods Coadiutors in the work of our salvation.

CARTVV. 1. [9 *Coadiutors of Gods*] Corruptly, for *workers with God*, as the Greek word doth euidently declare, and as both the Syrian and Arabian Paraphrast, and their own interlineall haue turned it: Finally, their Vulgar, otherwhere hath turned the word whereof this commeth so: which is all one as if he should say instruments that the Lord useth in the saluation of men: as the Apostle himselfe doth a little before expound it, when he saith, that *they are Ministers by whom men beleeue*: Whereas a Coadiutor is properly there where the principall is not able to do it of himselfe, And as if this were not enough to proue that they haue such a meaning, they haue added, that *the Pastors are not onely instruments, but Coadiutors*, declaring plainly that the Ministers do performe another help vnto God besides an instrumentall helpe, which is blasphemy against God, and against Christ, who alone are the workers of our salvation. And if the Iesuites had used a naturall English word, there is no doubt but they would haue translated Fellow-helpers of God, mating the Ministers with God himselfe: Contrary to the words of the Apostle, who saith here of himselfe and his fellowes, that they were *Nothing*, and otherwhere, that *it is not he but the grace of God in him.*

Rom. 8. 28.

Vers. 5.

Psal. 3. 8. Esay 59. 16 Vers. 7. 1. Cor. 15. 10.

ANNOTATIONS.

Verse. 8 And he that planteth and he that watereth are one, And | euery one shall receiue his owne reward acording to his owne labour.

RHEM. 2. [8. *Euery man shall receiue according.*] A most plaine text for proofe that men by their labours, and by the diuersities thereof, shall be diuersly rewarded in heauen: and therefore that by their works proceeding of grace, they do deserue or merite heauen, and the more or lesse ioy in the same, for though the holy Scripture commonly vse not this word merite, yet in places innumerable of the old and new Testament, the very true sense of merite is conteined, and so often as the word *merces*, and the like be vsed, they euer be vnderstood as correllatiues or correspondent vnto it, for if the ioy of heauen, be retribution, repaiment, hire, wages for works (as in infinite places of holy Scripture,) then the works can be none other but the valure, desert, price, worth, and merite of the same, And indeed this word, *reward*, which in our English tong may signifie a voluntary or bountifull gift, doth not so well expresse the nature of the Latine word, or the Greeke, which are rather

Good works meritorious, and the rewards in heauen are different according to the same.

rather the uery ſtipend that the hired workeman or iourney-man couenanteth to haue of him whoſe worke he doth, and is a thing equally and iuſtly anſwering to time and weight of his trauels and works (in which ſenſe the ſcripture ſaith, *Dignus eſt operarius mercede ſua*, the workeman is worthy of his hire) rather then a free gift, though, becauſe faithfull men muſt acknowledge that their merits be the gifts and graces of God, they rather vſe the word reward, then hire, ſtipend, or repaiment, though indeed it be all one, as you may ſee by diuers places of holy write, as * *My mercies*, (reward) *is with me to render to euery one* * *according to his works. And our Lord will render vnto me according to my iuſtice. Pſal.17. And the very word it ſelfe* merite (equivalent to the Greeke) is vſed thus, *Mercy ſhall make a place to euery one* * *according no the merit of works.* Eccleſiaſtici 16.15. *And if you do your iuſtice before men, you ſhall not haue reward in heauen* Mat.6.1. Where you ſee that the reward of heauen is recompence of iuſtice. And the euaſion of the Heretickes is friuoulous and euidently falſe, as the former and like words do conuince, for they ſay heauen is our *Merces* or reward, not becauſe it is due to our works, but to the promiſe of God: where the words be plaine, *According to euery mans works* or *labours*, vpon which works, and for which works conditionally, the promiſe of heauen was made.

Merces. μισθος. 1.Tim.5.18

Apoc.22.12 Mat.16.27

Rom.22.12 κατα τα ἐργα

CARTVV.2. [*Euery man ſhall receiue according.*] The Apoſtle ſheweth that there ſhall be one reward of an Apoſtle, and another of an Euangeliſt: one reward of a Planter of Churches, and another of the Waterer of thoſe which are planted, whereof that the Ieſuites conclude merite is frivolous: for by the ſame reaſon that there are greater graces here upon earth given unto one rather then unto another, without deſert of him that hath the greater graces aboue him that hath the leſſe: by the ſame reaſon may God beſtow greater glory in heaven upon one rather then upon another, without any regard of difference in their deſert. Where if the Papiſts do reſiſt us in the former part of this argument for the conuincing of them we will go no further then to the preſent examples here mentioned: aſking them what merite there was in *Paul* that God ſhould beſtow the grace of Apoſtleſh p and Planterſhip upon him rather then upon *Apollo*, whom he appointed an Euangeliſt and a Waterer. And as the Lords free gift maketh a difference of graces in men at the firſt, ſo doth it alwaies after, for *unto him that hath more ſhall be giuen*, and not more *ſhall be done*, Wherefore the Apoſtle had ſaid a little before, that both he and *Apollo*, were *Miniſters according as God had giuen to euery one.* The ſecond argument to proue merite drawn from the *Greek word, which ſignifieth hire due to a iourneyman for his worke*, is both idlely proved, and ſuperfluouſly repeated. For we do not deny but that it ſignifieth ſometime a reward that is due and deſerued: but that it alwaies doth ſo is falſe; as appeareth by the reward given to them that had laboured but one houre, equall with them that had laboured the whole day, where if they which laboured but one houre, receiving a peny, receiued that which they deſerued: then they that had laboured all day and receiuing no more received not their deſert, and conſequently had wrong, which is abſurd. But of this matter, and of *Retribution*, looke before upon *Math.5.12 & 6.4.* Thirdly, where they urge the words, *according to euery mans worke*, they underſtand not that *according* is not a word of cauſe, but of the order that the Lord will will uſe in his free reward of works, whereof look before upon *Rom.2.6*

Mat.13.12, & 25.29.

Math.24.8

Verſe. 12 And if any man build vpon this foundation, gold, ſiluer, pretious ſtones, wood, hay, ſtubble.

RHEM.3.[12. *Vpon this foundation.*] The foundation is Chriſt, and faith in him working by charitie. The vpper building may be either pure and perfect matter of gold, ſiluer, and precious ſtone, which (according to the moſt authenticall and probable expoſition) be good works of charitie and all Chriſtian iuſtice done by Gods grace: or elſe, wood, hay, ſtubble, which ſignifie the manifold acts of mans infirmitie and his veniall ſinnes. Which more or leſſe mixed and medled with the better matter aforeſaid, require more or leſſe puniſhment or purgation at the day of our death. At which day, if by penance or other meanes in the Church, the ſaid veniall ſinnes be before hand cleanſed, there ſhall need no purging at all, but they ſhall ſtraight receiue the reward due to them.

Building of gold or ſtubble

CARTVV.3. [12. *Vpon this foundation.*] As the Apoſtle had likened him elſe to a planter, and other miniſters that follow him in his worke, to waterers: ſo here he likeneth himſelfe to a maſter builder, to whom it belongeth to lay the foundation; and his after-commers in that worke to Maſons: whereof thoſe that be faithfull build upon this foundation nothing but gold, ſiluer, and pretious ſtones, matter anſwerable and ſutable to the foundation as did *Apollos*: other that were unfaithfull, retaining ſtill the foundation which is Chriſt, laid upon it wood, hay, and ſtubble, unfit and unſutable matter to the foundation, as did the falſe Apoſtles, who preaching Chriſt crucified, did teach alſo curious and vaine matters, and that in ſwelling ſpeeches and oſtentation of their learning very unmeet and unſuteable to the croſſe of Chriſt, and ſimplicity of the Goſpell: whereby it is evident what pilgrimes and ſtrangers the Ieſuites are in the Scriptures, which are not able to ſet a right foot almoſt in any way thereof: and wthall how fooliſhly and out of time they jangle here of their pelting purgatory.

Verſe. 13 The work of euery one ſhall be manifeſt: for the day of our Lord will declare, becauſe it ſhall be reuealed in fire: and the work of euery one of what kind it is, the fire ſhal trie.

RHEM.4.[13. *Shall be manifeſt.*] Whether our life and works be pure and need no cleanſing, now in this world is hard to iudge: but the day of our Lord, which is at our death, will make it plaine in what termes euery mans life is towards God, for then Purgatorie fire ſhall reueale and proue it, for, whoſoeuer hath any impure matter of veniall ſinnes or ſuch other dettes, to Gods iuſtice paiable and purgable, muſt into that fire, and after due payment and cleanſing, be ſaued through the ſame. Where the works of the perfect men and ſuch as died with all dettes payed, cleanſed, or forgiuen, are quitted from the fire, and neuer incurre domage, paine, or loſſe thereby. The places of fathers expounding this for Purgatorie, be very many moſt euident, which are cited in the laſt Annotation following.

Our workes ſhall be manifeſted by fire.

CARTVV.

CARTVV 4. [13. *Shall be manifeſt*] Firſt, it is contrary to all Greeke copies that you read *the day of the Lord*, when the Greeke hath onely *the day*. Secondly you ought to haue ſhewed where *the day*, or *the day of the Lord* is taken for the day of a mans death: for the places quoted in the next Section, ſhew it not; which are all underſtood of the generall iudgement, for the worke of God in us is never perfected untill that day: the Apoſtle for ſome cauſes ſpeaketh of the laſt day to the Chriſtians of his time, as if the day of the Lord ſhould haue come vpon himſelfe and them. And if you were able to ſhew it, yet it can haue no ſuch ſignification in this place, conſidering that the day of death doth not make manifeſt vnto other what a mans ſinnes haue been in his life time, but rather foldeth and ſealeth vp all thoſe ſinnes which were hidden at that time untill the day of iudgement. And both the circumſtance of the place, and the words do teach that the Apoſtle ſpeaketh of the manifeſtation that ſhall be made to others of the work of building, and not of the manifeſtation that is made to the man that worketh. Wherefore by the day is underſtood the light of the truth, as this word is vſed otherwhere. And the ſame ſignification hath fire in this place: for as the truth of the Goſpell is day and light, to diſcerne and reveale ſound and vnſound doctrine: ſo is it fire both to try it whether it be gold or ſtubble, and either to make it glitter if it be gold, or to conſume it if be ſtubble. For that *day* and *fire* ſignifie one thing it may appeare by the ſame effect that he giveth to both, which is to make the truth certainly knowen; whereunto although he vſe two ſeverall words, yet is there no difference in the ſignification, but that the one is a plain ſpeech without trope, the other is borrowed from the Goldſmithes, or Gold-finers. Wherefore, and further for the very expreſſe words of the Apoſtle, which ſaith that the *fire ſhall try every mans workes*: it is evident that through this fire muſt paſſe not onely the evill, but alſo the good workes. If then you will kindle a purgatory fire out of this place, not onely the evill workes, but the good alſo muſt be the matter and ſticks to feed the fire with, as it is ſome where obſerved of *Auguſtine*. Your diſtinction of *veniall* and light ſinnes to be purged in this fire, will hardly be forgiven you, being taken contrary to ſo manifeſt light of the text. For if by gold, ſilver, and precious ſtones be underſtood all even the beſt workes; by wood, hay, and ſtubble, which are oppoſed unto them, muſt needs bee underſtood all even the worſt workes.

1. *Theſſ.* 4. 15.

Rom. 13. 12 13.

2. *Pet.* 1. 19

RHEM. 5. [13. *The day of our Lord ſhall declare.*] That this purgation rather ſignifieth the place of Gods iuſtice after our death, then any affliction in this life, the Apoſtles preciſe ſignifying of fire declareth, and of reuealing notifying the difference of mens workes by the ſame: which is not done euidently euer in this life: and namely the word, *day of our Lord*: which commonly and properly ſignifieth in Scripture, and namely in this Apoſtle (1. *Cor.* 5. 5. 2. *Cor.* 1. 13. *Phil.* 1 10. 6. 1. *Theſſ.* 5. 2. 2. *Theſſ.* 2. 2.) either the particular, or the generall iudgement: and therefore that the triall ſpoken of is not properly nor litterally meant any affliction or aduerſitie of this life, as *Caluin* alſo confeſſeth, coyning a fooliſh new conſtruction of his own. Where you may note alſo in that mans Commentary, that this word, *dies Domini*, was ſo preiudiciall againſt him and all other expoſitions of the triall to be made in this world, that hee would gladly haue (*Domini*) out, reading thus. *A day ſhal come which ſhall open, &c.* Where vnderſtand, that if it were onely *Dies* (as* in the Greeke) yet thereby alſo the Scripture is wont to ſignifie the ſelfe ſame thing: as 2. *Tim.* 1. 12. 18. and 2. *Tim.* 4. 8. and *Heb.* 10. 25. *the day*, as in this place, with the Greeke article onely, which is all one with *Dies illa*, or *Dies Domini*.

What is ſignified by the day of our Lord.

Caluin in hunc locum.

* ἡμέρα.

CARTVV. 5. [13. *The day of our Lord ſhall declare.*] Looke the anſwer in the Annotation next before. For as for the places here quoted to proue that by *the day* without other addition, is noted *the day of the Lord* (which in the new Teſtament is alwaies taken for the latter day) beſides that it is againſt them which would haue it applied to purgatory, ſuppoſed to goe before that day; it is alſo deſolate of all proofe. For in all thoſe places quoted of them (beſide the common article which ſometime having force of noting a ſpeciall thing, at ſome other time is demonſtratiue, and other whiles hath no power at all but aboundeth) there is another word (as Lord or Chriſt) which reſtraineth that whereunto it is coupled, and diſtinguiſheth it from all other dayes. Wherefore thoſe words being not found here, this place is idlely and fondly likened vnto thoſe which they haue quoted as belonging vnto one family, which are not ſo much as of one tribe.

Verſe. 15 If any mans worke burne, he ſhall ſuffer detriment: but himſelfe ſhall be ſaued: yet ſo as by fire.

RHEM. 6. [15. *As by fire.*] S. *Auguſtine* vpon theſe words of the Pſalme 37, *Lord rebuke me not in thine indignation, nor amend me in thy wrath. For it ſhall come to paſſe* (ſaith he) *that ſome bee amended in the wrath of God, and be rebuked in his indignation. And not all perhaps that are rebuked, ſhall be amended, but yet ſome there ſhall be ſaued by amending. It ſhall be ſo ſurely, becauſe amending is named: yet ſo as by fire, but ſome there ſhall be that ſhall be rebuked, and not amended to whom he ſhal ſay, Go ye into euerlaſting fire. Fearing therefore theſe more greeuous paines, he deſireth that he may neither bee rebuked in indignation by eternall fire, nor amended in his wrath, that is to ſay, Purge me in this life, and make me ſuch an one as ſhall not neede the amending fire, being for them which ſhall be ſaued, yet ſo as by fire. Wherefore? but becauſe here they build vpon the foundation, wood, hay, ſtubble: for if they build gold, ſilver, and pretious ſtones, they ſhould be ſecure from both fires, not onely from that eternall which ſhall torment the impious eternally: but alſo from that which ſhal amend them that ſhall be ſaued by fire, for it is ſaid, he ſhal be ſafe, yet ſo as by fire. And becauſe it is ſaid, he ſhall be ſafe, that fire is condemned. Yea verily though ſafe by fire yet that fire ſhall be more greeuous, then whatſoeuer a man can ſuffer in this life. And you know how great euils the wicked haue ſuffered, and may ſuffer: yet they haue ſuffered ſuch as the good alſo might ſuffer, for what hath any malefactor ſuffered by the lawes, that a Martyr hath not ſuffered in the confeſſion of Chriſt? Theſe euils therefore that are here, bee much more eaſie, and yet ſee how men, not to ſuffer them, do whatſoeuer thou commandeſt. How much better do they that which God commandeth, that they may not ſuffer thoſe greater paines.* Thus farre S. Auguſtine. See S. Ambr. vpon this place. 1. Cor 3. & Ser. 20. in *Pſal.* 1. 18. *Hiero. lib.* 2. *c.* 13. *adu. Iouinianum. Greg. li.* 4. *Dialog. c.* 39. *in Pſal.* 3. *pœnit. in principio. Origen. ho.* 6. *in c.* 15. *Exod* and *ho.* 14. *in c.* 24. *Leuit.*

Two fires after this life: one eternall, the other temporall, that is, the purging or amending fire.

Purgatory fire paſſeth all the paines of this life.

CARTVV.

CARTVV. 6. [15. *As by fire.*] The hot fire of Purgatory which the Papists goe about with their cold arguments to make, is not onely cooled, but quite quenched with this one little word [*as*] which declareth that here is no true fire spoken of, but onely that which hath a resemblance with fire for the cause aboue rehearsed. *Augustine* is impudently here cited: for if hee haue one sentence to kindle Purgatory fire, he hath two at the least to quench it out. And this very interpretation (here alledged) you ought to know that he avoucheth not as a certaine interpretation, but disproving this that both sortes of workes shall be tryed by the fire, he urgeth another, and leaveth place for a better interpretation if any be found. The like fore-head they declare in quoting of *Ambrose*, for in the first to the *Corinth.* 3. he applyeth this to the Church Teachers, and in the 20. Sermon upon Psal. 118. he interpreteth the fire to be the word of God. *This fire* (saith he) *is the word of Christ, and the good fire which knowing how to heate, knoweth not how to burn but sins alone. By this fire, &c. the Apostolicall gold is tryed, the silver manners are examined, the precious stones are lightned, the hay and stubble are consumed.* And these words of *Ambrose* wherewith you would help your selues, contrary to his plaine discourse of the text (making fire the word of Christ) supposing the good, (even *Iohn* the Evangelist and *Peter*) and the bad to passe by it: and of bad) not *veniall sinnes* onely, but all sinnes) cannot help you. For speaking of hay and stubble which shall be consumed after this life, he declareth that it shall be done before the tribunall seate of Christ. where *Paul* shall be present in Purgatory. The Reader also may further see *Ambrose* his iudgement in this case of Purgatory otherwhere most cleere and evident against the Iesuits. With *Ierom* they haue dealt no better then with the other, who maketh no manner of mention of purgatory fire, nor any fire after this life, but assigneth the damage unto those that build *wood, &c.* to be the losse of their labour. And the same place of the Apostle he doth otherwhere apply to the last day, and day of the resurrection: saying, *Their punishment shall be manifest unto all; who for gold silver and precious stones haue builded upon the foundation, hay, wood, and stubble.* And when he saith, that *whilst we are heere, we may help one another with prayer and counsell*, hee giveth to understand that after this life our prayers will not help. And writing upon this place, he applyeth all this place unto the day of the last iudgement, and the fire he expoundeth to be the examination that shall bee in that iudgement. *Orig. hom. 6. in cap. 15. Exod. and homil. 14 in 24. Levit.* is openly belied, where he hath not a word of Purgatory, or of any cleansing by fire after this life: But he utterly overthroweth the Popish Purgatory, affirming *that all must passe through this fire.* And in another place *that Paul and Peter must come to that fire.* And a little before, in the fore-said Homily upon *Exodus* he teacheth, that all manner of sinne in thought, word, and deed, not *Veniall sinnes onely*, is noted out by the stubble wood and hay, as all good workes are marked by gold, silver and precious stones. As for Pope *Gregory* we make small account what he saith: But if you thinke that it is Gospell which he writeth: your Purgatory is so harrowed that there is not one poore soule that can come thither to haue the cleansing moneths or yeares that you imagine, for he saith, that *at the time that a man falleth whether the good or the evill spirit or Angell take his soule, he holdeth it for ever without any exchange.* And beside the ancient Fathers, it is no marvell if the ancient writers could find no tymber in this place of the Apostle to build Purgatory with: seeing one of your Friers in these corrupt times expounding the simple meaning of the place in his iudgement (so that he giveth you not so much as one spark to kindle this fire with) in the end findeth no manner of reason to lead him to dreame of Purgatory here, but onely the authority of the Church of Rome. And as for the paines and heate of Purgatory fire, the latter Popish Scullions haue (in favour of their bellies) made it hotter then those which first had a spice of this Fable; whilst they say that it differeth nothing from hell fire, but onely in the durance thereof. But (to go no further then you here professe) if the paines of Purgatory bee greater then all the paines of this life, how shall the poore soules beare it without falling into blasphemy and despaire: especially having no comfort of the Ministery. For if the strongest *Sampsons* which the Lord hath amongst his people finde their hands full of the paines of this life, and are not under the weight of them kept from despaire but by the Ministery of the Word: how shall they do, who having paines *passing all the paines of this life*, haue no support of comfort at all.

Ambros. de bono mortis. cap. 2. & Enarrat. in Psal. 40. Hiero. in Isa. Hiero. in Gal. 6. cap.

Gregor. in 7. cap. Iob. lib. 8. cap. 8.

CHAP. IIII.

MARGINALL NOTES.

Verse. FOr if you haue ten thousand pedagoges in Christ: yet not many fathers
15 For in Christ IESVS by the Gospell I begat you.

RHEM. 1. [15. *If you haue.*] So may S. *Augustine* our Apostle say to vs English men.

CARTVV. 1. [15 *If you haue.*] By the same right may *Augustine* the Monke call himselfe the Church *of Englands father*, as one of the *Ptolmes* which killed his father, was called *Philopater*, that is to say in our tongue, a louer of his father. For the stories are not so certaine that he killed his parents, as they are certaine that this Monke went about to murther the Church of England. For he was for his cruelty and pride worthier the name of an Apostata then of an *Apostle*. And if there be any credite to be given unto stories, either *Paul* or *Ioseph* of Aramathia, were the fathers of this Church.

Galfrid. lib. 8. cap. 4. Bed. lib. 2. cap. 2. Theodoret. de curand. Graec. affect. Nicephor. li. 2. ca. 40.

ANNOTATIONS.

Verse. 4 For I am not guilty in conscience of any thing: but I am not iustified herein: but he that iudgeth me, is our Lord.

RHEM. 2. [4. *But not Iustified.*] The Heretickes are certain that they be in Gods grace, but S. *Paul* though guilty of no crime in his conscience, durst not assure himselfe that he was iustified, neither

No man sure of grace or iustification.

ther could take vpon him to be iudge of his own hart and cogitations, whether they were pure or no, but the triall thereof he left onely to Gods iudging day.

CARTVV.2. [4 *But not iustified.*] These turnefick Iesuits make their note cleane contrary to the text: for they make *Paul* unassured whether hee were iustified or no: and *Paul* affirmeth plainely that he was *not iustified*, wherefore they in effect say, that *Paul* affirmeth that whereof hee had *no assurance*. But this place is the death of your iustification by workes; for if *Paul* knowing nothing by himselfe (in that wherein the *Corinthes* might suppose him guilty) was not so much as in that point iustified before God: who is he that shall dare to iustifie himselfe before God in any worke? As for the assurance of his iustification by faith in Christ, and consequently of his salvation, he giveth plentifull testimony other where. And as they make their note directly against the Text, so they make it directly against themselues, which not denying otherwhere, upon *Rom. 3. 15.* but that *Paul by especiall reuelation might be assured of his saluation*, here do precisely affirme that hee was *not assured whether he was iustified or no.*

Rom 8. 35. &c
Gal. 1.20.
Phil. 1. 19. 20.
2.Tim.4.8

Verse. 21 What will you? (in rod that I com to you: or in charitie, and the spirit of mildnesse;

Spirituall power to punish or pardon.

RHEM.3.[21. *In rodde.*] The Apostles haue power of discipline and censures against offenders, and power of gentlenes, meekenes, and indulgence also: to vse either in punishing or pardoning, according to their wisedom, and according to the occasions of time and place.

CARTVV.3. [11 *In rod,*] Look the answer before upon *Math.16.19.*

CHAP. V.

MARGINAL NOTES.

Verse. 91 BVt now I wrote to you, not to keepe companie, if he that is named a brother, be a fornicatour, or a couetous person, or ‡a seruer of Idoles, or a railer, or a drunkard, or an extortioner: with such an one ! not so much as to take meat.

RHEM.1. [11. *A seruer of Idols.*] A notorious wilfull corruption in the Bible 1562. translating in the verse before, *Idolaters*: and here, *worshippers of Images*: the Apostles word being one, εἰδωλολάτρης, *Idolater.*

CARTVV.1. [11. *A seruer of Idolds*] It is indeed a fault in that *translation* to turne one word of the same signification by two seuerall English words: but it is a moat, considering that both the English words of *worshipping Images and Idols* signifie but one thing, as hath been shewed in the answer to *Martins* cavils against our translation. We haue the same chalenge against you that translate one and the same word of one single signification by divers words, which yet we would be loth to aggravate with such blustering words of *corruption*, and that *notorious*: for these titles are better deserved of you, where you translate in one place, *Luk. 2.* εὐδοκία *good will*, referring it to men, and in other places *good accepting*, ascribing it unto God: the circumstances of the place being all one. And in this one example is both the moat which we fault in, and the beame or *notorious corruption* whereof without cause you gaggle against us.

ANNOTATIONS.

*Vers.*3 ! *I* indeed absent in body, but present in spirit, haue already iudged, as present, him that hath so done.

RHEM.2. [3. *I absent.*] S. *Paul* here vseth his Apostolike power, of binding the incestuous person, excommunicating him by his letters and *Mandatum*, though absent.

Verse. 4 In the name of our Lord IESVS Christ, you being gathered together and my spirit, with the vertue of our Lord IESVS

The authority of Ecclesiasticall censures is in the Clergy onely, and is executed in the name of Christ.

RHEM. [4. *You being gathered.*] Though he commanded the act should be done in the face of the Church, as such sentences and censures be at this day executed also, yet the iudgement and authority of giuing sentence was in himselfe, and not in the whole multitude, as the Protestants and the popular Sectaries affirme, for the power of binding and loosing was not giuen to the whole Church, but as in the persons of the Prelates, and to them for the benefite of the whole. Wherevpon S. *Chrysostome*, vpon these words *Dic Ecclesiæ, Tell the Church*, Mat. 18. *Complaine to the Church*, that is, saith he, *to the Prelats and Presidents thereof.*

CARTVV.2. [3. I *absent.*] and [4 *You being gathered*] The Iesuits affirming that excommunication belongeth unto the Apostle onely, and consequently to the Bishop, and not to the Church: charge the protestants that communicate this Church power with the Church. Wherein how they striue against a forcible streame of the truth, let the reader obserue. For first it is evident that the Apostle did onely decree and giue his iudgement that he should be excommunicate, and did not excommunicate him: for if the Ministers of that Church with the rest of the body thereof had not shut him from the Church, and taken him for a publican and sinner, although he had been worthy to be excommunicate, yet he should not haue been cast out of the Church. Secondly, hee will not haue him delivered to Sathan, but in the assembly and meeting of the Church: where their fond shift *that the Church is not there with any authority, but as witnesses and lookers on of the action*, is manifoldly confuted. For it appeareth that the authority and *name of our Saviour Christ* (which is the principall cause of the casting out of a sinner) is annexed not unto the letters of *Paul* wherein he decreeth of this

this excommunication, but unto the action which was done in the assembly: which is likewise true of these words in the vertue or power *of the Lord Iesus*. Thirdly, if the Church were assembled onely to beare witnesse, and not to haue authoritie in this case: it followeth that *Pauls spirit* also was there onely to looke and beare witnesse, considering that the personall presence of the Church, and the Apostles spirituall presence, are associated in this affaire of the Church. Againe, the figure of this excommunication whereunto it must answer, will suffer no such looking and gazing presence of the Church: for it was not enough for the Israelites not to eate, or not to touch leavened bread during the feast of the passe-over; but they were bound to purge their houses of it, and utterly to thrust it out: seeing then the Apostle willeth the Church to purge themselues of the incestuous man which was as it were leaven ready to infect others, it must needs follow, that it belongeth also unto the Church to remoue and thrust out the infected person. And thus the Apostle expoundeth himselfe and his Metaphor of purging the leven when he saith, *Take away the evill one from amongst your selues.* Whereupon the Apostle calleth it otherwhere the correction or *rebuke that is from many*. Further, when he saith, *Do not you iudge of those that are within?* He giveth more unto the Church in excommunication then to be witnesses and lookers on: for he useth the same word to declare the Churches interest, that he used before to note his owne. If then you will say, that the Churches iudgement in excommunication is but to beare witnesse: it followeth that the Apostles then, and consequently their successors now ate onely to beare witnesse of the excommunication. Hereunto also commeth that the release of this censure is ascribed in the same word of *forgiuenesse* or absolution unto the Church as unto *Paul*. Now to haue the same word in the same verse and the same cause to bee understood diversly and referred to *Paul* to haue the proper signification of remitting, but referred to the Church to signifie a *witnessing* of remission: needeth more learning for the defence of it, then falleth unto the Iesuites capacitie. And withall it is evident that for so much as the Church hath interest in the authority of forgiving or absoluing the excommunicate: it must consequently haue interest in the authority of binding and excommunicating him. Last of all, forsomuch as the Apostle reproveth the Church of Corinth for that they had not before his letters excommunicated the incestuous: it is evident that the Ministery and the rest of the Church there, had power and authority thereunto. And that this was both the doctrine and practise of the primitiue Church for divers hundred yeares, may evidently appeare by the testimony of antiquity. And the light of this truth is so great that some of the Papists themselues are ashamed to looke against it, as appeareth by *Pighius*, who (seeking all manner of colours to hide the filthinesse of Rome) could finde no colour to disguise this withall. For he affirmeth that it *is not lawfull for any Bishop (the Bishop of Rome onely excepted) to excommunicate of himselfe alone*. And *Aquinas* doth so ascribe this to the Apostle that hee shutteth not out the Church when he affirmeth that the manner of excommunication is prescribed in these words, *when you are gathered together*: for (saith he) *weighty faults are to be punished* (not by the witnesse of many, as the Iesuites giue to understand) but by the *deliberation of many*. And finally, the Glosse affirmeth, that Paul decreed that the Corinthians should giue him to *Sathan*. As for that out of *Chrysostom*, it maketh nothing against this cause. For as the Apostle was the chiefe in this action, and did direct it: so also we affirme, that the Bishop and Elders ought first to haue this matter brought to them: that by their ripe and graue deliberation aforehand, the Churches iudgement might haue the better addresse. And therefore also *Tertullian* doth declare, that in every Church there were certain Elders or Ancients, which had the chiefe presidence or direction of the Church in these causes, as *Rhenanus* doth expound it. And how farre *Chrysostom* was from mocking the people, as you Papists do, it appeareth evidently otherwhere, declaring that as of the one side he made not them Lords of the decree, to doe it without him: so of the other, that *he made the Church partaker of the decree* of casting the incestuous person out, shewing the reason *why he alone gaue not the sentence, lest he might seeme to do them violence, or thinke that he trusted much to himselfe, and contemned them.*

Verse 13.
2. Cor. 2.6
1. Cor. 5.12
2. Cor. 2 10
Cypr. Epist. 10. 14 19. Hieron. ad Demetriad. Epist. 1. Pigh. Hierarch. l. 3, c. 9 Aquinas ad hunc locum. Gloss. Interl. ad hunc locum. Tertul. Apol. cap. 39.
Chrisost. in 2. epist. Cor. 2. cap.

RHEM. 3 [4. *VVith the vertue.*] All such great power ouer sinners, is holden and exercised in the name and vertue of CHRIST IESVS. And whosoeuer setteth light by it, despiseth our Lords name and power.

CARTVV. 3. [4. *With the vertue.*] S.

Verse. 5 To deliuer such an one to Satan for the destruction of the flesh, that the spirit may be saued in the day of our Lord IESVS Christ,

RHEM. 5. [5. *To Satan.*] To assure vs that all excommunicate persons bein the power & possession of the Diuell, and quite out of Christs protection as soone as they be separated by the Churches sentence, from her body and the Sacraments & fellowship of Christian Catholike men: it pleased God to giue power to the Apostles and Prelates in the primitiue Church, to cause the Diuell straight vpon their sentence of excommunication, so inuade the body of the excommunicate, and to torment him corporally, so Christ excommunicated *Iudas*, and the Diuell entred into him, and hee went forth of the happy fellowship of the Apostles, Io. 13. 27. so this Apostle excommunicated *Alexander* and *Hymenaus*, and Satan straight tooke them: 1 *Tim.* 1. Yea it is thought that S. *Peter* excommunicated *Ananias* and *Sapphira*. and for signe of his power and terrour of the sentence, strooke them both starke dead. *De mirabil. S. Scriptur. li. 3. c. 16. apud* D. *Aug.* Which miraculous power though it be not ioyned now to that sentence, yet as far as concerneth the punishment spirituall, which it specially appertaineth vnto, it is as before, and is by the iudgement of the holy Doctors (*Cypr. ep. 62. num. 3. Chrys. in* 1. *Tim. 1. hom. 5. Ambr. in* 1. *Tim. 1. Hier. ep. ad Heliod. c. 7. Aug. de Cor. & gra. c. 15.*) the terriblest and greatest punishment in the world, yea far passing all earthly paine and torment of this life, and being a very resemblance of damnation, and so often called by the Fathers, namely by S. *Augustine*. *And by this spirituall sword*, (saith S. *Cyprian*) *all must die in their soules, that obey not the Priests of Christ in the new Law, as they that were disobedient to the iudges of the old Law, were slaine with the corporall sword.* Would God the world knew what a maruelous punishment Christ hath appointed the Priests to execute vpon the offenders

The terrible sentence of excommunication. Act. 5.
Locis citatis.

of his lawes, and ſpecially vpon the diſobedient, as Heretickes namely.

CARTVV. 4. [5. *To Satan.*] That the excommunicate in the Primitiue Church were forthwith *poſſeſſed in their bodies of the Deuill*, is a groundleſſe opinion: for to *giue* a man to *Satan*, is to giue him ouer to be out of the Church in the kingdom of Satan and to be ruled of his ſpirit as it is manifeſt by the contrary, for to be in the Church or kingdom of Chriſt is to be gouerned by the ſpirit of Chriſt. And this is further euident by the Apoſtle who expounds this giuing *to Satan* by theſe words *take away from amongſt you* or *purge out or thruſt out the old leuen*. And it is known that the giuing of a man to be in his bodie poſſeſſed of the Deuil is not an effect of excomunication which is an ordinary cenſure of the Church, but is the effect of an extraordinarie gift called *power* or *vertue* which the Church generally had not but a few onely vpon whom that gift was beſtowed, from whence it came alſo that S. *Peter ſlew Ananias and Sapphira* with a word. It being therefore before ſhewed that it belonged vnto the Church to *giue to Satan*: it is manifeſt that giving to Satan can not be a giuing to a poſſeſſion of Satan in the body. Neither had the giuing of one to a bodiile poſſeſſion of Satan been ſo fit a mark to haue noted ſuch criminall and ſinfull perſons with: conſidering that very godly and worthy citiſens and burgeſſes of the Church are and may bee ſo viſited of the Lord. And if to giue to Satan then had been as much as to haue had Satan to enter into his body: there needed not ſo earneſt an exhortation vnto the Church to keep themſelues from all familiarity with the excomunicate perſon, conſidering that euen naturally men abhorre the preſence, much more the familiar vſage of ſuch a one as is in his body poſſeſſed of the Deuill, from whom they will feare ſome violence eſpecially when as the poſſeſſed is through the rage of the Deuill tormented. The ſame anſwer is vnto *Satans entry into Alexander and Hymeneus*. The example of *Iudas Iohn* 13. is fondly alleadged, whom neither our Sauiour Chriſt did excommunicate, neither yet was hee bodily poſſeſſed of the Deuill, for where it is ſaid verſe 27. that Satan entred into him, the meaning is, not that Satan entred into his body or tormented it, but that Satan gat more power ouer him to pricke him on to worke the treaſon that he had purpoſed as appeareth manifeſtly both by the words of our Sauiour Chriſt in the ſame verſe and in the 30. verſ following: for as the holy ſpirit is ſaid to come vpon one when he doth ſome noble, rare & worthy act: ſo the wicked ſpirit is ſaid to enter into him when hee doth ſome notable & exceſſiue wickednes, which is yet more manifeſt in that it is ſaid of *Iudas*, that Satan entred into him, before the Paſſover two dayes, whereas this entry mentioned of *Iohn* was the ſame night wherin our Sa. Chriſt kept his Paſſouer, & after both Paſſover & ſupper were ended. If therfore theſe words of Satans entry into *Iudas* proue an entry into his body, to torment him, it followeth that Satan entred twiſe in the ſpace of two dayes into his body. But *Iohn* doeth himſelfe interprete *Lukes* words *that Satan had entred into Iudas* before he came to the Councell to compound with it of betraying of his Maſter: when *Iohn* ſaith *that the Deuill had put it in Iudas to betray him*. For as Sathan had poſſeſſed him from the beginning of his Apoſtleſhip, in which regard our Sauiour called him about a two yeares before this time a Deuill; ſo (as he more and more gained of him to bring him to his obedience or ſlauery) he is ſaid to haue entred into him. The example of *Ananias and Sapphira* his wife is out of time, for Satan had filled their hearts before the ſuppoſed ſentence of excommunication and being ſtricken downe in a moment they could not in body bee poſſeſſed of the deuill to be tormented of him, neither had this worke the end required in excommunication which is that the fleſh or corruption of ſinne being deſtroyed in this world the ſpirit might bee ſaued in the day of the Lord. Neither yet was there any exhortation to repentance which is carefully to be performed alwayes before it be proceeded to ſo heauie a iudgement. Neither could that kind of iudgement bee well called a rod, as the Apoſtle calleth it, but a ſword rather, and that to kill. Wherefore not ſticking greatly with you but that excommunication is *the terribleſt and greateſt puniſhment* that can be executed by men *in this life*, (although Anathematization bee greater, which the Church executed againſt Iulian the Apoſtata) wee do not allow your iudgement in this that you ſay, that *the excommunicate perſons are quite out of the protection of Chriſt*, for then ſhould it be no rod to chaſtice, as a father doth his child, nor no inſtrument to let bloud with for recovery of the infected perſon, but a hammer to breake the excommunicate all to peeces: neither ſhould it be (as it is) a medicine to reſtore the ſick, but a cup of deadly poiſon to ſend him to everlaſting deſtruction. You ought therefore to conſider that this ſentence of excommunication (whereby he is given into the power and kingdom of the devill) hath a condition wrapped in it, namely till he do repent and profit by this cenſure of the Church. For untill he giue evident ſignes of an invincible obſtinacy, he ought not to be taken *for an enemy, but admoniſhed as a brother*: Neither doth our Saviour Chriſt ſay that they be ſhut out of heaven, but that they be bound in heaven; nor hee ſaith not, that they are Heathen men, but in regard of the priviledges of the Church, they are *as Heathen*. And laſt of all, when as even in this place of the Apoſtle, the fleſh, which is the man unregenerate, is oppoſed unto the ſpirit: it is evident that the Church eſteemeth the excommunicate perſon to haue the ſpirit of God, and ſome part of him regenerate, which by this cenſure it endeavoureth to nouriſh and foſter, even untill the Lords day. And indeed hee having once received the ſpirit of adoption, which we are in Chriſtian and charitable iudgement to thinke of him that ioyneth himſelfe to the Church, it never departeth from him, but even in his greateſt declination from godlineſſe it lyeth hidden, as ſeed which, for a time, being buried under the mould, doth after ſprout out and beare fruite againe, or as a ſparkle, which being covered with many cold aſhes, after is blown of the Lord, and made to flame againe.

1. Cor. 12. 28. 29.

Iob. 13. 2.

Iudg. 6. 34. & 14. 6.

Luk. 22. 3. compared with Math. 26. 2. 3.

Iob. 13. 2.

Iob. 6. 70.

1. Cor. 5. 5.

1 Cor. 4. 21

2. Theſſ. 3. 15.

Math. 16.

Math. 18.

Iob. 4. 14. & 14. 16.

Eph. 1. 13. 14.

Verſe. 8 Therefore let vs feaſt, not in the old leauen, nor in the leauen of malice and wickedneſſe, but in the azymes of ſinceritie and veritie.

Purity in receiving the B. ſacrament.

RHEM. 5. [8. *Let vs feaſt.*] The Paſchall lambe, which was the moſt expreſſe figure of Chriſt euery way, * was firſt ſacrificed and afterward eaten with azymes or vnleauened bread, ſo Chriſt our Paſchall, being then newly ſacrificed on the Croſſe, is recommended to them as to bee

Exod. 12.

eaten

eaten with all puritie and sinceritie, in the holy Sacrament. Which mysterie the holy Church in these words commendeth to the faithfull euery yeere at the feast of Easter.

CART VV. 5. [8 *Let us feast.*] That we *eate Christ in the sacrament* is true: but wee *eate him* (that is, we are made partakers of him) by faith, and not by the mouth; in our hearts, and not in our belly. For further answer to this point, look the answer before, upon *Luk.* 22. 19. The *commending of this Misterie by the feast of Easter* once in a yeare, is fitter to bring in a forgetfulnesse of the Mysterie, rather then to keep it in any good and fresh remembrance: considering that the Apostle teacheth the *Corinthians* to celebrate this feast of Passeover all the yeare long: and to celebrate it not alone when we come to *receiue the Sacrament*, but whensoever wee haue any meeting, either Religious or Civill, one of us with another.

RHEM. 6. [11. *Not to take meat*] It is not meant that we shou'd separate our selues corporally from all sinners, or that wee might refuse to liue in one Church or fellowship of Sacraments with them, which was the errour and occasion of the Donatists great schisme: nor that euery man is straight after he hath committed any deadly sinne, excommunicated, as some Lutherans hold: but that wee should auoid them when the Church hath excommunicated them for such, though in mind, and condemnation of their faults, euery one ought to bee alwayes far from them. As for the Heathen and Pagans, which be not vnder the Churches discipline, and at that time in externall worldly affaires dealt with Christians and liued amongst them whether they would or no, the Apostle did not forbid Christians their companie.

We are bound to auoid, not all sinners, but the excõmunicate onely, and them, except in certain cases.

CART VV. 6, [11 *Not to take meate.*] They shew not what *Lutherans hold that straight way after deadly sinne committed the offenders are to be excommunicated*, but themselues which seeme to be of the minde that *Peter excommunicated Ananias and Sapphyra*, are manifestly taken in that fault which they would father upon the Lutherans.

Verse. 13 For them that are without, God will iudge, Take away | the euill one among your selues.

RHEM. 7. [13. *The euill one.*] He concludeth that though they cannot, nor himselfe, neither out of the Heathen that be publike offenders, yet the ill person by him excommunicated, being one of their own body, they may cut of, as is aforesaid, and auoid his company. Vpon which commandement of the Apostle, we see that we are bound by Gods word to auoide all company and conuersation with the excommunicate, except in causes of necessity, and the spirituall profit of the person excommunicate.

CART VV. 7. [13. *The euill one.*] That which requireth answer here, is answered before in the Annotations upon the 3. and 4. verse.

CHAP. VI.

MARGINALL NOTES.

Verse 2 OR know you not that the ‡ Saints shall iudge of the world? And if the world shall be iudged by you: are you vnworthy to iudge of the least things.

RHEM. 1. [2. *The Saints shall iudge.*] The faithfull iudge and giue sentence with God at the latter day, specially the Apostles and the perfect Christians that haue forsaken all for Christs sake.

CART VV. 1. [2 *The Saints shall iudge.*] This note, restraining the word *Saints*, to those *that haue forsaken all* for Christs sake is answered before, upon *Rom* 15. 25,

Verse. 9. Know you not that the vniust shall not possesse the kingdom of God; Do not erre, Neither fornicators, nor ‡ seruers of Idols, nor aduouterers, nor the effeminat, nor the liers with mankinde.

a ἀρσενοκοῖται.

RHEM. 2. [*Seruers of Idols.*] For this, the English Bible 1562. falsely translateth, *worshippers of Images.*

CART VV. 2. [9 *Seruers of Idols.*] Would you take it well if a man in telling one dirge groate twenty times over pay you it for twenty groates? yet this is your dealing towards us, which for one fault (if it were a fault as it is not) translating *Worshippers of images*, for that which you translate Idolators, make no end of quarrelling with us. In this cause wee haue not hindered you by this translation of one peny: yet contrary to the counsell your Note giveth, you are (to use your own word) alwaies *brabbling* with us, our answer therefore hereafter, unlesse you bring proofe, shall be silence.

Vpon the sixt verse of this chapter.

ANNOTATIONS.

Verse 6. But brother with brother | contendeth in iudgement: and that before infidels?

RHEM. 3. [6. *Contendeth in iudgement.*] To be giuen much to brabling litigiousnesse for euery trifle, to spend a pound rather then lose a peny, the Apostle much reprehendeth in Christian men. For a Christian man to draw an other to the iudgements seates and courts of the Heathen Princes (which then onely reigned) and not to suffer their controuersies and quarrels to be taken vp among themselues brotherly and peaceably, was a great fault: as, for one Catholike to draw an other for meere trifles) before secular or hereticall Officers, is a very vnchristian part.

Going to law before heathē or hereticall Iudges.

Verse. 7 Now certes there is plainely | a fault in you, that you haue iudgements,

among you. Why doe you not rather take wrong? why do you not rather ſuffer fraude?

Going to law not forbidde, but to agree otherwiſe, better.

RHEM. 4. [7. *A fault.*] Hee forbade not all iudgemens of controuerſies, but onely ſignified that it was a fault, and that it proceedeth of ſome iniuries done one to another, and imperfections, that they ſo moleſted one another: and that it had been more agreeable to Chriſtian perfection and charitie, rather to tolerate and ſuffer a ſmall iniurie, then to draw his fellow to iudgement ſeates.

CRATVV. To the Annotations upon the 6. and 7. verſes [S.]

CHAP. VII.

MARGINAL NOTES.

Verſe. 5 DEfraud not one another, except perhaps by conſent for a time, ‡ that you may ǀ giue your ſelfe to ǀ prayer: and returne againe together, leſt Satan ten pt you for your incontinencie.

RHEM. 1. [5. *That you may.*] If the lay man cannot pray, vnleſſe he abſteine from his wife: the Prieſt that alwayes muſt offer ſacrifices, and alwayes pray, muſt therefore alwayes bee free from matrimonie. *Hierom. lib. 1. c. 19. adu. Ionin.*

CARTVV. 1. Look in the Annotation upon this verſe.

ANNOTATIONS.

Verſe. 2. But becauſe of fornication let every man haue ǀ his own wife, and let every woman haue her own huſband.

The Apoſtle biddeth not all to marry, but to keepe their wiues before married.

RHEM. 2. [2. *His own wife.*] He ſaith not as the Proteſtants here pretend to excuſe the Vnlawfull coniunction of Votaries, *Let euery one mary*: but, let euery one haue, keepe or vſe his own wife to whom he was maried before his conuerſion, for the Apoſtle anſwereth here to the firſt queſtion of the *Corinthians*, which was not, whether it were lawfull to marry, but whether they were not bound vpon their conuerſion, to abſtaine from the company of their wiues married before in their infidelity as ſome did perſwade them that they ought to do. *Hierom. lib. 1, cont. Ionin. c. 4. Chriſoſt. in hunc locum. hom. 19.*

CARTVV. 2. [2 *His own wife.*] It is falſe, that the *Corinthians queſtion moued to the Apoſtle* was reſtrained to thoſe *onely that had married in infidelity*, which is evidently confuted in the firſt verſe, that ſaith, it *is good for a man not to touch a woman*, which the Papiſts themſelues, and *Ierome* (whoſe authority they abuſe to coulour this falſehood with) do underſtand of all manner of Chriſtians. And ſeeing the firſt propoſition is generall, the ſecond (which interpreteth the firſt, and ſheweth when and how long, it is good to be without a wife) muſt needs be likewiſe generall. This is alſo manifeſt, by the end of having a wife, which the Apoſtle aſſigneth, as well common to the married as to the unmarried, that *fornication may be auoided*. It is alſo further confuted by the diuiſion of this generall, afterward into the ſpeciall kinds of unmarried and married folke comprehended under this whole. And beſide the authoriry of the Holy Ghoſt in the Epiſtle unto the Hebrewes that *mariage is honourable among all men, and the bed vndefiled*. They haue their own Doctor *Thomas*, and *Denys* their Monk flat againſt them, whereof the former ſaith, that the Apoſtle ſpeaketh of perſons unmarried, the other that it may be underſtood either of thoſe that are married, or of thoſe that are not married. As for *Ieromes* authority they might bluſh to auouch it in this place, who (as hath appeared) denyeth in this booke marriage, not onely in the Miniſters, but in all Chriſtian men, to be a Chriſtian work. *Chryſoſtome* hath no ſuch thing as they alledge him for. The contrary rather appearh, for both he miſliketh thoſe that would reſtraine the firſt verſe of this chapter to Prieſts, and he aſſigneth the queſtion moued of the *Corinthes*, not to be (as the Ieſuites ſay) *whether they ſhould abſtaine from the wife that they married in infidelity*: but ſimply whether they *ſhould abſtaine from their wiues*.

Ver. 3. 8. 9.

Heb. 13. 4. Ad hunc locum.

Look before vpon Math. 8. 14. and Luk. 1. 21.

Verſe. 3 Let the huſband ǀ render his dette to the wife: and the wife alſo in like manner to her husband.

RHEM. 3. [3. *Let the husband render.*] Theſe words open the Apoſtles intention and talke to be onely of ſuch as are already married, and to inſtruct them of the bound and obligation that is between the maryed couple for rendring of the dette of carnall copulation one to another: declaring that the maried perſons haue yeelded their bodies ſo one to another, that they cannot without mutuall conſent, neither perpetually, nor for a time, defraud one the other.

CARTVV. 3. [3. *Let the husband render.*] It is one member of the whole contained in the two former verſes, as hath been ſaid.

Continency in Married folkes for prayer ſake.

RHEM. 4. [5. *Giue your ſelfe to prayer.*] This time, and the Heretickes doctrine, & high eſtimation of matrimoniall actes, are farre from the purititie of the Apoſtolike and primitiue Church when the Chriſtians to make their prayers and faſtings more acceptable to God, abſtained by mutuall conſent euen from their lawfull wiues, our new Maſters not much abſteining (as it may be thought) from their wiues for any ſuch matter. And yet S. *Auguſtine* ſaith, the Prelate ſhould paſſe other in this caſe, and thinke that not to be lawfull for him, that may be borne in others, becauſe he muſt daily ſupply Chriſts roome, offer, baptize, and pray for the people. So ſaith he *lib. 1 q. ex vtroque teſt. q. 127. in fine. See S. Hierom. lib. 1. c. 19. adu. Ionin. S. Ambr. lib. 1. Offic. c. vlt.* But alas for the people, whoſe maried Paſtors are in this point farre worſe then the vulgar folke, neither teaching continencie, nor giuing good example.

CARTVV.

CARTVV. 4. [5. *Giue your selfe to praier.*] Publicke prayers that the Minister maketh, the priuate man is bound to make with him. There remaineth onely private prayers which are commanded vnto the priuate man as well as to the publicke Minister. And although the prayers of the Minister ought to be both with more knowledge and greater fervencie: yet that they ought to be longer and oftner then the priuate mans, the Iesuites cannot shew out of the word of God. And the necessary labour bestowed in prouiding for the preaching of the word, administring the discipline of the Church, comforting the discomforted, admonishing those that goe astray, and encouraging those that haue set themselues in a good way, together with the honest care of the housholde; will take up that time that a man of most businesse (if he be not ouer busie) will require for the overcomming of his affaires. Wherefore if a perpetuall abstinence from the company of a wife be necessary for the Minister in regard of prayer or other exercises (whereat the *common man* ought to be present, and to bee partaker as well as the Minister) it must needs follow that the vse of marriage is as vnlawfull for the people as for the Minister. But the blinde Iesuites in seeing will not see, nor giue the glory to God in confession of the truth. For the Apostle speaking not here of all manner of prayer, but of that onely that is ioyned with fasting in time of calamity and affliction, priuate or publicke, as by their owne note in the margent they are constrained to confesse, all the Greeke copies (one onely excepted) ioyning both together. And what time the word commandeth that men should as well abstaine from the company of their wiues as from meate: and their owne Doctor doth understand this of *extraordinary prayers*; whereupon it is euident, that in this place company with the wife is no longer nor otherwise forbidden, then abstinence from meate. By the same reason therefore that (out of this place) they may barre a Minister from the company of a wife, they may also starue him, and take away all vse of meat from him. And if they will say with the word, that the Minister in such extraordinary prayers ought to abstaine from the company of his wife, it is that which we teach others, and (by the grace of God) practise our selues, howsoeuer they hatefully and slanderously tattle of us. For answer to *Ierom* and *Ambrose* looke the places before quoted: although there is further answer to *Ambrose* here, which speaketh not simply against the marriage of the Ministers, but against their second marriages, as appeareth in the end of that chapter. *Augustine* also, although hee heere leaned too much to the corruption that was then creeping and stealing into the Church of an excessiue opinion and estimation of a solitary life: yet it hath been shewed in the places before quoted, that both he and other antiquity, especially Greeke, is more equall vnto marriage, and that expressly of the Ministers.

Ioel. 2. 16. Thomas in hunc locum.

Verse. 6 But I say this | by indulgence, not by commandement.

RHEM. 5. [6 *By indulgence, not commandement.*] Lest some might misconster his former words, as though he had precisely commanded married persons not to abstein perpetually from carnall copulation, or not to giue their consent one to another of continency but for a time onely: hee declareth plainely that hee gaue no rule or precept absolutely therein, but that he spake all the foresaid, condescending to their infirmities onely, insinuating that continencie from carnall copulation is much better, and that himselfe kept it continually. *Aug. de bon. coniug. c. 10. Enchirid. c. 78.*

Perpetuall continency euen in married folkes, better then carnall copulation.

CARTVV 5. [6. *By indulgence not commandement.*] Inclining to this iudgement, that this is referred to that which followeth, rather then to the second verse which goeth before, as if the Apostle should say, that which I haue hitherto spoken is by commandement; but that which now followeth is by advice and counsell: we will not striue about it, but leaue it to the readers iudgement. But that it should be referred to the 8. verse, as if the Apostle should *preferre perpetuall continency of married persons vnto their lawfull company one with an other* at times convenient: it is false, and manifestly against the circumstance and sense of the Apostle: for the Apostle which forbiddeth them the bed for a time, doth carefully prouide that after they should come vnto it again. And that they should not tarry vntill they felt some spice of incontinency in them, but that they should prevent the distemperance, and haue company together before they be ouertaken with any disorder of their affections that way. And in the 10. & 11. verses he expressly commandeth that one married person ought not to be severed from another. Whereupon *Peter* commandeth that husbands should dwell together with their wiues. Wherby is meant not so much the dwelling in one house, as the company one with another, as appeareth evidently by the place of the Apostle, where the fruit and effect of the dwelling of man and wife together is noted to be the children that are begotten of them: so that the Apostle accounteth them to be severed and separate one from another when they dwell in one house, if they haue not such company one with another, as thereby by course of nature in all good likelihood children may bee begotten, of those whom God hath made fit and able thereunto. Whereunto commeth that this ability of dwelling with knowledge one with another, being called a guift receiued of God, as well as the gift of continency. We are all bidden to walke as we haue receiued the gift at Gods hand. And where they bring *Paul* as an example of *continuall continencie* in marriage, they are confuted by their own words, which affirme that *Paul* had no wife. If *Augustine* in the former of these places please their taste, let them answer how they like of his streights whereunto his aduersary draue him by this means: namely, that he would haue all men (so that it were in a good conscience) to abstain from companying one with another in lawfull marriage, affirming that so the number of the *elect should be much sooner accomplished*, whereby either the elect must be fulfilled without the meanes of procreation (which were all one as to looke for fruit without a roote, as *Ierom* saith) or else must cease to be borne any more. In the other place, (beside that he speaketh not to this point) hee affirmeth that the Apostle permiteth marriage for a remedy against fornication, which otherwise hee giveth pardon unto: for hee feareth not confidently to affirme that the vse of marriage against fornication is sinne, because the Apostle (as he saith) by way of pardon, permitteth it unto men. Where (beside that he wandreth in the signification of the word *συγγνωμη*, which deceiued him) hee supposeth the Apostle to haue permitted

1. Pet. 3. 7 1. Cor. 7. 10. 14.

1. Cor. 7. 17. vpon 1. Cor. 5. & vpon Phil. 4. 3.

Hiero. 1. lib. aduers. Ioui.

euill

euill that good might come of it; a thing which the Apoſtle deeply condemning in other could never
Rom. 3. 8. fault in himſelfe. And as we ſee thus, that good men are overcarried when phantaſing ſome one vertue, they depreſſe another that they inhanſe the price of that which they haue phanſied: ſo the Ieſuites if they like well of the one, muſt take the other with them. And if they will not haue us urge them with ſuch vnſavory ſauce as this is, let them not urge us with ſuch vnholſome meate, although it be prepared of him which commonly holdeth a good hand in delivery of that which is found.

Verſe. 7 For I would all men to be as my ſelfe: but euery one hath | a proper gift of God: one ſo, and another ſo.

Who are bound to liue continently: and that God giveth this gift to all that aske it. See S Auguſtine lib. 2. cap. 19. 20. de Adult. Coniug. to. 6

RHEM. 6. [7. *A proper gift.*] To ſuch as may lawfully marry, or bee alreadie married, God giueth not alwayes that more high and ſpeciall gift or grace of continency, though euery one of them all that duely aske and labour for it, might haue haue it: but ſuch are not bound to endeuour or ſeeke for it alwayes, and therefore cannot be commanded to abſtaine further then they like, but whenſoeuer a man is bound to abſtaine, either by vow or any other neceſſary occaſion (as if one of the parties be in priſon, warre, baniſhment, ſickneſſe, or abſent perpetually by lawfull diuorce) the other muſt needs in paine of damnation abſteine, and cannot excuſe the want of the gift of chaſtitie, for he is bound to aske it and to ſeeke for it of God by faſting, prayer, and chaſtiſing his body: and ſo laboring duely for it. God will giue the grace of chaſtitie. So had S. *Paul* it, and ſo had all the holy men that euer liued chaſt. Therefore deteſt the doctrine of the Proteſtants in this point, that when they liſt not faſt nor pray for it, ſay they haue not the gift, And it were a great maruell why ſo few of the new Sectes or rather none now a dayes haue that gift, but that we ſee it is obtained by thoſe meanes which our forefathers vſed, and they vſe not at all. To liue in marriage continently without the breach of coniugall fidelitie, is a gift of God alſo, but men muſt not breake their faith of wedlocke for want of it, but muſt know that God giueth that gift to ſuch as humbly aske it of him. *Aug. de grat. & lib. arbitrio c. 4. de continent cap. 1.*

CARTVV. 6. *A proper gift.*] It is true that thoſe which are ***bound to abſtaine by prayer and faſting, obtaine the continency which is neceſſary for them.*** But that *Votaries* or *perſons* lawfully ***diuorced*** haue any ſuch ***bond***: it is that which is in queſtion. Whereof, beſide plaine and impudent begging of that in controverſie, there is nothing eſpecially of *votaries*, to incline the Readers iudgement. But that every one which ***begge th continencie by prayer and faſting may obtaine it,*** is directly contrary to the words of the Apoſtle, who affirmeth that it is a *proper gift*, which ſhould be common and not *proper*, if it might be had of all men: For euen thoſe that haue this gift proper to them, haue it and ought to haue it, and vphold it by the meanes that God hath ordained of prayer, and faſting alſo if need be, or that it be not granted by prayer alone. If therefore thoſe to whom it is proper get it not, nor entertaine it but by meanes of prayer and faſting, it muſt needs follow, that thoſe to whom it ***is not ſo given***, cannot by prayer and faſting reach vnto it. And for them it is enough if by prayer and faſting they obtaine this grace at Gods hand, that they may liue chaſtely and with knowledge in the honourable eſtate of matrimony. ***Auguſtine*** doth not ſay that ***euerie one may obtaine this gift by praier and faſting***, but beſides thoſe which already haue it, thoſe that by neceſſity of the Law of God are bound to abſtaine. And therefore alledgeth the
Math. 19. place of the Goſpell, that *all cannot receiue this gift*, affirming thoſe ***only can receiue it to whom the ſecret, yet iuſt, mercy of God giueth it***: Whereas if all that ſue for it by ***prayer and faſting ſhould obtaine it***, there were no cauſe why he ſhould ſay, that it is a *ſecrett mercy and yet iuſt*, for the mercy of God ſhould be manifeſt in that this man, that hath this gift made ſute for it, where the other that hath it not made none. And the diſcourſe in the 90 and 20 chapter is of thoſe which geld themſelues for the Kingdom of heaven. Not (ſaith hee) ***that they may ſhine brighter in heaven, but that otherwiſe they cannot be in heaven***, and ſo ſheweth out of this place of the Apoſtle, that although a man abſtaine willingly, yet doth he it not but by the eſpeciall gift of God. The ſame diſcourſe he hath in the other place. and hath in neither any thing of that which they alledge him for; vnleſſe they will account this to appertaine vnto this place, which is no part thereof, ***that diuorced perſons may not marry***, whereunto it hath beene anſwered before, vpon *Math.* 19. 9. But for this point, that every man can not haue the gift of continency, *Auguſtine* is alſo in other places very cleere, where he ſaith, *It is impoſſible, or very hard, to know why God giueth to one the gift of continency and not to another*: where (by the Ieſuites) it is eaſie to know: namely, for that one prayeth and faſteth, and another doth not, if it were true which the Ieſuits affirme, it muſt needs follow of *Auguſtines* iudgement that every one is to ſeeke for the gift of continency. For further anſwer vnto this matter looke before vpon *Math.* 19. 11 12. 14.

Bellarm. lib. 2 cap. 12.

Verſe. 9 But | if they doe not conteine themſelues, let them marrie. For it is | better to marrie then to be burnt.

The Apoſtle permitteth marriage to them that be free, not to vowed perſons.

RHEM. 7. [9. *If they conteine not.*] Hee meaneth of ſuch as be free: for if they marry after they haue made vow or promiſe to God of chaſtitie, they are worthely damned, ſuch being bound to conteine, and ſo may conteine if they liſt. *Aug. de bono. vid. c. 8. 9. & de adult. coniug. li. 2. c. 15. & de fide ad Pet. c. 3. in fine. Amb. adu. virg. ad lapſam, c. 5.*

CARTVV. 7. [9. *If they conteine not.*] *Auguſtine* is heere alſo againſt you for where you condemne them that marrie after that they haue vowed continency for that they marry, he ſaith that their mariage is not condemned no not of ſuch as haue broken their promiſe *but for that they haue broken their faith*. The ſecond place which affirmeth that thoſe which haue vowed may not in any lawfulneſſe or expedience marry, either is contrary to the firſt or muſt be vnderſtood by it that the marriage is not vnlawfull, no not of them that haue vowed, but that they may with repentance of their raſh vow marry rather then burne, but it was ſinne to them (as hee thought) to breake their vow whereas indeed the ſinne is rather in that without the promiſe of God, yea and and contrary to the promiſe

promise of God (as the issue declared they did vow, the same answer is vnto the third place which hath the same sense with this. The place of *Ambrose* is nothing to this purpose as that which conteineth a complaint of a virgin who had broken the oth by fornication and not by marriage.

RHEM. 8. [9. *Better to marry.*] It is better to marry for the said persons that bee free, then to be ouerthrowen and fall into fornication, for *to burne*, or *to be burnt*, is not to be tempted onely (as the Protestants thinke that picke quarrels easily to marry (but it signifieth * to yeeld to concupiscence either in mind or externall worke. Wee say also, for such as be free, for concerning others lawfully made priests, and such as otherwise haue made vow of chastitie, they cannot mary at all, and therefore there is no comparison in them betwixt marriage and fornication or burning, for their mariage is but pretensed, and is the worst sort of incontinency and fornication or burning. *Theodoret in hunc locum.*

CARTVV. 8. [9. *Better to marry.*] Is it not enough for you to forge of vs that which we neuer wrote but that you will be also so impudent to charge vs with that the contrary wherof we teach. Looke M. *Calvin* and M. *Beza* vpon the place and you shall find that they expresly teach, that euery motion or *tentation to a lust* is no *burning*, nor necessary cause to take the remedie of a marriage. But as for your iudgement which expound *burning* to be a *yeelding in minde* or *externall work to concupiscence* it is beastly, & argueth a burnt and seared conscience in the feeling of sinne, for where marriage is appointed for a remedie against fornication: you will haue him first to bee a fornicator and then onely to take the remedie against it, for our Sauiour Christ doeth declare that a resolute desire and coueting of a strange woman is the committing of adultery: how much more if he haue bewrayed his lust by *externall worke*. *Math. 5. 28*

Verse. 11 And if she depart, to remaine vnmaried, or to be reconciled to her husband and let not the husband put away his wife.

RHEM. 9. [11. *To remaine vnmarried.*] Neither partie may dimisse the other and marry another for any cause, for though they be separated for fornication, yet neither may marry againe. *Augustine de adult. coniug. lib. 1. cap. 8. 9.* and *lib. 2. cap. 5. 19.* *See Annotations Math. 19.* and S. *Augustine* in his whole bookes *de adult. coniug. tom. 6* *After diuorce not to marry.*

CARTVV. 9. [11 *To remaine vnmarried.*] The gathering out of this place that *one lawfullie diuorced, can not marrie againe* during the life of both the parties, is sottish and quickly scattered, for the Apostle speaketh not here of a lawfull separation, which is by diuorce, but of a causeles separation of one part from another, which the Apostle had forbidden in the verse before. Vnlesse therefore they will say that it is vnlawfull to make a diuorce between parties whereof one hath broken the couenant of the Lord in matrimony: they cannot alleage this place to proue the remarrying of the diuorced persons vnlawfull for by the same reason whereby out of this place they may condemne their marraige they may also condemne their diuorce, for answer to the rest in this note look before. vpon *Math. 19.*

Verse. 12 For to the rest, I say, not our Lord. If any brother haue a wife an infidell and she consent to dwell with him: let him not put her away.

RHEM. 10. [12. *I say not our Lord.*] By this we learne, that there were many matters ouer & aboue the things that Christ taught or prescribed, left to the Apostles order & interpretation: wherein they might, as the cause required either command or counsell, and wee bound to obey accordingly. *The Apostles precepts.*

CARTVV. 10. [12. *I say, not our Lord.*] Seing the Apostle gaue that which hee receiued of the Lord, and that this doctrine is a peece of the Gospell which he affirmeth to be compriſed in the Scriptures it followeth that hee commanded nothing in this case, but that which the Lord commanded not; any thing which hee had not gathered and drawne from the fountaine of the Law and and the Scriptures. Wherefore when hee saith *I say and not the Lord* it is euident that he meaneth the Lord in his own person whileſt hee was here vpon earth had made, no expresse and precise mention of this case: albeit hee had otherwise taught and deliuered vnto his disciples the whole body of the truth of the Gospell. This appeareth manifestly by that which the Apostle doth oppose unto this phrase vers. 10. Not I *but the Lord command*, for as there the meaning is, I command not as gathering it of the words of the Lord, but of his expresse and precise words; so when hee saith here, I *say, not the Lord*, his meaning must needs be, that he saith not of the expresse and precise words of Christ, but of that which the Lord had generally taught, and he had precisely and expresly applyed unto this case. As therefore in the former place the Lords commandement doth not shut out *Pauls* commandement, as the commandement of the Minister of Christ; so in the latter place, the commandement of *Paul*, as the Embassador of Christ, doth not exclude Christs authority whose Embassadour he was to speak that onely which he had in commission from him. This is further manifest in that this commandement of *Paul* is borne up by good and substantiall reasons drawn from the Scripture: as that their company one with another was holy, because their children begotten in that company were holy; and for that by mutuall cohabitation the faithfull party might gaine the unfaithfull. And seeing not the words of the Scripture onely, but that also which is truely and duely concluded of them binde the conscience of a Christian man: it is euident that the obedience unto the Apostles commandement in this place, stayeth not alone in the person of the Apostle, but in the authority of Christ, and of the holy Scriptures from whence he fetched this commandement. *1. Cor. 11. 23* *Rom. 1. 2.* *Ioh. 4. 25.* *& 15. 15.* *& 17. 8.*

Verse. 14 For the man an infidell is sanctified by the faithful woman: and the woman an infidel is sanctified by the faithful husband: otherwise your children shoulde bee vncleane: but now they are holy.

RHEM. 11. [14. *Sanctified.*] When the infidell party is said to bee cleane, or sanctified by the faithfull, or the mariage of their children to bee cleane, wee may not thinke that they be in grace or state of saluation thereby, but onely that the marriage is * an occasion of *How the infidel, or infidels child, are sanctified by the Christian.*

Fi 10.l.1.c. 5. *adverſ. Iouin.* ſanctification to the infidell partie and to the children, for S. *Auguſtine* (*lib. 3. de pec. mer. & remiſ. c. 12*) concludeth againſt the Pelagians, as we may do againſt the Caluiniſts, holding Chriſtian mens children to be holy from their mothers wombe, and not to need baptiſme, that whatſoeuer ſanctification it be that is here meant, it cannot be enough to ſalvation without faith, Baptiſme, &c.

CART VV. 11. [14 *Sanctified.*] It is one thing (oftentimes in the Scriptures) to be *Sanctified* and another to be Holy. As for you, you erre in both, for when it is ſaid the *vnbeleeving party* is *ſanctified by the beleeving*, it is not onely meant as you ſay, that the ***marriage is an occaſion of the ſanctification to the infidell party***, but that the vſe of the infidell party in marriage company, is ſanctified or made holy and lawfull vnto the beleeving party, as meate and drinke is ſaid to bee ſanctified
1. *Tim.* 4. 5 vnto vs by the word and prayer. And as your interpretation heere is ſhort, ſo in the expoſition of the holineſſe of the children, which are begotten in this Matrimony, it is vtterly falſe. And firſt it is to be obſerued, that the Apoſtle ſpeaking of the children, doth not (as you do) apply one word of them to both, ſaying that they are *ſanctified*, but ſaith that they are *holy*; which is more then he had ſpoken before of the infidell party: for although our meate and drinke be ſanctified vnto vs, and that the vſe of them is holy to thoſe which are holy; yet the meates and drinkes themſelues are not holy. If therefore you were ſhort in the interpretation of *ſanctified*, you faile much more in giving the ſame expoſition vnto the holineſſe of the children. For if the holineſſe here ſpoken of be not in the children when they are begotten, and borne of the parents, but come vnto them afterward by ***baptiſme and faith:*** there groweth no ſufficient comfort vnto the faithfull party to continue in marriage with the infidell, conſidering that occaſion of holineſſe might come otherwiſe then by marriage. For that which is able to vphold the faithfull in comfort and ſtrength to abide in marriage with the Infidell, is the knowledge that the children begotten in that marriage are in the covenant, and are the children of Gods favour and grace, waſhed in Chriſts blood, and ſanctified by his ſpirit. And
Gal. 2. 15. if you will know what this holineſſe of children new borne is: the Apoſtle telleth you that it is (through the covenant) to be a Iew by *nature*, or birth. And if you will yet further vnderſtand what this holineſſe of children is, the Apoſtle in the ſame place telleth you, that it is, *not to be ſinners by nature*, as thoſe which are borne of the heathen, foraſmuch as their ſinnes who are in the Covenant, are by Chriſt not reckoned vnto them. And this doctrine of the holineſſe of the children which are borne of the faithfull, if you could not attaine vnto: it is ſo ſenſibly ſet forth vnto you, that vnleſſe, together with the knowledge of the truth you were alſo bereaved of your common ſenſe, you cannot bee
Rom. 11. 26 ignorant of it. For how can you but vnderſtand, that if the root be holy, the branch is holy, and if the firſt fruits be holy, the whole crop is holy. All which priviledges of children new borne, ſometimes heing proper to the Iewes, are now our priviledges as well as theirs: ſithence we are growne
Eph. 2. 15. into one body with them, and (being Burgeſſes of the ſame heavenly Cittie that they are) muſt needs haue the ſame infranchiſement and prerogatiues that they haue. Not that every one which is borne vnder the covenant is holy, but that they are ſo to be taken of the Church vntill the contrary do manifeſtly appeare: Nor yet that thoſe which are indeed holy, need not the vſe of the Sacrament of *Baptiſme* (as a ſeale of their holineſſe, but not as the cauſe thereof) both which cautions needed not to haue been ſpoken of, but that we haue to doe with thoſe which either muſt quarrell and wrangle, or elſe be ſilent and hold their peace. The ſame place in effect of *Auguſtine* hath been anſwered vpon *Iohn* 6. 53. The ſumme of which anſwer is, that as *Auguſtine* leaueth no place in the kingdom of heaven for infants without baptiſme: ſo doth he not ſuffer them to enter thither without the Supper of the Lord; and if his authority binde not in the one, there is no cauſe why it ſhould binde in the other. And if they ſay (as they doe of *Iohn* 6. 53.) that he meant by the Sacrament of the Supper, the thing ſignified by the Sacrament: we may as well ſay, that when he affirmeth that the children of the faithful cannot be ſaued without baptiſme, his meaning is, that they cannot be ſaued without that which is ſignified by baptiſme, which is Chriſt. But whatſoeuer his iudgement is of faithfull mens childrens eſtate before baptiſme, in the interpretation of this place of the Apoſtle, he is for vs, manifeſtly againſt you: for where the Apoſtle affirmeth, that the children borne of their faithfull parents are holy, *Auguſtine* interpreting the word *holy*, ſaith that they be Chriſtians; ſo that (they being before baptiſme
Aug. *lib.* 1. *de Ser. dom. in mont.* Chriſtians by *Auguſtines* iudgement) they cannot be debarred of Chriſt if they be taken away before they can conueniently come to baptiſme. When the place of *Ierom* is ſhewed, it ſhall be anſwered: in the meane ſeaſon there appeareth no ſuch place whereupon this cauſe may be concluded.

Verſe. 19 Circumciſion is nothing, and prepuce is nothing: but the obſeruation of the commandements of God.

RHEM. 12. [18. *But the obſeruation.*] Neither to he Iew nor Gentile, bond or free, married nor ſingle, nor the faith it ſelfe which is proper to Chriſtian men, will ſerue to ſaluation, without good works and keeping the commandements, S. *Hierome. adu. Iouin. lib.* 1. *c.* 16.

CART VV. 12. [19. *But the obſeruation.*] We willingly grant, that *no man commeth to ſaluation but by good workes*, as by the way that God hath appointed to enter into his kingdom, but not as the cauſe, or any part of the cauſe.

Verſe. 25 And as concerning virgins, a commandement of our Lord I haue not: but I counſel I giue, as hauing obtained mercie of our Lord to be faithfull.

The diffrence of counſels and precepts. RHEM. 13. [25. *Counſell I giue.*] A counſell is one thing, a commandement is another. To do that which is counſelled, is not neceſſarie, becauſe one may be ſaued notwithſtanding, but he that will doe that which hee is counſelled vnto, ſhall haue a higher degree of glory. Hee that fulfilleth not a commandement, except hee doe penance, cannot eſcape puniſhment. *Auguſt. lib. de virg. cap.* 13. *&* 14.

CART VV. 13. [25. *Counſell I giue.*] What the counſell of God weigheth with him to whom that counſell belongeth, looke before vpon verſ. 12. Albeit the Greeke word importeth more then a counſell: for it ſignifieth a graue and ſound ſentence and iudgement: and the Apoſtle himſelfe

following

following this sentence, commandeth other to follow his example, whose cases shall bee in this behalfe like his. And this is amongst other things which áre graue, honest, amiable, and of good report. Phil. 4. 8.
And if *Augustines* words be understood of a counsell without limitation of the person to whom, time, and other circumstances which giue direction to whom it belongeth: then the distinction of counsell and commandement standeth well. Touching the virgins *higher degree* in heaven, the reader may understand *Augustines* iudgement, that *the gift of continencie is giuen, not that they should shine clearer in heaven, but that without it they cannot come to heaven.* Which also proueth, that to them it is a counsell of the same weight with a commandement, without obedience whereunto they cannot enter into heaven. For further answer about these degrees, look before upon *Math.* 13. 8.

Verse. 28 But if thou take a wife, thou hast not sinned. And if a virgin marrie, she hath not sinned, neuertheless tribulation of the flesh shall such haue, but I spare you.

RHEM. 14. [28. *If a virgin marry.*] He speaketh not of that virgin which had dedicated herselfe to God, (for if any such marry, he shall be damned for breaking her first vow) but onely of yong maides vnmarried in the world. *Hieron. aduer. Iouinian. lib. 1. cap. 7. Chrysostome Hom. 20. Theodoret, Photius,* and the other Greeke Doctors vpon this place *apud Occum. Epiph. haref. 61.* A professed virgin may marry.

CARTVV. 14. [28. *If a virgin marry.*] The Apostles rule is generall of all *virgines* that they may marry: if there be any exception it should be shewed out of the Apostle. For as for that out of *Timothy*, touching the *breaking of the first faith*, besides that it is of widowes not of virgines, it shall appeare in that place that it serueth not for the Popes votaries in any sort. The exceptions drawn from men against a generall rule of God himselfe, can proue no restraint of the generality. Albeit it is untruly fathered of the Fathers that they condemne the marriage of vowed persons if they cannot containe. It is true that *Ierom* is of this iudgement which is here alledged in this place, but in another place he iudgeth otherwise, For speaking of vowed virgins, he saith, *To whom it must be said plainly, that either they marry if they cannot containe, or that they containe if they will not marry.* *Augustine* also is flat against them: for speaking of vowed persons which repent their profession, hee saith, *These therefore which will marry, and marry not therefore, because they cannot doe it without punishment, are those which should better marry then burne.* And *Cyprian* expressely applieth the place of the Apostle *it is better to marry then to burne,* vnto the virgins that haue vowed virginity. *Chrysostom* is of the same iudgement with *Augustine*: for speaking the same of the widow which hath promised continence, it is much more to bee understood of virgins. *Epiphanius* hath the like sentence vnto *Chrysostom*, saying that he addeth further (speaking of those that cannot containe) *it is better to haue but one sinne then to haue moe, it is better that when a man hath fallen from his course openly to take himselfe a wife according to the law.* And after repentance done for changing the purpose of virginity and confession of the fault in the Church, he will haue the party to haue the remedy against the darts of concupiscence wherewith it hath been wounded before. And although the *Greek* Scholiast say that the consecrate virgin is not understood, when the Apostle affirmeth that the virgin *sinneth not if shee marry*, yet his iudgement is the same with the other: namely, to place the sin in that she vowed that which she performed not; and not in that she being inflamed with lusts, doth take the remedy of marriage against that fire of concupiscence. Hieron. ad Demetriad. Cypr. ad Pomponium Epist. 62.

RHEM. 15. [28. *Tribulation of the flesh.*] They are marvelously deceiued (saith S. *Augustine lib. de virg. c. 13.*) that thinke the Apostle counselleth virginitie rather then marriage onely for that marriage hath many miseries and molestations ioyned vnto it which by virginitie shall be auoided and not in respect of the greater reward, for the Apost. prouident counselling to virginity is for the next life, & he alleageth these troubles of marriage in that sense specially as they be a hinderance from the service of God here, & therefore an impediment to vs towards the next life, & the more ample ioyes thereof. Virginitie counselled as more meritorious.

CARTVV. 16. [28. *Tribulation of the flesh.*] Both marriage and the sole life are the gifts of God, which as they are vsed well or evill, so haue they reward of him: wherefore as we doubt not but there are some godly virgins which bestow themselues more vertuously, and gain more glory to God, then some godly married: so there are some godly married which goe before some godly virgins in the kingdom of heaven, not onely by reason of a godly education of such as are within their house, and franke hospitality to those that are without: but also in that having moe tribulations then virgins, and that by the calling wherein God hath placed them, they patiently goe under them and ouercome them. And it is not denyed of us but that the estate of virginity is helpfull even to the *next life*; yet in it selfe the one estate is not of any more worthinesse in the sight of God then the other.

Verse. 29 This therefore I say brethren, the time is short, it remaineth that they also which haue wiues, be as though they had not.

RHEM. 16. [29. *As though they had not.*] He exhorteth that such as haue wiues, should not wholy bestow themselues in the vaine transitorie pleasure and voluptuousnesse of the flesh, but liue in such moderation, that their mariage hinder them as little as may be from spirituall cogitations. Which is best fulfilled of them that by mutuall consent do whole conteine whether they haue had children or none, contemning carnall issue for the ioyes of heauen. And these mariages be more blessed then any other, saith S. *Augustine de Ser. Do. in monte. lib. 1. c. 14.* The continencie of married folk. Their perpetuall continency best.

CARTVV. 16 [29 *As though they had not.*] Marriage ought so to be vsed, not onely that *it should hinder as little as may be from spirituall cogitations*, but that it should not hinder a whit, as the words of the Apostle do declare, which willeth that they should vse it, that it should no more hinder then *if they were not maried, so vse it that they abuse it not*: Yea it is evident that it is also a furtherance vnto the Kingdom of heaven to such as vse it accordingly. And if perpetuall continency of married persons bee commended and preferred in this place: it followeth also that the Apostle commendeth the stoicall senceleseneſſe and want of feeling, either of Gods benefites by ioy, or of his scourges by sorrow. For as married persons *must be as if they were not married*, so must

those that weep as if they wept not, and those that ioy be as those that ioyed not. And if that the meaning of the Apostle in these latter be, that men should hold a measure and moderation in weeping and ioying; his meaning also in the former must needs be, that they should use their mutuall society and company in mariage in sobriety. And as this sentence maketh nothing to commend the perpetuall continency of married persons; so, if there were any such sense in it: it should be directly contrary to the precepts which the Apostle hath given before in this chapter. For answer to *Augustine* look before upon verse *6*.

Verse. 32 But I would haue you to be without carefulnes. He that is without a wife, is carefull for the things that pertaine to our Lord, how he may please God.

Virginity preferred, and why

Why continency is required in the Clergy.

RHE. 17, [32. *Carefull for the things of our Lord*] The Protestants might here learne if they list, first that virginitie is not only preferred before marriage, for that it is a more quiet state of life in this world, but for that it is more conuenient for the seruice of God. Secondly, that virginity hath a gratefull purity and sanctity both of body and soule, which marriage hath not. Thirdly, they may learne the cause why the Church of God requireth chastitie in the clergie, and forbiddeth not onely fornication, bur all carnall copulation euen in lawfull wedlocke: Which is not only to the end that Gods Priests be not diuided from him by the cloggs of marriage, but also that they be clean and pure from the fleshly acts of copulation.

CARTVV. 17. [32 *Carefull for the things of our Lord.*] *The Protestants learne* heere that a Virgins estate hath fewer occasions, especially in the time of persecution, to withdraw from the worship and service of God then the married haue, and that the Virgins may with more ease, and lesse danger, serue God, then can the married persons. But we are not taught, but that the person called by God to marriage may haue grace so to ouercome all those lets, and so to beare the persecutions as all of them shall turne (through grace) to helpes and furtherances to the Kingdom of God, and to a richer crown of glory in the same then the Virgins come unto; which because they never wrestled with such mighty temptations, cannot weare the like crown of victory that they do. And as for your second collection, that there is *a purenes or holines of spirit in Virgins grateful to God which is not in married persons*, it is falsely gathered. For this is first no fruite of virginity, but the virginity it selfe, without the which neither he nor she is a virgin to God, howsoeuer they go for virgins with men. Secondly, the lawfull and sober use of marriage being a gift of God as well as virginity, there can be no pollution in it: Whereupon the Writer to the Hebrewes affirmeth, that *Mariage is honourable, and the bed* or company one with another *undefiled*. And the Apostle declareth, that in the sober and lawfull use of marriage every one keepeth *his vessell*, that is to say both body and soule *in sanctification and honour*. Whereupon it is evident, that your third collection of *Priests necessary continencie*, which you would haue us *learne*, is not worth the learning, as that which the Apostle teacheth not, but the deuice of your idle braines: For further answer whereunto look before upon *Math.* 8.14.

Vers. 6. *Heb.* 13. 4. 1. *Thes.* 4. 4

CHAP. VIII.

ANNOTATIONS.

Verse. 1 AND concerning those things that are sacrificed to Idols, we know that we all haue knowledge, ‡ Knowledge puffeth vp: but charitie edifieth.

No meates vncleane.

Giving of scandall reprehended.

RHE. 1 [1. *We all haue knowledge*] The spiritual & perfectly instructed Christians knew no meats now to be vncleane, neither for signification, as in the Law of *Moyses*: nor alwayes by nature and creation, as the Manichees thought, nor by any other pollution, as in that they were offered to Idols: and therefore they did eate boldly of such meates as were sacrificed contemning and condemning their Idols as mere nothing, and the worship of them as the honour of things imaginarie, which their fact, for their want of discretion and charitie, and for the vse of that their libertie to the offence and scandall of the weak, the Apostle doth here reprehend.

CARTVV. 1. [1 *We all haue knowledge.*] S.

Verse. 7 But there is not knowledge in all. For ‡ some vntil this present with a conscience of the Idol, eate as a thing sacrificed to Idols: & their conscience being weake, is polluted.

The heretickes ridiculously apply S. Paules words against the Churches fasts and abstinence.

RHEM. 2. [7. *Some with a conscience.*] The perfecter mens fault was, that they gaue offence by their eating, to the weaker Christians, who seeing them whom they reputed wise and learned, to eate the meates offered to Idols, conceived that there was some vertue and sanctification in those meates, from the Idoll to which they were offered, and thought that such things were or might bee eaten with the same conscience and deuotion as before their conuersion.

Therefore the case standing thus, and the Apostles discourse of eating or not eating meates being so as is declared (a thing so euident that it admitteth no other interpretation) if the Protestant apply any of this admonition against our fastes in the Catholike Church, they be too too rediculous.

CARTVV 2. [7 *Some with conscience.*] They themselues are too ridiculous, which against a generall rule that maketh the use of all meates lawfull to all, and at all times, can bring no instance but that is in question, whereof look before vpon *Math.* 15. 9. and *Rom.* 14. 2.

Verse. 10 For if a man see him that hath knowledge, sit at table ‡ in the Idols temple: shall not his conscience, being weake, be edifed, to eate things sacrificed to Idols;

RHEM.

RHEM. 3. [10. *In the Idols temple.*] Like as now, some Catholikes haue said, they know that *Calvins* communion it but as other bread and wine. But the ignorant seing such go to the Communion, thinke that it is a good act of Religion. Yea whatsoeuer they pretend, it must needs seeme an honour to *Calvins* Communion, when they are seen in the Idols temple solemnly sitting or communicating at the abominable table. *Going to the communion what a sinne in Catholisks*

CARTVV. 3. [10 *In the idols Temple,*] It is no marvell if you haue in ***abhomination*** not ***Calvins*** but the Lords ***Table***, which M. *Calvin* doth maintain, considering that whersoever it hath iustled out your Idols altar, there also hath it cast down your fat and delicate tables, whereat as porkets you filled your panches, and this is your byle that causeth you thus to whine.

CHAP. IX.

MARGINALL NOTES.

Verse. 5 HAue we not power to lead about ‖ a woman a sister, as also the rest of the Apostles, & our Lords brethren, and ‡ Cephas?

RHEM. 1. [5. *Cephas*:] He nameth *Cephas* (that is Peter) to proue his purpose by the example of the chiefe and Prince of the Apostles. S. *Ambr.* S. *Chrys.* *Oecum* vpon this place.

CRATVV. 2. [5 *Cephas.*] It is confessed that Peter is called of ancient Writers the first or fore-man of the Apostles? but it is denied that he had dominion or authority over them more then they over him, which none of these testimonies make against.

ersc. 13 Know you not * that they which worke in the holy place, eate the things that are of the holy place: and they that serue the altar, participate with the altar; τῶ θυσιαςηρίω

RHEM. 2 [13. *The altar*] The English Bible (1562) here & in the next chapter, saith thrise, for *altar temple*: most falsely and heretically, against holy alters, which about the time of that translation were digged downe in England.

CARTVV. 2. [13 *The Altar,*] If any *English Bible haue translated Temple for Altar,* yet is your sentence of ***heresie*** against it too bloody and Dragonlike: And it is but your blockishnesse to esteeme that it was in hatred and despite of *Altars* so translated, seeing that it had both before and after not balked the name of Altars, seeing also we (reteyning Churches or places for the holy Assemblies to meete in) do thinke that the use of Temples is vanished with Altars: there was no vantage sought by this translation in favour of any thing which we hold against you. Howbeit the Apostle in opposing the *ministerie of the Gospell* to the service at *the Altar and in the Temple*, digged up the very foundations both of the one and of the other, or ever *England* cast down so much as a stone of the *Altars*.

ANNOTATIONS.

Verse. 1 Am I not free? Am I not an Apostle? Haue I not seene Christ Iesus our Lord? Are not you ‖ my worke in our Lord?

RHEM. 3. [1. *My Worke.*] As hee called himselfe before Gods coadiutor, so here he boldly also chalengeth the Corinthians conuersion to be his handy work in our Lord: nothing derogating therby from Christ, as the Protestants rudely charge the Fathers and Catholike men) vnder pretense of Gods honour) for vsing such phrases and speeches in the Apostles sense, of the Saincts or Sacraments. *The heretickes fond pretense of Gods honour.*

CARTVV. 3 [1. *My worke,*] It is evident that they be in hand to build Babell which speake so confusedly: For where the Lord so ***worketh*** by the ***Ministers*** of the Word, that they work also, and so worketh by the *Sacraments*, that they themselues work not: the Iesuites do confound these workings either with other, and both of them with the Lords working by *Saints* that are departed, whose working to our salvation in any sort they can not proue-And when the Apostle addeth heere *in the Lord*, he correcteth himselfe, and it is as much as if he should say, it is *Gods work and not mine*: There was therefore small cause heere to magnifie the work of man, as you haue done before against the Lord himselfe, where look for further answer upon 1. *Cor.* 3. 9.

RHEM. 4. [5. *A woman a sister.*] The heretickes peruersely (as they do all other places for the advantage of their Sect) expound this of the Apostles wiues, & for *woman*, translate, *wife*, all bels sounding wedding to them. Where the Apostle meaneth plainly the deuout women that after the manner of Iewrie *did serue the preacher of necessaries, of which sort many followed Christ, and sustained him and his of their substance. So doth S. *Chrysostome*, *Theodorete*, and all the Greeke (*Oecum. in collect. super. hunc lo.* take it. So doth S. *Augustine De op. Monach. c.* 4. and S. *Hierome lib.* 1. *adu. Iouinian. cap.* 14. both disputing and prouing it by the very words of the text. S. *Ambrose* also vpon this place. And the thing is plaine, for to what end should he talke of burdening the Corinthians with finding his wife, when himselfe (c. 7. 7, 8.) cleerely saith that he was single. *Heretical translations. Non. Test. 1580. Mat. 27. 55*

CARTVV. 4. [5 *A woman, a sister.*] This exposition of interpreting the word which the Apostle useth, a woman and not a wife, is directly against the words and meaning of the Text: For albeit that the word signifieth sometime a woman, yet it being placed here after the word sister, it cannot but signifie a wife: Vnlesse we will imagine that the Holy Ghost, which teacheth others to speake with grace, spake otherwise himselfe. For to say that she is a ***woman***, after he had said shee was a *sister*, were an unfit and unproper speach, which the Rhemists well understanding, haue contrary to all the Greek copies, to the Syrian Paraphrast, and to their own vulgar (whom they professe

to follow to a haire breadth, and do it in many places very childiſhly) changed the order of the words: and for that their vulgar hath *a ſiſter a woman*, they ſay *a woman a ſiſter*, wherein by their treacherous dealing they cover part of this deformity, tranſlating the word of the Apoſtle to be *a woman*, yet doe they not hide all the ſhame of it; conſidering that *woman* here remaineth idle, and hath no more ſignification then if the Apoſtle had onely ſaid *Siſter*: whereas in the interpretation and ſenſe that we follow, both the words haue an important and weighty ſignification: for if hee had ſaid *ſiſter* onely, and not ioyned *wife* withall, there would haue beene matter for the adverſary to haue cavilled with the Apoſtles, as walking ſuſpitiouſly, whilſt every one of them were accompanied with a woman which was not their wife: And if he had ſaid a wife and not a ſiſter, that is to ſay of the ſame profeſſion of the Goſpell, it had alſo beene a great blemiſh in their Miniſtery, which might haue cauſed that proverbe to be caſt in their teeth, *Phyſitian heale thy ſelfe*. Againe, the word of *leading about* doth argue plainely a husband-like authority, which is true in the wife, and cannot be applyed to a ſtranger which goeth of her own will. Now that the Ieſuites ſenſe is directly againſt the diſcourſe and diſputation of the Apoſtle it is evident: for (to proue that the faithfull having power to eate of meates ought notwithſtading for the good of others to abſtaine from eating) hee bringeth in himſelfe, which having power to charge them (in as much as he took charge of them) and to eate of their coſt, for as much as they were ſpiritually fed by his labour, did not uſe that power and liberty of his: Wherefore, to make the argument of the Apoſtle ſutable to his diſcourſe, it muſt follow that by this word *woman*, ought to be underſtood a wife, which ſhould haue beene of further charge unto the Church then himſelfe alone, and not a woman, that bearing both his and her own charges ſhould not haue beene burdenſome to the Church a whit. And where they ſay that the circumſtance ſerveth for them, for that there was no cauſe *why Paul being ſingle ſhould ſpeake of charging the Church with a wife*, they ſpeake contrary to their own experience and practiſe, who having nothing ſo fit to deceiue the ſimple people with as their pretence, that they are not burdenſome to the Church with wife and children, as the Proteſtants be, who notwithſtanding weigh not the twentieth part ſo heavy upon the Church and Common-wealth, as their Concubines and Baſtards (as it were unſatiable horſe-leaches) did: Yet we ſuppoſe that they would not haue men conclude of this ſpeech of theirs that they therefore haue wiues and children. Wherefore it agreeth well with the purpoſe of the Apoſtle, to alledge his ſingle life, which (no doubt) he therefore embraced, to the end that he might make the Preaching of the Goſpell of leſſe charge. The compariſon of theſe *women heere with thoſe which followed our Saviour Chriſt* is anſwered upon *Luk.8.3.* Whereunto adde further, that the company of many women following our Saviour Chriſt and his Diſciples, was not ſubiect to the like ſuſpicion, as when one woman followed one Apoſtle. Neither were they in ſuch danger of ſuſpicion when they followed Chriſt in their own Country where they might be commonly known, as when they followed the Apoſtles into all Nations and Countries of the world, whether the knowledge of their chaſte behaviour and converſation could not reach. This *bell* therefore of the Apoſtles owne ringing can haue no other *ſound* in this place then of *wedding*, in their eares that know what mettall of words and circumſtances it is made of: And it is as it were the ſoule-bell of your Prieſtly and un-virginly virginity. Neither can theſe authorities heere quoted prevaile againſt ſo apparant and manifeſt, both words and circumſtance. And (beſide that it is certaine, by *Aug.* words that there were divers in his time & before, that expounded the word as we do) it is very like that one being deceived, the reſt followed him in the ſame miſconſtruing of the place. Laſt of all, we haue *Ignatius*, *Clemens Alexandrinus*, *Paphnutius* and *Athanaſius*, which affirme that the Apoſtles had the uſe of matrimony in company with their wiues after they were called to the Apoſtleſhip: amd therefore by their iudgement this word here is to be expouuded *wiues*, and not *women*.

Lib. de opere monacho. cap.4.

Verſe.7 Who euery plaieth the ſouldier at his owne charges; who planteth a vine, & eateth not of the fruit thereof, who feedeth a flock, and eateth not of the milke of the flocke.

Paſtors and Preachers due.

RHEM.5. [7, *Who playeth the ſouldier.*] He proueth by the Scripture and naturall reaſons that Preachers and Paſtors may chalenge their finding of their flocke, though himſelfe for cauſes had not, nor intended not to vſe his right and libertie therein.

CARTVV.5. [7. *Who plaieth the Souldier.*] S.

Verſ. 16 For and if I euangelize, it is no glory to me: for neceſſitie lieth vpon me: for woe is to me if I euangelize not.

Works of Supererogation.

RHEM.6. [16 *If I Evangelize.*] If I ſhould preach either of compulſion and ſeruile feare, or meere neceſſitie, not hauing otherwiſe to liue and ſuſtaine my ſelfe in this world, I could not looke for reward in heauen, but now doing it, not onely as enioynedmee, but alſo as of loue and charitie, and freely without putting any man to coſt, and that voluntarily and of very deſire to ſaue my hearers, I ſhall haue my reward of God, yea and a reward of Supererogation, which is giuen to them that of aboundant charity do more in the ſeruice of God then they be commmanded, as *S. Auguſtine.* expoundeth it. *De op. Mon. c.5.*

CARTVV.6. [16. *If I Evangelize.*] The Scripture ſaith he ſhall haue *a reward* that acquiteth himſelfe worthily in his miniſtery; but that he ſhall haue a reward of *ſupererrogation* is a Popiſh phantaſie without a tittle of warrant out of the word. For *Paul* ſpeaketh of nothing which hee did, which *Peter* commandeth not to be done of all the Elders of the Church, namely, that they ſhould feed *willingly, and not for filthy lucre*, which is when a man will feed no further then hee hath gaine for, howſoever the glory of God and edifying of the Church requireth otherwiſe. Wherefore the oppoſition is not of a *worke of ſupererrogation* to *a worke that is due*, but of a dutie that hath a reward, to a worke done ſervilely that hath none. This is manifeſt in that he confeſſeth, that hee *ſhould* abuſe his

1.Pet. 5. 2.

power

power if he should do otherwise. Say therefore (if you dare) that not to abuse power given unto one, is a *worke of supererrogation*, when as to abuse it cannot be but sinne and want of dutie. And therefore the Apostle (otherwhere) shewing that it was lawfull and in his power, either to eate or not to eate, yet noteth him of murder which eateth with offence of one man, much more of the Church of God. Againe, this surmised work of *supererrogation* in the Apostle, is plainly confuted by the scope of the disputation, which is to shew, that as he had not used his power in his ministery to the hinderance of the Gospell, so they should not use their liberty to the offence of any weake brother: whereupon he also concludeth this discourse with the exhortation unto all the Church of following him. Last of all, when as they haue expounded the Greek word for wages, and that which a man hath earned at Gods hand, as a hired servant having done his taske doth earne his hire: they by this worke of supererrogation haue made men to deserue more then the Lord can giue contentment and payment for. For when there is nothing promised in the Scripture to well-doing but a reward, or (as they would haue it) a hire, it being one by their saying, that which wee are hired for, or haue covenanted to performe, it must needs follow, that if we doe that which we are not hired for, nor haue covenanted to do, that we are more righteous then God, as those which haue their hands nimbler to doe good then God hath his hands open to requite our good. *Augustine* is falsified shamefully, which hath nothing of *workes of supererrogation*: he saith indeed that this was not *commanded but permitted*, which wee confesse to be true in generality, and before it be applied to particular circumstance of persons, time, and place, which is a cause that that which is generally free, is by that meanes commanded. But that he meant no *worke of supererrogation* is manifest, for that in chapter 10. he alledgeth the words of the Apostle, that he did it *because he would not abuse his power in the Gospell*. And (having in two chapters discoursed that this was for the weakes sake with whom those that are strong ought to beare, and haue not the freedom whether they will beare with them yea or no) hee sheweth in the 12, chapter, that *Paul* tooke of other Churches wherewith he maintained himselfe in the teaching of the Church of Corinth: Whereupon it is manifest, that taking his maintenance of other Churches, if he had also taken it of the Church of Corinth, for the taking of it alone, he should not haue been free from the guilt of filthy lucre.

Rom.14.2. 3.4. 1.Cor.8.11 1.Cor.11.1 *vpon* 1.Cor. 3.8. 2.Cor. 10. 7.8.

Verse. 23 And I doe all things for the Gospell, that I may bee made partaker thereof.

RHEM.7.[23. *That* I *may be partaker.*] A singular place to conuince the Protestants, that will not haue men worke well in respect of reward, at Gods hand, the Apostle confessing expressly, that all this that he doth either of duety or Supererogation aboue duety (as to preach of free-cost, and to worke with his own hands to get his own meate and his fellowes: and to abstaine from many lawfull things) all is, the rather to attaine the reward of heauen.

Doing well in respect of reward.

CARTVV.7.[23. *That* I *may be partaker.*] Yow slander vs, for we deny not but that men may *do good works in regard of obteining life euerlasting* but we affirme the chiefe respect of of well doing ought to be the loue of God and of his glorie, that men seing our good works should glorifie our father which is in heauen. Howbeit there is good cause that wee should patiently beare your slander which feare not to bely the holy Apostle, whilest you seeme to surmise of him that *hee did all to attaine reward in heauen*: considering that the Apostle would haue been contented to haue been damned for the saluation of the Iewes. And therefore euen here that which he did to bee *partaker of the Gospell* he did it rather regarding the glory of God in the good increase of the Church then that he himselfe might be saued. As for that you say that the Apostle *did all the rather to obtaine reward*. By the word *rather* you implie that he had some other regard then to the reward: which is that which we teach and you pretending to confute dare not do it in such plain words as the confutation thereof doeth aske.

Rom.2.5. Rom.9.3.

Verse. 24 Know you not that they that runne in the race, all run indeed, but one receiueth the price. So runne that you may obtein.

RHEM.8.[24. *So runne*] If such as runne for a price, to make themselues more swift, and to winne the game: abstaine from many meates and pleasures: what should wee doe or suffer to win the crown of glory, purposed and promised to none but such as runne trauell, and endeuour for it.

Running for the game.

CARTVV.8.[24. *So runne.*]§.

Verse. 27 But I chastise my body, and bring it into seruitude, lest perhaps when I haue preached to others, my selfe become reprobate.

RHEM.9.[27. *I chastise.*] The goale of euerlasting glorie is not promised nor set foorth for onely faith-men, for such runne at randon: but it is the price of them that chastise and subdue their bodies and fleshly desires by fasting, watching, voluntarie, povertie and other afflictions. Lord, how far is the carnall doctrine of the Sectaries and the manners of these dayes from the Apostles spirit, Wherein euen we that be Catholikes, though we doe not condemne with the Protestants these voluntary afflictions as superfluous (much lesse as superstitious or iniurious to Christs death,) but much commend them, yet we use nothing the zeale and diligence of our first Christian aunceſtors herein, and therefore are like to be more subiect to Gods temporall chastisements, at the least in the next life then they were.

Penance meritorious.

CARTVV.9.[27. *I chastise.*] We teach and recommend *fasting and watching* so it be in prayer; but *voluntarie povertie* and whippings (which may be rather called wilfull then *voluntarie*) we with the Apostle condemne, alwayes as superstitious, and then as blasphemous vnto the death of Christ when satisfaction for sinne is sought thereby. As for the Apostle he proceedeth here in the similitude of the wrestlers which contended to strike those with whom they were collered upon the face and with the stroke to make a bloudy wound declaring that as they did endeuour the mastering

Col.2.23.

ring of the mates with whom they wreſtled by ſtrokes of the body: ſo he went about in wreſtling to maſter the body of ſin that was within him by beating and wounding it through abſtinence from thoſe things which it naturally deſired. And if they will conclude of this word that *Paul* ſcourged himſelfe; they may as well conclude that the iniuſt Iudge feared, leaſt the poore widdow that ſought her right at his hand, would haue taken a whip and ſcourged him, if he had not done her right; conſidering that the ſame word is uſed there as well as heere. And if *Paul* had ſcourged himſelfe in an opinion of Gods ſervice, he would never haue omitted that affliction in that long Catalogue which he maketh of his troubles, where alſo he maketh expreſſe mention of the number of times wherein he was ſcourged by the Iewes. Your rod therefore wherewith you beate your ſelues is of your own making, and not of *Paul's*.

Luk 18. 5.

2. Cor. 11. 23 24. 25. &c.

RHEM. 10. [27. *Leaſt perhaps.*] Here may we lambs tremble (ſaith a holy father) when the ramme, the guide of the flocke, muſt ſo labour and puniſh himſelfe (beſides all his other miſeries adioyned to the preaching of the Goſpell) leaſt perhaps hee miſſe the marke. A man might thinke S. *Paul* ſhould bee as ſure and as confident of Gods grace and ſaluation as wee poore wretched caitiues: but the Hererickes vnhappy ſecuritie, preſumption, and faithleſſe perſuaſion of their ſaluation is not *fides Apoſtolorum*, but *fides dæmoniorum, not the faith of the Apoſtles*, but *the faith of the Diuels*.

S. Paul had not the Proteſtants ſecurity of ſalvation.

CARTVV. 10. [27 *Leſt perhaps.*] The Apoſtle never *doubted of his ſalvation*, as you pretend: for as he proteſted of his aſſurance before, ſo doth he (ready to lay down his life) confidently affirme that there *remained for him a crown of glory*. And to help forward this errour of yours, you haue put in *perhaps*, which is not in the Greeke, nor ought to be put in neither by yours, nor yet by our doctrine: for it is without *perhaps*, that he which mortifieth not the old man and body of ſinne, is reprobate, conſidering that he is undoutedly a reprobate which never mortifieth it. And therefore as it hindered not the Apoſtles aſſurance that both he and all that was in the ſhip with him ſhould come ſafe to land, becauſe hee ſaid that they could not bee ſaved vnleſſe the lawfull and ordinary meanes were uſed of ſaving them: ſo it hindereth not the confident aſſurance of his everlaſting ſalvation, that hee ſaith hee ſhould bee a caſt-away if he ſhould not chaſtiſe his body and bring it into ſervitude of the ſpirit. For as the Lord giveth aſſurance vnto his children of their ſaluation: ſo hee ordaineth that this aſſurance ſhould bee continued and confirmed unto them by good workes. And we beleeue not ſo much with *Auguſtine* as with the holy Apoſtle, that we ought to *worke our owne ſalvation with trembling and feare*. But that we ſhould tremble in our heart, doubting of Gods favour towards us, is indeed the faith not *of the Apoſtles but of the Diuels*, which notwithſtanding they beleeue, yet (as the Scripture ſaith) do they *tremble*.

2. Tim. 4. 8

Act. 27. 22 23.

2. Pet. 1. 10

Phil. 2. 12.

Iam. 2. 19.

CHAP. X.

MARGINALL NOTES.

Verſe. 12 THerefore he that thinketh himſelfe to ſtand, let him take heede ‡ leſt he fall.

RHEM. 1. [12. *Leſt he fall.*] It is profitable to all, or in a manner to all, for to keepe them in humility not to know what they ſhall be: ſaith S. *Auguſtine*. Which maketh againſt the vaine ſecurity of the Proteſtants.

CARTVV. 1. [12. *Leſt he fall.*] The Apoſtle doth not ſay, he that ſtandeth, *let him take heed that he fall not*, but *he that ſeemeth to ſtand*, noting their vaine confidence in the outward ſervice of God, without regard unto the truth and power thereof. Albeit if he had ſo ſaid, yet hath it beene ſhewed, that carefull and wary walking againſt damnation, hindereth not our aſſurance of ſalvation: your large quotation of *Auguſtine* within the circuit of ten great volumes, argueth that this teſtimony is too ſtreight to fit the foot of your opinion. And although in many things *it is profitable that wee ſhou'd not know what we ſhould be, thereby to keepe us in humility*, yet it followeth not that it *is profitable that wee ſhould not know* whether we ſhould be ſaved or no.

ANNOTATIONS.

Verſe. 3 And * all did eat ‖ the ſame ſpirituall foode.

RHEM. 2. [3. *The ſame.*] The red ſea and the cloud, a figure of our Baptiſme: the Manna from heauen and water miraculouſly drawn out of the rocke, a figure of the holy Sacrament of Chriſts body and bloud: our Sacraments containing the things and graces in truth, which theirs onely ſignified. And it is an impudent forgerie of the Caluiniſts to write vpon this place, that the Iewes receiued no leſſe the truth and ſubſtance of Chriſt, and his benefits in their figures or Sacraments, then we do in ours; and that they and we all eat and drinke of the ſelfe ſame meate and drink: the Apoſtle ſaying onely that they among themſelues did all feed of one bread, and drink of one rock: which was a figure of Chriſt, therein eſpecially, that out of Chriſts ſide pearced vpon the Croſſe, guſhed out bloud and water for the matter of our Sacraments.

The old figures of our Sacraments. VVe receiue greater benefites of our Sacraments then the Iewes did by theirs.

CARTVV. 2. [3. *The ſame.*] Braſſe is too ſoft to ſet forth the hardneſſe of your forehead which charge vs with impudencie in that wherein your ſelues are out of all meaſure *impudent*, for if the *fathers vnder the Law communicated not to the grace and trueth which was ſignified by their ſignes*, then is the Apoſt. purpoſe of beating down the vaine confidence of the Corinthes which they had in the vſe and exerciſe of the ſacraments to no purpoſe, for if the Corinthes communicating to the truth of the ſacraments the fathers communicated vnto the bare ſigne: then they might haue excepted againſt the Apoſtle that there was no cauſe that they ſhould feare that the iudgement would break forth vpon them as it did upon the Iſraelites, for as much as their Sacraments offered grace, which the fathers

fathers sacraments did not and therefore that they had not such a buckler against the anger of God as they haue. This is also euident by the words of the Apostle, first for that hee saith that they *were baptized into Moses*, who representing unto them Christ the Mediator, it is as much in effect as if they were baptized into Christ, that is to be one with him, even as the truth of our Baptisme is noted by our baptising into him. Thirdly, it is said as expressly that they drank of Christ, and consequently that they did eate of him, as it is said of us in the Supper of the Lord, that we communicate into the body and bloud of Christ. Fourthly, what meaneth the Apostle to passe in silence the ordinary Sacrament of Circumcision, and of the Passeover, and to take those of Baptisme in the red sea, &c. and of Manna, &c. unlesse his purpose had been to match the Iewes with us: Whereunto it commeth that having the same promises of life that we haue, there is no cause but that they should haue the same substance of the seales that we haue. And seeing the Apostle affirmeth that the true Iew is *circumcised in heart* (which is the truth of the outward circumcision of the fore-skin) it is evident that together with the signe they received also the truth, and the thing signified: Whereupon it commeth that the names of their Sacraments are communicated with us, which haue in Baptisme put of the old man, *Augustine* also affirmeth, that *whosoever in the Manna understood Christ, they did eate the same spirituall meat that that we do*: And yet more directly against you, asking *what was the same spirituall meate*, he answereth, *what but the same we eate*: which he hath also expressly in another place. And further, that they in eating *Man, they eate both corporall and spirituall, spirituall the same that we, but another corporall then we*. The same also he saith of the drink. And againe, *that some that beleeved not eate of Man and died everlastingly, which Moses, Aaron and Phinees did not, why? because they understood the visible meat spiritually*. The same is the iudgement of *Ambrose* who affirmeth that in *their baptisme their evils were not imputed unto them, that they were thereby prepared to receiue the Law*: Wherefore we dare be bold to conclude that truth, which you by your note would lecringly steale away from your Reader: That for so much as the Fathers under the Law eate of the same Christ in Manna that we do in the Sacrament of the Supper, and yet did not, nor could not eate him carnally, who was not then borne, nor had flesh: We also in our Sacrament can haue no such fleshly communication with Christ as you haue forged.

Acts 19. 4. *Rom.* 6. 3.

Rom. 2. 29.

Phil. 3. 3. *Col.* 2. 11. 12. 13. *August. lib. de penitent. cap.* 1. *August. in* 6. *cap. Ioh. tract.* 26. *Ambr. in* 1. *Cor.* c. 10

Verse. 15 I speake as to wise men: your selues iudge what I say.

RHEM. 3. [15. *As to wise men.*] To cause them to leaue the sacrifices and meates or drinks offered to Idols he putteth them in mind of the onely true Sacrifice and meate and drink of Christs body & blood: of which and the sacrifice of Idols also, they might not be in any case partakers. Vsing this terme, *vt prudentibus loquor*, in the same sense (as it is thought) as the fathers of the primitiue Church did giue a watch word of keeping secret of the Infidels and vnbaptized, the mystery of this diuine Sacrifice by these words. *Norunt fideles, norunt qui initiati sunt. August. in Psal.* 39. *&* 33. *Conc.* 1. 2. *& Psal.* 109. *Hom.* 42. c. 4. *in lib.* 50. *hom. Orig. in Leuit. hom* 9. *Chrys. hom.* 27 *in Gen. in fine. hom.* 58. *ad po. Antioch. ho.* 5. *in* 1. *Tim.* S. *Paul* saith, I speake to you boldly of this mysterie as to the wiser and better instructed in the same.

The Apostles and ancient Fathers speak coverily of the B. Sacrament.

CARTWV. 3. [15 *As to wise men.*] The Iesuites, the easilier to hold the world in ignorance of the truth, make the pure worship of God like unto that filthy service of *Venus* (whose misteries were concealed, and done in the darke) where the Apostles by writing laid open this, and all other the misteries of the Kingdom of God to all men; And will that we should be ready to maintaine our faith towards all that demand an accompt of the hope that is in us. Whereupon *Iustine Martyr* in his Apologie setteth forth unto the Heathen the whole manner and forme of the Christians worship, even of the holy Communion, in steed whereof the Papists haue their Masse, which they account the greatest secret in their Religon. And indeed (beside the horrible blasphemy) there are such apish and childish toyes in it, as it is not the least part of their wisedome to conceale it from all such as are not drunken with it, and dote not after it. In the places heere quoted there is no more to proue the secrecy for which they are alleaged, then in the Apostle heere, which is nothing at all: besides that in divers of them there is no step of any such words to be found. *Augustine Psalm.* 104. saith, *That the Paynims see our good workes, but our Sacraments are hidden from them*: which is the meaning of the ancient Fathers: but this maketh nothing to proue that the words of Consecration should both by whispering voyce, and strange language, be hidden from the faithfull. Contrariwise it is noted, as a mark of Heathenish Religion, that the mysteries therein were kept in silence & secrecy: their greatest trust of upholding their Religion, being laid upon the ground of the peoples ignorance: Even as your Church shameth not to teach, that *Ignorance is the Mother of deuotion*: so that in speaking to the people of your Church, you must not say with *Paul*, *We speake not as to wise*, but as to fooles Now you cannot say as in the elder Churches, *The faithfull know*, but the faithfull know not. And as the Scripture teacheth that in the Church all must be read decently, and treatably, & to all mens understanding: so the Emperour ordained that both to stir to repentance & to Gods glory, the Ministers should minister the oblation, Sacrament of baptisme and prayers, with a loud voice. And that in the Supper there is no such nature of a *sacrifice* (as they imagine) it is evident, for that immediately after the blessing and consecration, followeth the communication by eating and drinking: whereas the condition of a *sacrifice* is, that it should be first offered unto God, or ever it be distributed unto the sacrificers. Againe, it is never seene in *sacrifice* that the whole goeth to the use of them that sacrifice; whereas in the Supper the Communicants haue the whole. Last of all, in that he requireth wisedom to the understanding of this Mysterie, and not faith, it proveth that there is no such Transubstantiation, as you imagine, where a man had need to renounce all wisedom, and to haue more faith then will remoue a Mountaine.

1. *Pet.* 3. 15.

Last. lib. 5. *cap.* 20.

Nehem. 8. 9

Iustinian de eccles. diver. capitul. constit. 123.

Verse. 16 The chalice of benediction which we doe blesse: is it not the comunication of the bloud Christ. and the bread which wee breake, is it not the participation of the body of our Lord.

The Apoſtls blęſed the chalice, and ſo conſecrated Calix cui benedicemus.

RHEM. 4. [16. *VVhich we bleſſe.*] That is to ſay, the Chalice of Conſecrat on which wee Apoſtles & Preſts by Chriſts commiſſion do conſecrate, by which ſpeech as well the Caluiniſts (that vſe no conſecration of the cuppe at all, blaſphemouſly calling it magicall murmuration, and peruerſly referring the benediction to thankeſgiuing to God) as alſo the Lutherans bee refuted, who affirme Chriſts body and blood to be made preſent by receiuing and in the receiuing onely. For the Apoſtle expreſly referreth the benediction to the chalice, and not to God, making the holy blood and the communicating thereof the effect of the benediction.

CARTVV. 4. [16 *Which we bleſſe.*] If to bleſſe the cup *be not to giue thankes to God*, much leſſe is it to change one creature into another, and leaſt of all to change the creature into the Creator, in neither of which ſenſes it ſhall ever be found in the Scripture: where it is often taken for thanke giving. Although we deny not, but as when the Table is bleſſed, there is not onely thankes given to God for that proviſion, but petition made that it may be nouriſhable to our bodies; ſo alſo our Saviour in conſecrating the elements, did not onely giue thankes to God, for that it had pleaſed him to giue his Sonne for the redemption of the world, but alſo requeſted that hee would bleſſe theſe creatures, and make them effectuall to thoſe ends and purpoſes whereunto they were ordained: which thing when we do in the Supper of the Lord, and further expound and open the vſe of the elements: you imprudently ſlander us in ſaying that we *haue no conſecration*, whereas in calling yours a *magicall murmuration* we do you no wrong: conſidering that by the vtterance of fiue words, you ſurmiſe the bread to be turned into the body of Chriſt viſible in heaven, and with lineaments, and heere vpon the Altar inviſibly and without lineaments; there incorruptible, and heere ſubiect to be mouſe-eaten. But of this whole matter look before, vpon *Math.* 26. & *Mark.* 8. 7. Vpon which forme of prayer it appeareth, that then onely it is a Sacrament, and fit to ſerue for a meane to feed our ſoules by, when it is *receiued* For we pray that it may be a Sacrament effectuall to feed our ſoules in taking of it: for as our daily meate, is not otherwiſe food and nouriſhment in this life but onely when it is taken, otherwiſe it is onely bread, fleſh, or beere: So the proviſion of the Lords Table, unleſſe after the conſecration it be *receiued*, it is bread and wine onely, and not Sacramentall bread and wine. And this is expreſly ſet forth heere of the Apoſtle, when as the *cup of bleſſing*, or bleſſed cup is defined to be the communication of the bloud of Chriſt. Wherefore before we receiue it there is no promiſe of the Lords bleſſing, unleſſe you will haue the thing defined or deſcribed in time to go before the definition or deſcription thereof.

Our vniting to Chriſt by the B. Sacrament.

RHEM. 5. [16. *The participation of the body.*] The holy Sacrament and Sacrifice of Chriſts body and bloud being receiued of vs, ioyneth vs in ſoule and body and engraffeth vs into Chriſt himſelfe, making vs partakers and as a peece of his body and bloud. *For not by loue or ſpirit onely* (ſaith S. Chryſoſtome) *but in very deed we are vnited in his fleſh, made one body with him, members of his fleſh and bones.* Chryſ. hom. 45. in Io. ſub finem. And S. Cyrill, *Such is the force of myſticall benediction that it maketh Chriſt corporally by communicating of his fleſh to dwell in vs.* Cyril, lib. 10. in Io. c 13.

Verſe. 17. For being many we are | one bread, one body, all that participate of one bread.

Our vnion among our ſelues by the B. Sacrament

RHEM. 6 [17. *One bread and body.*] As wee bee firſt made one with Chriſt by eating his body & drinking his bloud, ſo ſecondly are we conioyned by this one bread which is his body, & cup which is his bloud, in the perfect vnion and fellowſhip of all Catholike men, in one Church which is his body myſticall. Which name of body myſtical is ſpecially attributed & appropriated to this one common wealth and Societie of faithfull men, by reaſon that all the true perſons and true members of the ſame, bee marueloufly knit together by Chriſts own one body, and by the ſelfeſame blood in this diuine Sacrament. See S. Auguſt. lib. 21. cap. 25. *de ciuit. Dei.* Hilar. lib. 8. *de Trin. circa med.*

CRATVV 5. 6. [16. *The participation, &c.*] and [17. *One bread and one body.*] If the meaning of this they ſay touching our *vnion with Chriſt and his Church in one body*, were as ſincere as the words are true, there is nothing in theſe two notes but wee can willingly yeeld vnto. Howbeit they ought to vnderſtand that this union of us with Chriſt is not begun in the participation of Chriſt in the Supper, but being begun by faith which is wrought by the miniſtery of the word, is ſtrengthened in this Sacrament wherewith alſo it is ſealed, as it is by baptiſme. Beſide that, you (that conclude that the bread is turned into Chriſts body, becauſe the bread is called his body) muſt needs alſo conclude, that the Church alſo is turned into that bread which you ſay is the body of Chriſt, becauſe it is ſaid, that the Church is one bread and one body. But here (if the God of this world had not vtterly blinded your eyes that they ſhould not behold the moſt cleare and bright beames of the truth) you might haue learned the kinde of coniunction and vnitie which we haue with Chriſt in the Supper. For ſeeing the Apoſtle concludeth vpon this our ſacramentall coniunction with Chriſt in the 16. verſe, as an effect of the cauſe: it is evident that our ſacramentall conjunction with the Church being by the Spirit of Chriſt alone, and not in that one of our bodies or ſoules, is eſſentially in the body or ſoule of another, the other ſacramentall coniunction with Chriſt is onely in that we haue the Spirit of Chriſt, whereby we are made one with him, and not that he is eſſentially in us. For as all thoſe are members of me, and one with me, that liue by my ſpirit and ſoule: ſo are all thoſe one with Chriſt that are quickned by his ſpitit. And therefore as the ſpirit of Chriſt doth make one of us one with another, although in bodies we be removed and ſeparate by ſea and land, ſo it maketh us one with Chriſt, although we be removed and ſevered by the whole diſtance of the higheſt heaven and nethermoſt earth. And of the contrary part, if our communion with Chriſt be fleſhly and ſtanding in this that his fleſh is in ours, it muſt needs follow, that one member of the Church cannot communicate with another in the unitie that the Sacrament doth ſeale up, unleſſe it eate his fellow member. Againſt this neither *Chryſoſtom* nor *Cyril* haue any thing: who ſpeake of the true unity that wee haue with Chriſt, whereby we are made bone of his bone, as appeareth by the words following: *For when he would declare his loue towards us by his body, he mingled himſelfe, and brought himſelfe into one with us, that the body*

2. Cor 11. 2 Eph. 5. 30. Rom. 6. 4.

body might be united vnto the head. And that he meaneth no carnall unitie that is made by the mouth and stomack, it is yet more manifest in that he affirmeth that *the truth of the body of Christ (of the name whereof the bread through the Priests consecration is made worthy) so retaineth and keepeth the knowledge of the proprieties of the incorrupt nature thereof*, as the very nature and substance of the bread doth remaine. *Cyril* also is true, (in that sence which he meaneth) which is that we are ioyned vnto *Christ not onely in regard of his diuinity, but also of his body, which he proueth by the vse of the Sacrament, whereby as by an apt instrument we communicate to his very body, because we be made members of Christ*, which is not by carnall eating of the mouth, but because we are one spirit. And for this vnity with Christs flesh he affirmeth, that *Christ will raise vs vp at the last day* to life, whereas if he should raise vs vp for the carnall vnity that is made by the mouth, he should raise vp the wicked to eternall life as well as the godly. This is also evident, in that this vnity which we haue with Christ, he compareth vnto the vnity *of the vine with the branches, which are of one nature.* And yet more evidently in another place. *It behoueth vs to be partakers of his nature, and to be transformed into a new life, which cannot be otherwise then by the participation of his spirit.* And againe he sheweth, that *they shall haue saluation, not by his bodily flesh, but by the power of his god-head.* Last of all, as *Cyril* saith, that *Christ is corporally in vs*: so he saith, that *we are corporally in Christ*. Now wee suppose you will not say, that our body and soule entreth into him by his mouth, and even as *Hill.* saith, that Christ is *naturally in vs*: so he saith we are naturally in him. And therefore when mingling of vs with Christ is properly and naturally meant, it is true which *Cyprian* saith, *that our coniunction with Christ doth neither mingle persons nor vnite substances, but coupleth affections and leagueth the wils together.*

Chrysost. ad Cæsar. Monach. Cyril. in Ioh. 15. lib. 10. c. 13. Cyril. lib. 10 in Iohan. cap. 39. Lib. 4. in Ioh. cap. 17. Libr. 10. cap. 13. Libr. de Trinit. 8. De Can. Dom.

Verse. 18 Behold Israel according to the flesh: ¶ they that eate the hosts, are they not partakers of the altar;

RHEM. 7. [18. *They that eate the hostes.*] It is plaine also by the example of the Iews in their Sacrifices, that he that eateth any of the host immolated is partaker of the Sacrifice, and ioyned by office and obligation to God, of whose sacrifice he eateth.

CARTVV. 7. [18. *They that eate of the hostes.*] He speaketh not onely of the participation which the Priests had in the offerings, but of the people, which offering peace offerings were themselues partakers of them. Neither doth he speake of the lawfull sacrifices which *ioyned them to God*, made vnder the Law, but of the vnlawfull which the Iewes continued after the ascension of our Saviour Christ, in which respect he calleth them Israel according to the flesh.

Verse. 20 But the things that the heathen doe immolate, to deuils they doe immolate, and not to God: And ¶ I will not haue you become fellowes of deuils.

RHEM. 8. [20. *I will not haue you.*] I conclude then (saith the Apostle) thus: that as the Christian which eateth and drinketh of the Sacrifice or Sacrament of the altar, by his eating is participant of Christs body, and is ioyned in fellowship to all Christian people that eate and drinke of the same, being the host of the new Law: and as all that did eate of the hostes of the sacrifices of *Moses* Law, where belonging and associated to that state and to God: to whom the Sacrifice was done: euen so whosoeuer eateth of the meates offered to Idols, he sheweth and professeth himselfe to bee of the Communion and Societie of the same Idols.

Participation in Sacrament or Sacrifice, sheweth of what society wee are.

CARTVV. 8. [20. *I will not haue you.*] Here againe it is evident what kinde of communion it is which we haue with Christ in the Supper. For as to be partaker of the Altar is not to eate the Altar, or to be made one substance with it, but to be incorporate into that religion and worship which is vsed and exercised at the Altar. And as to be partaker of the Divels, is not to eate the Divels, or to haue the substance of the Divels in our bodies, but to haue the spirit of the Divels, and to be moved by them: even so to be partakers of the body of Christ, is not to eate him and his substance, but to be one spirit with him, by the which wee liue, and haue our moving to life. And therefore *Ierom* vpon these words, *The bread is it not the participation of the body of Christ?* saith, *euen so also is the idolatrous bread shewed to be the participation of the Divels.* And vpon these words, *Wee all partake one bread and one cup*, he saith: *If we eate of one bread with the Idolaters, we are made one body with them.*

Verse. 21 You cannot drinke the chalice of our Lord and the chalice of deuiles: you cannot be ¶ partakers of the table of our Lord, and of the table of deuiles.

RHEM. 9. [21. *You cannot drinke.*] Vpon the premisses he warneth them plainely, that they must either forsake the sacrifice and fellowship of the Idols and Idolaters, or els refuse the sacrifice of Christs body and bloud in the Church. In all which discourse wee may obserue that our bread and chalice, our table and altar, the participation of our host and obligation, hee compared or resembled point by point, in all effects, conditions and proprieties, to the altars, hostes, sacrifices and immolations of the Iewes and Gentiles. Which the Apostles would nor, nor could not haue done in this Sacrament of the Altar, rather then in other Sacraments or seruice of our religion, if it onely had not been a Sacrifice and the proper worship of God among the Christians, as the other were among the Iewes and Heathen. And so doe all the Fathers acknowledge calling it onely and continually almost by such termes as they do no other Sacrament or ceremony of Christs religion: *The lambe of God laid vpon the table.* Conc. Nic. *The vnbloudy seruice of the Sacrifice.* In Conc. Ephes. ep. ad Nestor. pag. 605. *The sacrifice of sacrifices* Dionys. Eccl. Hierom. c. 3. *the quickning holy sacrifice, the vnbloudy hoste and victime*: Cyril. Alex. in Conc. Eph. Anath. 11. the propitiatory sacrifice both for the liuing and the dead: Tertull. de cor. Milit. Chrys. hom. 41. in 1. Cor. Hom. 3. ad Philip. Hom. 66. ad po. Antioch. Cyp. ep. 66. & de cœn. Do. nu. 1. August. Ench. 109. Quest. 2. and Dul. tom. 4. Serm. 34. de verb. Apost. *The Sacrifice of our Mediator, the sacrifice of our price: the sacrifice of our Testament: the sacrifice of the Church*: August. lib. 9. c. 13. & lib. 3. de bapt. c. 19. *the one onely incōsumptible victime without which there is no religion.* Cypr. de cœn. Do. nu. 2. Chrys. hom. 17. ad Hebr. *The pure oblation, the new offering of the new Law: the vitall and impolluted host: the honourable and dreadfull*

The sacrifice of the altar is proued by the Apostles comparison with the sacrifices of Iewes and Gentiles.

It is proued to be a sacrifice, out of the fathers.

* Cipr. Iustin. Irene. infra.

dreadfull Sacrifice, the Sacrifice of thankesgiuing or Eucharisticall: and the Sacrifice of Melchisedech. Which *Melchisedek* by his oblation in bread and wine, did properly and most singularly prefigurate this office of Christs eternall Priesthood, and sacrificing himselfe vnder the formes of bread and wine, which shall continue in the Church throughout all Christian Nations in the stead of all the offerings of *Aarons* Priesthood, as the *Prophet *Malachie* did foretell, as S. *Cyprian*, S. *Iustine*, S. *Irenæus* and others the most ancient Doctors and Martyrs do testifie *Cypr. ep. 63. nu. 2. Iustin. Dial. cum Trypho. post med. Irenæus lib. 4. cap. 32.* And S. *Augustine lib. 17. cap. 20. de Ciu. Dei, & lib. 1. cont. aduer. leg. & Proph. c. 18. & lib. 3. de bapt. c. 19.* S. *Leo ser. 8. de passione*: and others doe expresly auouch that this one Sacrifice hath succeeded all other differences of sacrifices, that it hath the force and vertue of all other, to be offered for all persons and causes that the others, for the liuing and the dead, for sinnes and for thankesgiuing, and for what other necessity soeuer of body and soule. *Which holy action of Sacrifice they also call the *Masse* in plaine words. *Aug. ser. 251. 91. Conc. Carthag. 2. c. 3. 4 c. 84. Milevit. c. 12. Leo ep. 88. 81. c. 2. Greg. lib. 2. ep. 9. 93. &c.* This is the Apostles and Fathers doctrine. God grant the Aduersaries may find mercy to see so euident and inuincible a truth.

Malac. 1. 11

* *Ambr. ep. 33.*

The fathers call'd this Sacrifice the Masse.

CAR TVV 9 [12. *You cannot drinke.*] The Apostle sheweth that those that communicate to the Idols feast are so partakers of the Idols worship and of the Deuils which are worshipped in them, as they are partakers of Christs body which partake bread of the Lords table, not making any manner mention of any sacrifice either in the one or in the other, which the Iesuites fully confessed in the beginning of this note if to the Apostles words of *the communion of the body of Christ*, they had not added the words *sacrifice* saying the *communion of the sacrifice of the body of Christ* which the Apostle hath not. And it deceiueth them foully that they see not that the Apostle here compareth not the Lords table with the sacrifice of the Idolaters) but with the table of Idolaters namely with that feast which the Idolaters made of part of the meate which was offered in sacrifice to their Idols, whereunto commeth that there is mention made of the cuppe in both, which was never offered in sacrifice. Neither doth he compare the Lords supper with the offering of the sacrifices by the Israelites, but with the feast of the sacrifices that were offered, for the Corinthians were not present where the sacrifices were offered, but they were present onely when the feast was made of the offerings. And how carefully the Apostle wrote that men should not once dreame of a sacrifice here it appeareth for that hee saith *the cup* not which wee offer but *which wee blesse*, neither saith hee the bread which wee beaue to and fro (as the sacrifices were by the priests and the popish Idoll by the sacrificers thereof) but *the bread which we breake* that it might bee distributed to the Church. Neither doeth he say *the communion of the sacrifice of the body of Christ*, as the Iesuites say, *but the communion of the body of Christ*. And whereas other seruices of the people of God, (as the giuing vp and resignation of our selues, the making of our prayers and thankesgiuings) are called sacrifices. And therefore the people themselues called priests yet are neither the sacraments, nor the ministers which administer them once in the whole new Testament called either sacrifice, or sacrificers: for that the Scripture foreseing the abomination that would be in that behalf was carefull to giue no occasion thereof. But all this question is so euidently decided by the Apostle in the chapter going before that he must needs be esteemed a contentious brabler that moueth any further strife therein. For the Apostle prouing that ministers in the new Testament haue good right to liue and to bee maintained of their ministerie useth an argument of comparison, the former part whereof is that if *those which serue the altar liue of the altar*. The latter part whereof if the Iesuits may be suffered to add, *euen so they that shall say masse*, or they that sacrifice Christ must liue of massing and sacrificing. And in deed if in any place that might bee said; this was the place where the Apostle should haue so spoken. But he speaketh far otherwise saying: so *the Lord hath ordeined that they that preach the Gospell should liue of the Gospell*, Wherefore to preach the Gospel hath the same place in the ministery of the new Testament which the offering of sacrifices had in the ministery of the old Testament: for euen as to offer Sacrifices was the principall office of the Priest (by reason of Christ whom the sacrifices figured) euen so is it the chiefest dutie of the ministers of the Gospell to preach the Gospell, In which regard they are said to offer vp vnto God (not Christ as the papists affirme,) but people slaine by the spirituall sword of preaching the Gospell. And this chiefe time of preheminence of the ministeriall duty vnder the Gospell appeareth also in other places. Now when they can not find so much as one sillable in the Scripture either of sacrifice, or of altar, or priesthood, to nourish this monster which their couetousnesse hath begotten, they would put it out to nourcing vnto the ancient fathers. And with them they find somewhat more then they can find in the Scripture howbeit the milke which they giue it is (in deed) nothing but wind, for although they seeme to fauour it in an outward shew of words yet in truth they doe not onely not foster it but also thrust it cleane through. Therefore for a generall answer to all these authorities; let the reader vnderstand that in these titles and properties that the ancient writers vse there is a trope or vnproper speach, wherein the name is giuen to the signe, which is proper to the thing signified. Because therefore the supper of the Lord is a liuely image of the euerlasting propitiatory wonderfull quickning sacrifice, with praise and thankesgiuing applying it, and stirring vp the power of faith more liuely to applie it, therefore it is said to be the thing it selfe as we say ordinarily of the image of a king that it is the king. And this appeareth manifestly by the doctrine of the fathers in that behalfe. For Theodoret asking *why the priests of the new Testament celebrate the mysticall liturgie or sacrifice when as Christ which is a priest after the order of Melchisedech offering sacrifice brought to passe that other sacrifices should bee vnnecessary* answereth that *it is cleere to those that haue skill in diuinitie that we offer no other, but celebrate the memory of that sauing sacrifice, &c. that by beholding the signe wee might remember the suffering which hee tooke vpon him for vs.* And after, *this respect therefore and name of sacrifice, is not in the subsistence or being or offering of the body and blood of Christ vnder the bread and wine but in the memorie and remembrance of these things which is wrought in an vnderstanding consideration of the figures that is to say of the signes and types.* Eusebius Emissenus saith that *because he was not to carry away his body, which he had taken from our eyes into heauen it was necessary that bee should*

Rom. 12. 1. Heb. 13. 16 Phil 4. 18. 1. Pet. 2. 5. Apoc. 1. 6.

Rom. 15. 15

Acts 6. 4. 1 Cor. 1. 17

Theod. in cap 8. ad Hebræos

bred

consecrate in the day of the supper the sacrament of the body and blond that it might be alwayes by a mysterie remembred which was once offered for a price. *Augustine* saith, that the flesh and bloud of the sacrifice were promised before the comming of Christ, in the *oblation of the slaine beasts, which was indeed and truth performed in the passion of Christ: but now that after the ascension of Christ there is celebrated the sacrament of a remembrance, namely, whilest the sacrifice of bread and wine is offered throughout the whole world of the holy Catholicke Church, in which there is a thankesgiving and remembrance of the flesh of Christ which he offered for us, and of his blond which he shed for us.* And in another place, *Therfore the oblation of the bread and cup is a remembrance of his death, and a setting forth of it which is done not so much in words as in the mysticall things whereby that precious death might be the deeper and stronger commended unto our mindes. For what is the remembrance of his death, but the commendation of his lone, wherfore ready to go to his passion, and to depart the world by the glory of his resurrection and ascension, he gane this last sacrament unto his Disciples, that hee might more neerely settle in their mindes the remembrance of his so great lone by which alone we are saved.* Iustinus Martyr, *For my part* (saith he) *I account only for perfect and acceptable to God, the prayers and thankesgivings, if they bee made by worthy men. For Christians do take in hand to celebrate these sacred things alone, that by the nourishment which is wet and dry they might be admonished of it, which God the sonne of God is declared to have suffered for them.* It were an infinite labour to set downe the places which are found in them for confirmation of this meaning of theirs in the matter of the Supper: these therefore may be sufficient to speake in the name of all the rest. Secondly, this is manifest by the nature of this sacrifice, which must be sanctified by prayer, and for which we pray that it may be accepted: whereas this cannot be spoken of Christ, which is manifest by the words of their own Masse, whereby they pray that God would *amiably regard, and vouchsafe to take for good or acceptable this host, as he vouchsafed to take in good part the gifts of his servant Abell,* which if they will interpret them according to the sense of the Fathers, utterly overthroweth their massing sacrifice. *Irenæus* saith, *that the Churches oblation is then reputed with God a pure sacrifice, if the gift of him which offereth be accepted.* And of the sacrifice of *Abell* he saith, *God regarded Abels gifts, because hee offered in simplicity and justice.* And in the same chapter a little after, more plainly: *Therefore the sacrifices do not sanctifie the man, for God hath no need of sacrifice, but his cõscience which offereth being pure sanctifieth the sacrifice.* In the Liturgie ascribed unto *Clement* this prayer is recited in more generall words, yet in the same sense and meaning: *Wee beseech thee that thou wouldst vouchsafe to look mercifully upon these gifts that are set out in thy presence, which needest none O God, and that thou wouldst take pleasure in them in the honour of thy Christ.* And *Ambrose* bringing in the Priests words saith, *Therefore remembring his glorious passion, resurrection from the dead, and ascension into heaven, wee offer unto thee this immaculate host, as a reasonable host, unbloudy host, even this holy bread and cup of eternall life, and desire that thou wouldst receive this oblation into thy high altar by the hands of thy Angels, as thou vouchsafest to receive the gifts of thy servant Abel the just, and the sacrifice of our Patriarch Abraham, and that which the high Priest Melchisedec offered unto thee.* Seeing therefore our Saviour Christ cannot be sanctified by us or our prayer, (who is sanctitie it selfe) and seeing it is blasphemy that we should desire that he should be no otherwise accepted of his father then was the sacrifice of *Abel:* and finally, for so much as request is made, that our gift in the Sacrament of the Supper should be accepted for Christs sacrifice, it is evident that the Fathers meant no such sacrifice as the Papists haue forged. And the truth of these generall answers will appeare in the answer to the particulars. And first the Councell of Nice is directly against you, for when it saith, *Let us not basely attend the bread and cup set before us,* it declareth, that that which is Sacramentall is yet bread and wine. Secondly, when it saith, *But let us understand by faith the Lamb to be set on the Table, and unbloudly sacrificed;* it is manifest that this presence at the Table is spirituall to our faith, not carnall to our mouth: otherwise properly (being without dimension, as they must grant) how can he be said to be situate upon the Table. Thirdly, when it saith, *Truely taking his own precious body and bloud, we beleeue these to be the Mysticall tokens of our Redemption:* there being a plaine opposition between the precious body and bloud truely received, but not bodily, and the bread and wine (the tokens) truely and bodily; it followeth that he is not there bodily.

Lib. 20. cap. 21. cont. Faust. Manich.

In serm. de verb. Euang.

in Colloq. cum Typho.

Aaverf. haref. valent. lib. 4. c. 34.

De sacram. l. 4, c. 6.

Againe that which it addeth as a reason is most manifest, *for thu cause we take not much but little that we may know that we take not to fill vs but for holinesse.* For how can much or little bee spoken of the body of Christ which is wholy taken and without quantitie? how can wee in their own iudgement take him to fill vs or not to fill vs, if there be no bread there that should fill vs? Lastly seeing Christ is taken being holinesse it selfe without consideration of much or little how can wee take a little for holinesse? The second place is to be understoood according to the first generall answer, in that they say *announcing the death of the onely begotten sonne and confessing his resurrection and ascention wee celebrate the unblouddie sernice of the sacrifice,* where is declared that it is a seruice which doth preach the death of Christ. And calling it an *unbloudy sernice,* it proueth that there is no bloud ministred by that seruice & therefore it is not your sacrifice of Christs body and blood. The third testimony of *Denys* hath this sense that of all the sortes of seruices which hee calleth hostes or sacrifices, this is the chiefe; which is euident by the profe or declaration following. And *first let vs consider this sacredly for that which is common to other principall holy rites is expresly beside the rest reckoned vnto this and is singularly affirmed to be a communion or consociation,* and this is all one with that which he calleth the *host of hosts.* The place of Cyrill is to be vnderstood according to the former generall answer which is euident in that hee calleth it in the same place the vertue of the sacrament, *the vertue of the mysterie,* where if hee should meane as they do he should set down a flat contradiction vnto himselfe, in the declaration of the tenth Anatheme, where he saith that *with one oblation he hath made perfect for euer those which are sanctified.* *Tertullian in lib. de corona milit.* hath no such title of *propitiatory sacrifice.* Neither is it found in any of the places alledged out of *Chrysostome* or in the 66. epistle of *Cyprian,* onely he saith that the Cleark that shall take vpon him a gardianship shall haue no offering for him nor sacrifice when hee sleepeth. The meaning whereof the reason following doth sufficiently declare for (saith he) *hee deserueth not to be named in the priests prayer at the altar, which would turn away the priest and ministers from their ministery.* In the other place it is called a *sacrifice or medecine to heale iniquities* becauſe it applieth to euery one of vs

liuelily the ſacrifice of Chriſt. But where he calleth it, after that it is a ſacrament, *ſubſtantiall bread*, and ſay ng that before the bleſſing it ſerued *onely to the nouriſhment of the body*, thereby ſignifying that being a ſacrament it nouriſheth the body ſtill although it be ordeined for the nouriſhment of the ſoule, and thirdly for that he calleth it *ſanctified bread* it is euident that he meaneth not the body of Chriſt, who cannot be ſaid either *ſubſtantiall bread*, or to nouriſh the body, or yet to bee the *ſanctified bread* of the prieſt which is holineſſe it ſelfe. And this is yet more in words in the ſame booke where he ſaith that *Chriſt gaue vs the cup whoſe blond was offered for vs on the croſſe, and whom that ſingular ſacrifice paſſing all ſacrifices did reconcile to God.* Where is made a plaine oppoſition between Chriſt (a ſingular and one ſacrifice which was offered vpon the Croſſe) to this cup which he giueth vs here. *Auguſtine* by the *ſacrifice of the Mediatour*, muſt needs meane the remembrance of that ſacrifice in the ſacrament vnleſſe they will haue the Prieſt a Mediator of reconciliation contrary to their own diſtinction. And as for his opinion in that place of the profit that it bringeth to the dead, they may well be aſhamed of it, conſidering that he draweth out the profit thereof euen to the reprobate and damned in hell, to a mitigation of their damnation. The next being the ſame in words hath the ſame anſwer. In the next there is no ſuch thing as they ſpeake of nor in the laſt. *Cyprian* alſo hath nothing in that which maketh for them but onely ſheweth the groſſeneſſe of them that imagined of the fleſh of Chriſt, that it ſhould be parted. And his reaſon againſt them is as ſtrong againſt the Papiſts for if (ſaith he) *it had been parted it would not haue ſuffered all* much leſſe when one eateth vp the whole body can there remaine any thing to ſuffice all the reſt, where if they anſwer that although reaſon cannot comprehend how one eating all, yet there ſhould remaine the ſame for other, the ſame alſo might bee anſwered to *Cyprians* reaſon againſt the partition of Chriſts fleſh. And yet further in the ſame place he affirmeth that *we ſhall eate the ſame bread without ſacrament, more manifeſtly in heauen which we eate here in ſacrament.* Now if they will not affirme that we ſhall eat Chriſt with our mouth in heauen, it is euident that we eate him not here with the mouth in the ſacrament. And when he ſaith that here *the actions are repeated often but there it ſhall remaine perpetuall*, it is plaine that the ſacrament is confined, in which regard the action of the ſupper is repeated, although that ſignified by the ſacrament which he calleth the thing of the ſacrament is euerlaſting.

Chryſoſtome is directly againſt them, for noting out the difference of the legall, and Chriſts ſacrifice, he ſaith: *See what great difference is between once and often, between ſtrange blond and his own, hee is the ſacrifice, the Prieſt, and the hoſt.* And after upon the next words, having convinced the imperfection of thoſe in that they were repeated, and the perfection of Chriſts ſacrifice in that it was but once; and cleered that matter by ſimilitudes of medicines, hee maketh this obiection: what then do we every day, *Do wee not offer? we offer indeed, but we make a remembrance of his death*: Where he declareth evidently, that that which we offer is nothing but a memoriall of the death of Chriſt, and therefore after having ſaid that they offer the ſame ſacrifice, hee correcteth himſelfe and ſaith, that *rather we celebrate the remembrance*, and ſo goeth on, ſhewing that there is *not many* ſacrifices *but one*, and becauſe there is but one, that therefore this is but a type of that. The next place of *Cyprian* doth proue at large that there muſt be wine in the Sacrament, becauſe *Melchiſedec*, which figured out this memoratiue ſacrifice, brought forth bread and wine. And the proofe of one drop of wine in the Sacrament, is water enough to drown your ſacrifice in.

The place of *Iuſtine*, beſide that it quaileth your ſacrifice (whilſt it maketh all Chriſtians to offer up unto God, and affirmeth it to be the Euchariſt of the bread and cup) the words immediately following thoſe which are before recited, do utterly bewray your falſhood. The place of *Irænæus* is to the ſame effect: for he affirmeth that it is Gods counſell that his diſciples ſhould offer the *firſt fruites to him of his creatures, not as having need of them, but that they ſhould not be vnfruitfull nor vnthankfull:* where the matter of offering is marked out to be of the creatures, and the end is noted to be thankſgiving. And ſo having applyed the ſame to the place of *Malachy* he ſaith, *In euery place a ſacrifice (and that pure) ſhall be offered to him*, which what it is, hee declareth, namely, that *his name ſhall bee magnified among the Gentiles*, as the next chapter doth euidently declare, ſaying, *becauſe the name of the Sonne is the proper relatiue of the Father, or belongeth vnto him, and that the Church doth make her offering to the omnipotent God by Ieſus Chriſt, he ſaith well in both regards that in euery place incenſe ſhall bee offered to my name, and a pure ſacrifice: And as for the incenſe*, Iohn *in his Apocalipſe calleth it the prayers of the Saints.* So that heere alſo as before, all the Saints are made Prieſts to offer this ſacrifice that the Prophet ſpeaketh of. And yet more plainly in the next chapter where he ſheweth that this ſacrifice is not accepted but by imputation, as hath beene alſo before out of him alledged in that it doth not ſanctifie.

The place of *Auguſtine* is alſo againſt them, for hee affirmeth that God prepareth *his Table in bread and wine* And upon a place of Eccleſiaſtes, or book of the Preacher, *There is no good, but that a man eateth and drinketh*: he ſaith, *What may be more credibly vnderſtood that hee ſaith, then that which pertaineth to the partaking of this Table, the which the Prieſt himſelfe Mediator of the new Teſtament doth exhibite according to the order of Melchiſedec of his body and blond*: Where that his body and blond (whereof hee ſpeaketh) are not to be received with the mouth, but that by faith we are incorporate vnto him, it appeareth manifeſtly by the words going a little before, where he ſaith, that *to partake with this Table is to beginne to haue life.* Vnleſſe therefore they will (contrary vnto that which they haue profeſſed) haue *Auguſtine* of this minde, that no life is begunne in a man before he receiue the Supper; it is euident that this cannot be vnderſtood of the eating of Chriſts body by the mouth.

The other place of *Auguſtine cont. adverſ. leg. lib 1. cap. 18.* hath nothing againſt us, but againſt you, where (having ſpoken of the aboliſhing of the old ſacrifices) hee ſheweth what ſacrifice remaineth daily in the Church, ſaying out of the Pſalme, *The ſacrifice of praiſe ſhall honour me.* And after, *What is a more ſacred ſacrifice of praiſe, then that in thankeſgiuing. And for what ſhould greater thankes be giuen to God, then for his grace by Ieſus Chriſt our Lord. All which the faithfull know in the ſacrifice of the Church, whereof were ſhadowes all the former kindes of ſacrifice.* And yet more plainly in the 20. Chapter where hee expoundeth (with Iohn in the Apocalypſe) the incence which *Malachy* ſpeaketh of, to bee the prayers of the

the Saints. What Leo thought herein we make small account. That the communion was called the Masse, it came in some hundred yeares after Christ: before which time it is not shewed in any ancient writers workes, which is confessed to be the authours owne, and not bastarded. And seeing that your owne Gregory doth say, that it was so called by the name of Masse, for that those which were yet *in catechising, were sent forth by the Deane of the Church, as those that partaked not of the sacrifice or holy communion*: helpeth not you in any sort, but hurteth you manifestly: in so much as it proveth a communion by all the people that were grounded in the principles of Christian religion. And thus it is evident, that the doctrine of the holy Supper which we maintain, is *the doctrine of the Apostles and ancient fathers*, which when our adversaries shall finde mercy, they cannot but see, being so evident and so visible a truth.

Greg. Epist. 93.

RHEM. 10. [21. *Partakers of the table.*] Though the faithfull people bee many wayes knowen to bee Gods peculiar, and be ioyned both to him and amongst themselues, and also seuered and distinguished from all others that pertaine not to him, as well Iewes and Pagans, as Heretickes and Schismatickes, by sundry other externall signes or Sacraments, doctrine and gouernement: yet the most proper and substantiall vnion or difference consisteth in the Sacrifice and Altar: by which God so specially bindeth his Church vnto him, and himselfe vnto his Church, that he acknowledgeth none to be his, that is not partaker of his one onely Table and Sacrifice in his Church: and acquitteth himselfe of all such as ioyne in fellowship with any of the Heathen at their Idolatry, or with the Iewes at their Sacrifices, or with Heretickes and Schismatickes at their prophane and detestable table. Which because it is the proper badge of their separation from Christ and his Church, & altar purposely erected, against Christs Altar, Priesthood, and Sacrifice, is indeed a very sacrifice, or (as the Apostle here speaketh) a table and cup of Diuels, that is to say, wherein the Diuell is purposly serued, and Christs honor (no lesse then *by the altars of *Iroboam* or any prophane or superstitious rites of Gentility) defiled. And therefore all Catholike men, if they looke to haue fellowship with Christ and his members in his body and bloud, must deeme of it, as of Idolatry or sacrilegious superstition, and abstaine from it and from all societie of the same, as good *Iobie* did from all *Iroboams* calues, and the altars in Dan and Bethel: and as the good faithful did from the Excelse, & from the temple & sacrifices of Samaria. Now in the Christian times we haue no other Idols, but heresies, nor Idolathytes, but their false seruices shifted into our Churches in steed of Gods true and onely worship. *Cypr. de vnit. Ec. nu. 2. Hier. in 11. Oseæ & 8. Amos & in 2. Habac. Aug. in psal. 10. de Ciu. Dei lib. 18. c. 51.*

The distinction of Christian catholikes from the rest, is by not communicating with them, specially in their sacrifices, and at the communion table.

The heretikes communion is the very table and cup of Diuels.

3. Reg. 12. Tob. 1. 3. Reg. 12.

CARTVV. 10. [21. *Partakers of the Table.*] If you had trusted any thing to your former proofes and testimonies, you would (likely) haue spared this note of reviling and railing words. But your conscience not suffering you to be ignorant of open violence and wresting of the Apostle and ancient fathers; you thought it pollicie to supply the want of proofes with store of reproaches. And (to omit the truth of our cause) the world will witnesse with us, that the charge of Idolatry which you giue upon us, hath no branch of our religion to sit upon, as there is no part of yours wherein it may not nestle.

Verse. 22 Or do we emulate our Lord? Why, are we stronger then he; | All things are lawfull for me, but all things are not expedient.

RHEM. 11. [22. *All things are lawfull.*] Hitherto the Apostles argument and examples whereby he would auert them from the meates offered to Idols, seeme plainely to condemne their fact as Idololatricall, or as participant or accessary to Idolatry, and not onely as of scandall giuen to the weake brethren, and so no doubt it was in that they went into the very temple of the Idols, and did with the rest that serued the Idols, eate and drinke of the flesh and libaments directly offered to the Idoll, yea and feasted together in the same bankets made to the honour of the same Idols: which could not but defile them and entangle them with Idolatrie: not for that the meate it selfe was iustly belonging to any other but to God, or could be defiled, made noisome or vnawfull to be eaten, but for and in respect of the abuse of the same and detestable dedicating of that to the deuell, which belonged not to him, but to God alone. Of which sacrilegious act they ought not to be partakers, as needes they must, entering and eating with them in their solemnitie, to this end hath S. *Paul* hitherto admonished the *Corinthians*. Now he declareth that otherwise in prophane feasts it is lawfull to eate without curious doubting or asking whether this or that were offered meates, and in markets to buy whatsoeuer is there sold, without scruple and without taking knowledge whether t.bee of the Idolothytes or no, with this exception first, that if one should inuite him to eate, or buy this or that as sacred and offered meates, that then he should not eate, lest hee should seeme to approue the offering of it to the Idoll, or to like it the better for the same. Secondly, when the weake brother may take offence by the same. For though it be lawfull in it selfe to eate any of these meats without care of the Idoll: yet all lawfull things be not in euery time and place expedient to be done.

How by participation with Idolaters, Idolatry is committed

How to auoid scandal in things indifferent.

CARTVV. 11. [22. *All things are lawfull.* [S.

CHAP. XI.

MARGINALL NOTES.

Verse 23 ‡ For I receiued of our Lord that which also | I haue deliuered vnto you, ‡ that our Lord IESVS | in the night that he was betraied, tooke bread:

RHEM. 1. [23. *That our Lord.*] The Apostles drift in all that he saith here of the Sacrament, is against vnworthy receiuing as (S. *Augustine* also noteth Ep. 118. c. 3.) and not to set out the whole order of ministration, as the Heretickes do ignorantly imagine.

CARTW.

CARTVV. 1. [23. *That our Lord.*] Vnleſſe there be more in the ſacrament then our Saviour Chriſt delivered vnto the Apoſtle: this is the whole inſtitution of the ſacrament. For here is whatſoever he received of the Lord. And we haue heard *Ambroſe* before, who calleth this the *forme* that was given by our Saviour Chriſt. Againſt which, that alledged of *Auguſtine epiſt.* 118. (who ſaith that it *appeareth in the whole place to the Corinthes*, that not to diſcerne it from other meates with reverence is to receiue it vnworthily) is too childiſh, conſidering that whoſoever receiveth it not according to the inſtitution, receiveth it vnworthily and vnreverently.

ANNOTATIONS.

Verſe. 2 And I praiſe you brethren, that in al things you be mindeful of me: and as I haue deliuered vnto you, you keepe | my precepts.

RHEM. 2. [2. *My precepts.*] Our Paſtors and Prelats haue authoritie to command, and we are bound to obey. And the Gouernours of the Church may take order and preſcribe that which is is comely in euery ſtate, as time and place require, though the things bee not of the ſubſtance of our religion.

CARTVV. 2. [2. *My precepts.*] The *Gouernours of the Church making lawes in things indifferent* ought to do nothing without this compaſſe and rule of Scripture, that they ſerue to edifying.

Verſe. 5 But | euery women praing or prophecying with her head not covered, diſhoneſteth her head: for it is all one as if ſhe were made bald.

RHEM. 5. [5. *Euery woman.*] What gifts of God ſo euer women haue, though ſupernaturall, as ſome had in the Primitiue Church, yet they may not forget their womanly ſhamefaſtneſſe, but ſhew themſelues ſubiect and modeſt, and couer their heads with a veile.

CARTVV. 5. [5. *Every woman.*] This womanhood and *ſhamefaſtneſſe*, Ioane the Popeſſe, or the Pope, did ſmally regard.

Verſe. 16 But if any man ſeeme to be contentious, we haue no ſuch cuſtome nor the | CHVRCH of God.

RHEM. 4. [16. *Cuſtome.*] If women or other, to defend their diſorder & malipertneſſe, diſpute or alleage Scriptures & reaſons, or require cauſes of their preachers why and by what authoritie they ſhold be thus reſtrained in things indifferent, make no other anſwer but this. This is the cuſtome of the Church, this is our cuſtome. Which is a goodly rule to repreſſe the ſaucineſſe of contentious ianglers, which being out of all modeſtie & reaſon neuer want words and replies againſt the Church. Which Church if it could then by preſcription of twenty or thirty yeeres, and by the authority of one or two of their firſt Preachers, ſtop the mouth of the ſeditious: what ſhould not the cuſtome of fifteen hundred yeeres, and the decrees of many hundred Paſtors, gaine of reaſonable, modeſt, and humble men?

The cuſtome of the Church is a good anſwer againſt all wranglers.

CARTVV. 4. [16. *Cuſtome.*] When the Church cuſtome is guarded with the law of God, as this cuſtome of not being *contentious*, and thoſe caſes whereof this is inferred: then no doubt it is to be reverenced: but *whatſoever ſauoureth againſt the truth is hereſie, euen old cuſtome.* Your compariſon alſo of the authoritie of the primitiue Church, when ſhe was in her flower, with the Churches now that haue many wrinkles in their faces that the Churches in the Apoſtles times had not; likewiſe of the authority of all the *Paſtors that haue beene this 1500. yeares, with one or two of the firſt Paſtors*, is altogether vnequall not (as you ſay, which feare not to preferre the latter Churches to the firſt, and the latter *Paſtors* to the firſt *Preachers*, which were the Apoſtles:) but in that they are far ſurmounted and ſurpaſſed by both *Churches* and *Paſtors*, that were in the firſt *twenty yeares* of the Goſpell. For the Churches were never better either taught or governed, or yet indowed, then in that time. And between the Apoſtles (yea one onely Apoſtles authority) compared with all the *Paſtors that haue been this 1500. yeares*, there is as great difference as there is in their callings.

Tertul. de vland. virg.

Verſe. 19. For | there muſt bee hereſies alſo: that they alſo which are approved, may be made manifeſt among you.

RHEM. 5. [19. *There muſt be hereſies.*] When the Apoſtle ſaith, *Hereſies muſt be:* Hee ſheweth the euent, and not that God hath directly ſo appointed it as neceſſary, for, that they be, it commeth of mans malice and freewill; but that they bee conuerted to the manifeſtation of the good and conſtant in faith and the Churches vnitie, that is Gods ſpecial work of prouidence that worketh good of euill. And for that there ſhould fall Hereſies and Schiſmes, ſpecially concerning the Article and vſe of the B. Sacrament of the Altar, whereof hee now beginneth to treat, it may make vs maruell the leſſe, to ſee ſo great diſſenſions, Hereſies, and Schiſmes of the wicked and weake in faith concerning the ſame. Such things then will be, but woe to him by whom ſcandals or Sects do come. *Let vs vſe Heretickes*, ſaith S. Auguſtine *not to that end to approue their errors, but that by defending the Catholike doctrine againſt their deceites, wee may bee more watchfull and warie: becauſe it is moſt truely written. There muſt be hereſies that the tried and approued may be manifeſted and diſcouered from the hollow harts among you. Let vs vſe this benefite of Gods prouidence. for Heretickes be made of ſuch as would erre or be naught, though they were in the Church: but being out, they profite vs exceedingly, not by teaching the truth which they know not, but by ſtirring vp the carnall in the Church to ſeeke truth, and the ſpirituall Catholikes, to cleare the truth, for there be innumerable holy approued men in the Church, but they bee not diſcerned from other among vs, nor manifeſt, ſo long as wee had rather ſleepe in darkeneſſe of ignorance, then behold the light of truth, therefore many are raiſed out of their ſleepe by Heretickes to ſee the day of God, and are glad thereof.* Auguſt. c. 8. de vera relig.

That hereſies ſhall come, and wherefore.

VVhat commodity wee may make of hereſies.

CARTVV. 5. [19. *There muſt be hereſies.*] Your gloſſe of *event and not of neceſſitie by Gods appointment*, is here directly contrary vnto the text: for when the Apoſtle ſaith, that *there muſt be hereſies*, this *muſt* muſt needs ſignifie either *muſt* in dutie, or *muſt* in neceſſity of Gods decree. The former is abſurd: therefore the latter muſt needs be true. And the iuſtice of God in this decree is ſufficiently maintained by the Apoſtle, when he ſheweth ſo noble an end of this decree, that

they

they which are approued may be made manifest, and knowne from others. And Iude would haue taught you, that divers *are of old appointed to such a iudgement*, that they should mis-lead men by *changing the grace of our God into wantonnesse*. Can there be a more unworthy fact then the betraying and putting to death of the Sonne of God? the determination and decree of both which the Scripture precisely ascribeth unto the Lord. And look whatsoever is detracted in such cases from the counsell and decree of God, the same is taken away from the glory of his wisedom, in his mercy towards the elect, and iustice upon the reprobate, for the which causes he taketh these counsels and maketh these decrees. *Iude 4. vers. Luk 22.22 Act. 4.28.*

Verse. 20 When you com therefore together in one, it is not now to eat our Lords supper.

RHEM. 6. [20. *Our Lords supper.*] The Christians at or about the time of the Churches onely Sacrifice and their communicating thereof, kept great feasts: which continued long, for that the relieue of the poore vpon the common charges of the richer sort, and the charitie and vnitie of all sorts were much preserued thereby, for which cause they were called ἀγάπαι, that is, *Charities*, of the ancient Fathers, and were kept commonly in Church houses or porches adioyning, or in the body of the Church (whereof see Tertullian *Apolog. c. 39. Clemens Alexand. S. Iustine, S. Augustine cont. Faust. lib. 20. c. 20.*) after the Sacrifice and communion was ended, as S. *Chrysostome hom. 27. in 1. Cor. in initio* iudgeth. Those feasts S. *Paull* here calleth, *Cœnas Dominicas*, because they were made in the Churches, which then were called *Dominicæ*, that is, *Our Lords houses*. The disorders therefore kept among the Corinthians in these Church feastes of Charitie, the Apostle seeketh here to redresse, from the foule abuses expressed here in the text. And as *S. Ambrose in hunc locum*, and most good authors now thinke, this which he calleth *Dominicam cœnam*, is not meant of the B. Sacrament, as the circumstances also of the text do giue, namely, the reiecting of the poore, the rich mens priuate deuouring of all, not expecting one an other, gluttony, and drunkennesse in the same, which can not agree to the holy Sacrament, And therefore the Heretickes haue small reason, vpon this place to name the said holy Sacrament, rather, *the Supper of the Lord*, then after the manner of the Primitiue Church, the *Eucharist*, MASSE, or *Liturgie*. But by like they would bring it to the supper againe or Euening seruice, when men be not fasting, the rather, to take away the old estimation of the holinesse thereof. *Agapæ or supper of charity. Conc. Gangr. can. 11. Conc. Laod. can. 27. 28. Whether the Apostle mean by our Lords Supper, the B. Sacrament.*

CARTVV. 6. [20 *Our Lords Supper.*] You which cannot deny but that the *Lords Table*, in the tenth chapter, signifieth the Sacrament of the body and bloud of Christ, are very impudent to deny that the *Lords Supper* in the 11 chapter, is not that holy Sacrament, but rather a feast and filling of the belly, for nourishment of loue one with another: It being evident that the *Lords Table*, and the *Lords Supper* be all one. We grant that there were such feasts used in times past, but they were called by the name of ἀγάπαι or Loue-feasts, not by the name of the Lords Supper: Neither could one, without sacriledge, giue so holy a name to a common feast, which never had ground out of the Word, and which after, for iust causes, was thrust out by the word of God: Neither yet could this disorder in their meeting, be well called, by so foule and heynous a name, as is a schisme, if the disorder had beene onely remaining in the common, and not in the holy and sacred feast; in the feast prepared for the filling of the body, and not in the feast prepared for the nourishment of the soule. And the argument of this chapter, contained in the 2 and 17 verses, touching the Churches obseruation of that which he gaue them to keep, proueth, that he reproueth the breach of that which he had commanded them to obserue: which could not be feasting in the place where the Church met for the seruice of God, as that which he condemneth, sending them home unto their private houses for all such feedings as serued for their bodily nourishment. And it is further evident, for that unto this Lords Supper (which they had somewhat wrinched and wrested from the first forme delivered unto them) hee opposeth verse 23, the institution of the holy Sacrament, as hee received it of the Lord. Of which opposition of the Lords institution (thereby to correct and reforme that which was amisse in the Sacrament) there is no place: unlesse in the words before he had noted out the deformities and abuses that had crept into the Sacrament. Moreover, when hee opposeth that which he calleth the Lords Supper, not onely unto a mans private supper, but also to eating and drinking; it is evident, that thereby cannot be understood the Loue-feasts, in which, because there was eating and drinking for the filling of the body, it cannot be noted under the title of the Lords Supper, wherein the Apostle will haue no such eating or drinking. Last of all; when verse 33, hee willeth that they should *tary one for another*, in the receiving of the holy Sacrament: it is evident that verse 21. by taking *every one his supper aforehand*, hee marketh out the deformity that had crept into the holy Sacrament, of sorting and severing themselues (as in their common Table, whereat they fed for nourishing of their bodies, so) in the holy Table, which was received for the refreshing of their soules: For there was a double abuse amongst them, one in their Loue-feasts, whilst that which should haue served for the knitting of the knot of loue, was used to cut the cords thereof, in that every one (as him best liked) made choice of such as he would haue to sit at table with him (the other, either not tarried for, or thrust out when they came, especially the poore.) The other abuse (pulled in by the former) was, for that those which were companions at one Table in the common feast, communicated also in the sacred, with the same separation and severalty from the rest of the Church (and the poore especially) which was in their former banquet. Whereby it is evident how childishly the Iesuites argue, that there is no mention made here of the Sacrament of the Lords Body, and Bloud, because there are certaine things spoken of, *that agree not unto it*: As if they ought not haue known, that the Corinthians are therefore reproued of the Apostle, because they did certaine things in the Sacrament which are *not agreeable* unto the dignity and simplicity thereof: or that they themselues (confessing that in the Church were holden both the holy and common feast) should haue been so blockish, as to esteeme that the speaking of the one must needs shut forth all mention *Verse.* 18.

of the other. And where they would beare the Reader in hand, that this title of the *Lords Supper* embaseth the dignity of the holy Sacrament, they may say the same of the title of the *Lords Table* vsed in the former chapter. And how frivolous this is, may appeare, not onely in that the Lord (of purpose) taketh the names of the holy things, from those that are in the common vse of men: but also in that he termeth the whole fruite which we receiue by Christ (either in the Sacrament, or out of the Sacrament) in one place by the name of a Supper, and in another by the name of a Dinner: yea the Table of the everlasting felicitie of the children of God which they shall enioy in the Kingdom of heaven (in no respect either of holinesse or dignity, inferiour to the holy Table of this Sacrament) is (without any disgrace) called a Supper. Vnlesse the Iesuites will say, *Iohns* penne was not sanctified or was too blunt in so naming it. And indeed the name of the Lords supper, causeth the holy Sacrament to haue a very sweet and comfortable taste, to all those that are duely partakers thereof; assuring them, that as in the supper of a noble man there is both plentifull and delectable prouision for the vpholding of this life; so, whosoeuer communicateth by faith vnto the Sonne of God, and is united vnto him, shall be sure to haue him for a staffe of all manner of spirituall nourishment vnto eternall life. Whereas of the other side, the name of Masse (in the Popes own exposition) hath no more tast in it then a little Mosse, ministring no instruction nor comfort towards our spirituall feeding.

Luk. 4. 16. Mat. 22. 4

Apoc. 3. 20. & 19. 9.

The places quoted to proue that there were Loue-feasts, are idlely quoted; there being no controuersie in that point. But the place of *Ambrose* (quoted to proue that by these words, the *Lords Supper*, is *meant the Loue feasts*) is directly against them: For shewing how (for want of other Gouernours besides the Ministers) there were that brought nothing, whereof rose diuisions, hee addeth: *Therefore if* (saith he) *you come together thus, that euery man taketh his own, those things ought to be done at home, and not in the Church, where men meete for vnities sake, and for the Mysterie, and not for dissention, and for the bellies sake: let the gift that is offered be of the whole people, because in one bread all are signified: For in as much as we are all one, wee ought all to eate of one bread*: Where calling it the mysterie, and noting it by one bread, which the Apostle ascribeth vnto the holy Sacrament, it is euident that he vnderstandeth the Eucharist. And after vpon these wordes: *What shall I say, it is euident that (hauing perceiued and reproued the errour, to the end that from henceforth they might be corrected and know the truth which they had first learned) he repeateth to them the forme that was giuen by our Sauiour in that case.* And *Chrysostom*, and (after him) the Greek Scholiast, affirme that by these words of *the Lords Supper*, is vnderstood the Lords Mysterie, and that we are sent of Christ to that night wherein he gaue the wonderfull mysteries. *Cyprian* also entitleth his Treatise of this Sacrament, *Of the Lords Supper* Last of all, your own Master Monk and Doctor, do plainely affirme, that by the *Lords Supper* the Apostle meaneth the Eucharist and Sacrament. And therefore those *most good Authors*, which you say thinke otherwise, are (by all likelihood) a sort of peaking Iesuites, that glorifie and esteeme more of themselues then all the world doth beside.

Lombard. Tho. Aquinas Denys vpon this place.

RHEM. 7 [23. *I haue deliuered*] As all other parts of religion were first deliuered by preaching and word of mouth to euery Nation conuerted, so this holy order & vse of the B. Sacrament was by S. *Paul* first giuen vnto the Corinthians by tradition. Vnto which as receiued of our Lord he reuoketh them by this Epistle, not putting in writing particularly all things perteining to the order, vse and institution, as he afterward saith: but repeating the summe and substance thereof and leauing the residue to his returne. But his words and narration here written we will particularly prosecute, because the Heretickes make profession to follow the same in their pretended reformation of the *Masse*.

Tradition without Writing.

CARTVV. 7. [23 *I haue deliuered.*] Look the answer before vpon *Rom. 6. 17.* Although even this place doth teach, that the things expressed, not contained onely, are contained under the word Tradition, and the ancient Fathers doubt not to call the mysterie of the Trinity, a *Tradition*.

Concil. Constant. 6. Act. 4. Basil. de spirit. sanct.

RHEM. 8. [23. *In the night.*] First the aduersaries may be here conuinced that all the circumstances of time, person and place which in Christs action are noted, need not to bee imitated. As, that the Sacrament should bee ministred at night, to men onely, to onely twelue, after, or at supper and such like: because (as S. *Cyprian ep. 63. nn. 7.* and S. *Augustine 118. c. 6.* note) there were causes of those accidents in Christ that are not now to be alleaged for vs. He instituted then this holy act: we do not, he made his Apostles Priests, that is to say, gaue them commission to do and minister the same, we do not, he would haue this the last act of his life and within the bounds of his passion: it is not so with vs, he would eate and make an end of the Paschall to accomplish the old law: that can not be in our action, therefore he must needs do it after the supper and at night, wee may not do so he excluded all women, all the rest of his Disciples, all lay men: we inuite all faithfull, men and women. In many circumstances then, neither we may imitate Christs first action, nor the Heretickes as yet do: though they seeme to encline by abandoning other mens, sauing this (calling it Supper) to haue it at night and after meate, though (as is before noted) they haue no iust cause to call it so vpon Christs fact, seing the Euangelists do plainely shew *that the Sacrament was instituted after Supper as the Apostle himselfe here recordeth of the latter part in expresse speach. And most men thinke, a long sermon and the washing of the Apostles feete came between, yea and that the supper was quite finished, and grace said. But in all these and such like things, the Catholike Church onely, by Christs Spirit can tell, which things are imitable, which not, in all his actions.

All circumstances in our Sauiours action about the B. Sacrament, need not to bee imitated. Iohn. 13. 2.

CARTVV. 8. [23. *In the night.*] It seemeth that the Iesuites haue learned, that it is better to be idlely occupied then to do nothing. For it is a very shamefull abusing of the reader, to stand trifling about that which they know we agree in, who teach that the circumstance of time, of the number, sexe, and calling of the persons is not precisely to be followed of us. The discretion whereof is not in the ~~Churches iudgement~~ (as they say) but dependeth vpon certaine grounds out of the word of God, which themselues (at vnawares) doe confesse, whilest they assigne things (done in the Lords Supper) some impossible to be done of us, some inconvenient to be done in our Sacrament, which were necessarily done in that action of our Saviour Christ. And dare they say that the Scripture

ture doth not cut off from the holy Sacrament that which is either impossible, or not convenient to be done? The reason (that the Eucharist is not the Supper of the Lord, *because it was instituted after Supper*) they should haue written in the dust, where (being quickly put out) their shame might haue died with the writing. For who knoweth not but that a spirituall supper may follow immediately a carnall supper; a heauenly banket, the earthly repast, a feast for the conscience, the feast for the belly. And it is of purpose so spoken, both of the *Euangelists and the Apostle*, to shew that forsomuch as they had supped before, therefore that that bread and wine was ordained (not for the feeding of the body which was already satisfied with the ordinary and daily supper, but) for the nourishment of the soule, contrary to the corruption which had crept in amongst the Corinthes, who (when they met together in the holy assemblies) met not so much for the nourishment of their soules, as for the pampering of their bodies. That *the Apostles were not ordained Priests to offer sacrifice* by any words of this institution, looke before upon *Matth.* 26. 26.

RHEM. 0. [23. *Tooke.*] Christ tooke bread into his hands, applying this ceremonie, action and benedection to it, and did blesse the very element, vsed power and actiue word vpon it, *as he did ouer the bread and fishes which he multiplied: and so doth the Church of God, and so doe not the Protestants, if they follow their own booke and doctrine, but they let the bread and cup stand a loose, and occupy Christs words by way of report and narration, applying them not at all to the matter proposed to be occupied: and therefore howsoeuer the simple people bee deluded by the rehearsall of the same words which Christ vsed, yet consecration, benediction, or sanctification of bread and wine they professe they make none at all. At the first alteration, there was a figure of the Crosse at this word, *He blessed*: and at the word, *He tooke*, there was a glosse or rubrike that appointed the Minister to imitate Christs action, and to take the bread into his hands: afterward that was reformed and Christs action abolished, and his blessing of bread turned to thankes giuing to God.

Luc. 9. 16. The Protestants imitate not Christ in blessing the bread and wine.

CARTVV. 9. [23. *Tooke.*] It is true of these men, which the Apostle speaketh of such as itched after the title and account of Doctors of the Law, which know not what or whereof they affirme. For (to passe by the wandring and doubtfull iudgement of the Papists, which know not how to set a foot fast in this matter of consecration, some saying that the consecration was made by word, some without word, some by the words of the Euangelist, some by the Canon of the Masse; some before the distribution of the bread and cup, some after: and some affirming that it cannot be knowen how our Saviour Christ consecrated) if a man should aske them what they meant by *vse of power, and actiue word*, in the consecration of the elements, these buyers would lay such hold of them, as no sleight of their tongue should bee able to loose them. And (if they will haue it so, as appeareth in their note upon the 24. verse, that by the touch of the bread and words, the bread is turned into the body of Christ, which imagined Transubstantiation is as their *Helena*, for which all these vp-rores are made, and railing speeches against us) let them tell us what buckler they haue to hold out against them, that will thus charge them that they bring in a body of Christ without bloud, considering that (the blessing being not then pronounced over the cup) the wine is not turned into bloud. How we retaine the naturall and true consecration of Christ (they having nothing but a magicall inchantment) and how cleare and without all difficulty the consecration is understood, looke before upon 1. Cor. 10. 16. &c. this charge being often, and almost in the same words Cuckow-like repeated.

1. Tim. 1. 7.

RHEM. 10. [23. *Bread.*] Christ made the holy Sacrament of vnleauened bread, and all the Latine Church imitateth him in the same, as a thing much more agreeable to signification in it selfe and in our liues then the leauen. Yet our Aduersaries neither follow Christ, S. Paul, nor the west Church, in the same: but rather purposely make choise of that kind that is in it selfe more vnseemely, and to the first institution lesse agreeable. In the other part of the Sacrament they contemne Christ and his Church much more impudently and damnably. For Christ and all the Apostles and all Catholike Churches in the world haue euer mixed their wine with water, for great mysterie and signification, specially for that water gushed together with bloud out of our Lords side. *This our Lord did* (saith S. *Cyprian Ep. 63. ad Cæcilium num. 4. 7.*) *and none rightly offereth that followeth not him therein.* Thus *Irenæus* (*lib. 5. c. 1.*) *Iustine* (*Apol. 2. in fine*) and all the Fathers testifie the Primitiue Church did and in this sort it is done in all the *Masses*, of the Greekes. S. *Iames*, S. *Basils*, S. *Chrysostomes*: and yet our Protestants pretending to reduce all to Christ, will not do as he did and all the Apostles and Churches that euer were.

They imitate him not in vnleauened bread and mingling water with wine.

CARTVV. 10. [23. *Bread.*] So that your tastlesse and unsauoury waters (which haue almost no analogy nor correspondence with the most sauoury nourishment of the body and bloud of Christ) be removed: whether it be leauened or unleauened bread, we will not striue, but take that which the Church shall according to the circumstance of the times and persons ordaine. Howbeit this we dare boldly say, that in the vse of *leauened bread* we come neerer to the *imitation of Christs action* then those which take unleauened. For our Saviour Christ tooke the bread that then was vsuall and at hand, there being onely unleauened bread at the feast of the passeouer, and no other to bee gotten: Wee therefore taking the bread which is in ordinary vse, and causing no extraordinary bread to bee made for the nonce, are found to tread more neerely in the steppes of our Saviour Christ. And therefore (unlesse you will renew the Iewish Passeouer of banishing all leauen at the time of the holy communion) your precise imitation of unleauened bread is but apish. Hereof we haue testimony of stories, which testifie the vse of leauened bread: of Councels, which forbid to take unleauened bread of the Iewes: we haue also the assistance of the Greeke Churches (from all antiquity) in this point, which we make more account of, then of the ruines or dead carkesse of the Church of Rome. And those Churches which vsed unleauened bread, vsed no such butterflies as you doe: but had a great Cake which was sufficient for the whole congregation to communicate in, as your own Doctor teacheth. But where you charge us with *impudencie for not mingling water with wine in the cup of the Lords table*: we returne the charge upon your owne heads, whose damnable boldnesse is such that (as if you had that power over the word of God which the potter hath over his clay) you chop & change, mingle

Vid. Gentianus, Herueus in sancti Germani rerum Eccles. hist. Concil. Laodic. cap. 38. & Concil. 6. General. Tom. 1. Concil. Durand. lib. 4. c. 53.

and meddle, make and marre, put to and take fro whatsoever liketh your brainsick heades best. They that brought strange fire into the Tabernacle, were by fire from heaven horribly destroyed, and shall you escape the iudgement of hell, which dare bring in strange water into the Church, and table of the Lord? We say it is strange, because there is not onely no mention of it in the word of God, but that (the drinke then used being called the *fruit of the vine*) it is evident that there was no mixture of water. For then it had not been the fruit of the vine, but another drinke compounded of water and wine. And therefore that our *Saviour Christ and his Apostles ever mingled water with wine in the sacramentall cup*, cannot be shewed by any testimony out of the word of God. And (the case of necessity excepted, where the communicants cannot beare the headinesse and strength of the wine) we see not why there may not for simple, be taken as well spiced bread, or pasty crust in the one element, as water mingled with the other. For if mixture be inconvenient in the one, it is also in the other. As for the reason of *water gushing forth with the blood of our Saviour Christ*, it is frivolous: for thereby the Evangelist onely noteth the place wherein our Saviour Christ was pierced of the Launce man, namely about the heart, where there is a bladder of water to allay the heate which is in the heart. And the Rhemists ought to learne that the cup (or the wine in the cup) is not a sacrament of the bloud of Christ which was shed after that he was slain (with which blood this water came forth) but of that bloud which he shed before his death. As for the custome of the Churches (wherewith as with a tyrant the Rhemists would oppresse us) we nothing doubt, but the beginning of it was lawfull; namely, for that there were in the Church that could not beare the strength of the wines, especially in the East and South Countries, where the wines being strong, are without some allay incommodious to drinke, especially the heate of the countrey, making the heate of the wine lesse sufferable: as there are nôw found in other Churches, which are not able to beare the smaller wine about us, unlesse the Lords cup bee delayed with some water. After, that which was first taken upon occasion, began to be made ceremonial, and in the end esteemed necessary, and significations & mysteries were invented of the people incorporate with Christ, as the water with the wine, idle fansies without any ground of the word of God. And although *Cyprian* mention the mixture of our Saviour Christs cup, yet he doth it to proue that there ought to be wine in the cup. And the testimonies which hee citeth (and wherein hee placeth a figure of the Lords cup) are such for the most part, as propound pure wine without mention of any mixture. Neither is there in any of the testimonies here remembred, any thing that testifieth *of the Apostles mixing water with wine*. And whereas you say, that the *Greeke Churches use water*, not your Master onely, but Pope *Iulius* (as your master reporteth) say no who further saith, that it may bee gathered of *Cyprian*, that the Greek Church did not approue this mixture of water. Yea it may be apparantly gathered out of *Cyprian*, that the Bishops of Rome, and other Italian Bishops about that territory, in *Cornelius* time, and before, brought in a new institution, and ministred the cup in water onely. Peradventure therefore in the emulation that they had against the Greeke Church, they would minister the cup in water onely, because the Creeke Church did it in wine onely. And therefore we marvell not if Rome now mingle her wine with water, sithence her ancestors (upon whose hands these Romanists are not worthy to poure water) turned their wine into water, or rather the Lords wine into their water.

Mat. 26. 29.

Lom. in ep. ad Corinth. 1. cap. 11. & lib. 4 sentent. dist. 11. Cyp 2. lib. Epist. 3. ad Cornel.

Verse. 24 And giuing thankes brake, and said: Take ye and eate | THIS IS | MY BODY WHICH SHAL BE DELIVERED FOR YOV: | this do ye for the commemoration of me.

The wordes of consecratiō to be said ouer the bread & wine, the which the Protestants do not.

RHEM. 11. [24. *This is.*] These words being set down, not in the person of the Euangelists or Apostles, but expressed as in Christs own person, to be said ouer the bread, and the like ouer the wine, are the formes of the Sacrament and words of consecration; neither is it a Sacrament but (as S. *Augustine* saith) when the words come, that is to say, actiuely and presently bee applied to the elements of the same. Therefore the Protestants neuer applying these words more then the whole narration of the institution, nor reciting the whole (as is said) otherwise then in historicall manner, (as if one would minister Baptisme and neuer apply the word of the Sacrament to the childe, but onely read Christs speaches of the same) make no Sacraments at all. And that these proper words bee the onely forme of the Sacrament, and so to bee spoken ouer or vpon the bread and wine, S. *Ambrose* plainely, and precisely writeth, recording how far the Euangelists narratiue words do go, and where Christs own peculiar mysticall words of consecration begin: and so the rest of the fathers. *Ambrose lib 4. de Sacram. c 4. & c 9. de init. Myster. Iusti. Apolog. 2. in fine. Cypr de Cœn. Dom. nu 1. 2. Aug. Ser. 28. de verb. Dom. sec. Mat. Tertul. lib. 4. cont. Marc. Chrys. ho. 2. in 2. ad Tim. in fine & hom. de prodit. Iuda. to. 3. Gregor. Nyss. in orat. Catech. Damasc. lib. 4. c. 14.*

Pet. de Alliaco. in quart. sent. quæst. 5

CARTVW. 11. [24. *This is.*] First it is false that the *consecration* of the bread standeth in *these words, This is my body*. For hee had given thankes or blessed the bread before hee spake these words. And it is one of your Fathers that saith, that Christ could not haue truely said these words, *This is my body* unlesse that he had first made it his body or ever he spake these words. And as you are here against the truth, so are you against your selues, who haue (upon 1. Cor. 10. 16.) assigned the consecration in the blessing of the cup, in certain words directed to the cup. *Augustine* saith, that *the word comming to the element, maketh the sacrament*, but how the word must be *actiuely applied*, here is no mention. *Ambrose* also saith, that before the Priest commeth to the consecration, hee *useth not his own words, but useth the words of Christ*, or of the Scripture, and doth not (as the Iesuits falsly pretend) oppose the words of the *Euangelist unto the proper words of Christ*: Neither doth hee speake any thing of *actiuely* or not actiuely. And if the consecration should not bee before these words, both he should giue, and they should take bare bread onely, and not sacramentall bread. *Ambrose* therefore doth not here determine in what spirituall words the consecration standeth, but that it is (generally) by the words of Christ. Yea he should be utterly contrary unto himselfe (in the second quotation) if he should place the consecration in these words, *This is my body*, where hee saith,

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The Lord Iesus himselfe crieth out, This is my body. Before the blessing of the heavenly words it is named another kinde after the consecration the body of Christ is signified. Seeing therefore the body of Christ is not signified by the bread, but *after consecration*: it is evident by *Ambrose* that the consecration must needes goe before these words, *This is my body*. Cyprians meaning is, that by the institution the change is made. For when he saith, *before those words it is common meate*, referring those words to *this is my body*, his meaning is to referre it to the whole worke of consecration, as appeareth in the words following. *But after it is said of the Lord, Do this in remembrance of me, this is my flesh, and this is my blood. As oftentimes as the matter shall be handled in these words, and in this faith, that substantiall bread and cup consecrated by blessing, profiteth to life and health of the whole man*, where it is evident, that he referreth also these words, *Doe this in remembrance of me*, to the consecration of the sacrament.

The next place of *Augustine* placeth the consecration in the words or institution of Christ generally, and not in these words, *This is my body*. In *Tertullian* there is no such thing, neither in *Chrysostom*. In the quoting of whom they are so much the more impudent, as their own Cardinall (untruely fathering this opinion of the Latine Fathers) is constreyned to confesse that the Greek Church doth not place the consecration in these words, *This is my Body, but in the prayer of the Priest*. As for their charge, that we haue *no consecration but a bare recitall of the storie* repeated unto loathsomnes, it hath been shewed how false it is: for we haue the exposition of the words of the institution, and special prayer to God applyed unto the present matter of the Sacrament. And that this was the consecration which the Churches of God used when they remained in the simplicity of the Gospell, let the Reader understand of *Iustin Martyr*, who (writing the defence of the Churches of Christ in his time) saith thus. *Bread, and a cup of wine and water mingled are brought to him that is the chiefe of the brethren, who (receiving them) prayeth God, and giveth thankes a good space, that done, the whole people confirmeth his prayer, saying* Amen. *After they that amongst us are called Deacons, give unto every of them that is present a part of the bread, and likewise of the wine and water that are consecrate with thankes-giving*: Where (beside that hee assigneth the consecration to be in the thankesgiving, contrary to that which the Iesuites alledge him for) he neither mentioneth that the Minister did lay hand of the bread or wine, nor yet direct his words either to the bread or cup, or mutter words after them, but contrariwise that (immediately after the Minister had prayed, and the people had said *Amen* to his prayer) distribution was made of the Sacrament. It would be tedious to shew the doubtfull opinions of the Papists touching the time and meanes of consecrating, whether before the delivery of the Sacrament, or after, or whether by the words of Christ, or some other words: which notwithstanding these upstarts (as falsly as rashly) undertake to decide.

Bessarion de sacram. Euchar.

Iustin. Mart. Apol. 2.

Look Biel. lect. 26. Durandus lib. 4. de 6. part. Canon.

RHEM. 12. [24. *My body.*] When the words of Consecration be by the said impietie of the Protestants, thus removed from the element: no maruell if Christs holy body & blood be not there, or that it is now no more a Sacrament, but common bread and wine. So they that vniustly charge the Catholike Church with the defrauding the people of one peece of the Sacrament, haue in very deed left no part nor spice of Sacrament, neither following Christ, as they pretend, nor S. *Paul*, nor any Euangelist, but their own detestable Sect, hauing boldly defaced the whole institution, not in any accidentall indifferent circumstances, but in the very substance and all. The right name is gone, the due elements both gone, no blessing or consecration, or action ouer them, the formes bee gonne: and consequently the body and blood, the Sacrament and the Sacrifice.

The Protestants haue taken away the B Sacrament altogether.

CARTVV. 12. [24 *My Bodie.*] You travell sore, but you bring forth nothing but winde, you make a great paper crack in the eares of your Reader by stur and boysterous words, but there is no bullet of reason good or bad. Notwithstanding if *we had no consecration*, as you say, (and say onely) think you therefore that you are quit of the horrible sacrilegde which you commit in turning away the cup of the Lord from his people? or was it not impudency enough in you, to passe by this place of *Paul* (which teacheth the communion and participation of both parts of the Sacrament to the whole Church of men and women) without confession of your robbery; unlesse you falsly charge us to haue no part of the Sacrament, to the end that your sinne might seeme lesse which make proper of one part, which indeed haue none at all.

RHEM. 13. [24. *This do.*] By these words, auctoritie and power is giuen to the Apostles, and by the like in the Sacrament of Orders, to all lawfull Priests onely. No maruell then that the new hereticall Ministers being lay men, giue the people nothing but bare bread and wine, prophane, naked, and naturall elements voide of Sacrament and all grace. See the Annotations vpon S. *Luke* chap. 22. 19.

The power to consecrate giuen to priestes onely.

CARTVV. 13. [24 *Do this.*] This is spoken as well to the Church, as to the Ministers thereof, for as the Ministers are bidden to minister this Sacrament, so are the people commanded to take it at their hands; for further answer look before upon *Math.* 26. 26.

RHEM. 14. [24. *Take and eate.*] This pertaineth to the receiuing of those things which by consecration are present and sacrificed before: as when the people or Priests in the old Law did eate the hostes offered or part thereof, they were made partakers of the sacrifice done to God before. And this not the substance, or being, or making of the Sacrament or Sacrifice of Christs body and blood: but it is the vse and application to the receiuer, of the things which were made and offered to God before. There is a difference betwixt the making of a medecine of the substance and ingredience of it, and the taking of it. Now the receiuing being but a consequence or one of the ends why the Sacraments was made, and the meane to apply it vnto vs: the Aduersaries vnleamedly make it all and some, and therefore improperly name the whole Sacrament and ministration thereof, by calling it the Communion. Which name they giue also rather then any other, to make the ignorant beleeue that many must communicate together: as though it were so called for that it is common to many. By which collusion they take away the receiuing of the Priest alone, of the sick alone, of reseruing the consecrated Host and the whole Sacrament. Against which deceite, know that this part of the *Masse* is not called Communion, for that many should concurre together alwayes in the exter-

The Sacrament consisteth not in the receiuing.

Why the Protestants call it the Communion.

Communion, which is a parte of the MASSE, what is signifieth.

nall Sacrament: but for that we do communicate or ioyne in vnitie and perfect fellowſhip of one body, with all Chriſtian men in the world, with all (we ſay) that eate it through the whole Church, and not with them onely which eate with vs at one time. And this fellowſhip riſeth of that, that wee be, euery time we receiue either alone or with company, partakers of that one body, which is receiued throughout all the world. *It is called Communion* (ſaith S. Damaſcene) *and ſo indeed it is, for that by it wee communicate with Chriſt, and be partakers of his fleſh and diuinitie, and by it do communicate and are vnited one with another, onely let vs take heed that we do not participate with Heretickes.* And when the Apoſtle ſaith, that all be one bread and one body that are partakers of one Bread, hee meaneth not of them onely that communicate at one time and place: but that all bee ſo, that communicate in vnitie through the whole Church. Then the name Communion is as ignorantly vſed of them, as the name of Supper.

Lib. 4. c. 14 de orthod. fide.

CARTVV. 14. [24 *Take and eate.*] Here we are accuſed of *vnlearnednesſe*, why ſo? becauſe forſooth, we *do not diſtinguiſh beeween the ſacrifice of the bread, and between the application of it by receiuing*: We confeſſe frankly thatwe haue attained to no ſuch learning as to diſtinguiſh that which is not at all. And ſay further, that you are too groſſe diſputers, who preſuming a ſacrifice in the bread, which we flatly deny, ſo make your concluſions againſt vs. Howbeit wee confeſſe that our Sacrament is the ſpirituall feaſt or banquet of a ſacrifice offered for us, but that ſacrifice was made npon the Croſſe once for all, and upon that Altar onely. And the Apoſtle, as hath been ſhewed, doth evidently oppoſe the Supper of the Lord (not unto the ſacrifice of the carnall Iſraelites, or of the filthy Idolaters, but) to the banquet or feaſt, that was after the ſacrifices were offered. And where you ſay, that this receiving is not *of the ſubſtance*, you haue *Paul* for your adverſary, who (affirming that *the bread which wee break is the communion of the body of Chriſt*) declareth that the receving is of the ſubſtance and eſſence of the Sacrament: for thereby is evident that there muſt be a communication of one bread, to note out the ſpirituall communication with Chriſt. If therefore the receiving of Chriſt be eſſentiall in the inward matter of the Sacrament, the receiving of the bread muſt needs be eſſentiall in the outward matter thereof. And if we ſhould accord you a ſacrifice, yet the ſimilitude which you bring *of making of a medicine, and the receiving of it*, is fooliſh: For we make not the receiving of bread eſſentiall uuto bread, but unto Sacramentall bread, which is not bread alone, but the bleſſing, breaking, giving, &c. After this, they quarrell with us, for that *we call this holy Sacrament commonly the Communion*: But if we are to bee charged for commonly calling it the name of Communion (which title the Apoſtle himſelfe giveth unto it) how deeply are they to be charged which call it commonly by the name of Maſſe, whereof neither Law nor Prophet, neither Evangeliſt nor Apoſtle ever made mention. But herein ſtandeth our great fault, that by the *common uſe of this title we would make men beleeue that many muſt communicate together*: It is true, that we would haue them ſo beleeue; and unleſſe the Apoſtle would haue them beleeue the ſame, let them hardly not beleeue us. And firſt of all this is evident, in that the Apoſtle ſheweth that our communion is ſealed in that wee are all partakers of one bread, which ſtriketh down both your fooliſh ſhiftes whereby you ſay that it is called a communion, *becauſe we communicate all with Chriſt, and becauſe we communicate with other that partake the Sacrament in other Churches of the world.* For although all the faithfull (even thoſe that never received the Sacrament) by faith comunicate with Chriſts body; yet do they alone communicate Sacramentally, which haue their communion ſealed by the outward action of eating of one Sacramentall bread. And that the Apoſtle meaneth the communinn of thoſe, that in one Congregation or Church eate together, and not of the communion of us, with thoſe that receiue the Sacrament in another Church, it is evident, for that he placeth the ſeale of this communion in eating all of one bread and of one Table: Where, as they that communicate in another Congregation or Church, communicate not of one Table or Bread with them that are ſo removed, no more then they that celebrated the Paſſeover in divers houſes, were partakers of one Lambe or kid; For notwithſtanding that Chriſt (who is the Lamb and the Bread) be but one, yet the outward matter of the Sacrament cannot be one but many, according to the number of places wherein the Sacrament is miniſtred. Secondly, he commandeth that they ſhould tarry one for another when they aſſemble themſelues to celebrate the holy Supper, it being therefore a commandement, that they ſhould *tarry one for another*, it muſt needs follow that many muſt receiue together. Thirdly, the Apoſtle oppoſeth the private houſe (for their private meates) to the Church for the communion. Againe, the inſtitution as it is recorded of the three Evangeliſts and the Apoſtle, doth require that where it is miniſtred, there ſhould be both one that ſhould giue the Sacrament, and others to receiue it: And that the Miniſter ſhould not onely take the Sacrament himſelfe, but that he ſhould be able to ſay, *Take it* unto others, which cannot be done in your lurching Maſſe, where the Prieſt eateth up all, and cannot ſay to any other but in mockery, *Take eate.* Laſt of all, ſeeing you will haue it a ſacrifice, and of that kind, that they for whom it is offered ſhould be partakers thereof, it muſt follow, that this being offered (as you ſay) for the people, they ought to be partakers of it by eating: for in thoſe ſacrifices whereof the people might partake, it was not at their pleaſure and choiſe, whether they would partake or no, but they were bound to take their part of them. Heereof there is an evident teſtimony in *Dioniſius Areopagita* (as he is called by you) who affirmeth, that *the diſtribution of one bread and one cup Preacheth unto them a heavenly unity, as to men that are fed together.* And the Greek Scholiaſt upon him, asking, *wherefore it is called communion?* anſwereth, for that *all thoſe which are worthy do communicate the holy Myſteries.* *Chryſoſtome* alſo (reproving certaine that came not to the holy Sacrament with the reſt) ſaith, *But thou doſt not communicate unto that which is common.* And in another place, asking wey he doth not ſay participation but communication: he anſwereth, *That communication is more then participation, for as that body is united unto Chriſt, ſo we by this bread are united one with another.* And in another place he affirmeth, that the ſtanders by which communicate not do a notable iniury unto Chriſt. The Greek Scholiaſt ſaith, *Hee gaue in common to all, but thou entreſt thy ſelfe off from the poore, and from the body of the Church.* And againe, that *you diſgrace that which is the Lords by making it yours private, and*

1. Cor. 10. 7.

Dionyſ. Eccleſi. Hierar. cap. 3.

diſhonour

dishonour the Church wherein you meete to celebrate the Lords Supper. *Anacletus* the Bishop of Rome (as it is said of him) ordained that whosoeuer did not communicate after consecration he should not be suffered to come into the Churches bounds. And against this *Damascene* hath not a word who speaketh onely of the Communion that we haue one with another, not determining the Communion either with those in other Churches, or with those in one and the same Church. *Tom. 1. Cõcil. Referent. Damaso.*

Verse. For as often as you shall eate this bread, and drinke the chalice, ‖ you shall shew the death of our Lord vntill he come.

RHEM. 15. [26. *You shall shew.*] Vpon this word the Heretickes fondly ground their false supposition, that this sacrament cannot rightly be ministred or made without a sermon of the death of Christ: and that this and other sacraments in the Church, be not profitable, when they be ministred in a strange language. As though the grace, force, operation, and actiuitie together, with the instruction and representation of the things which they signifie, were not in the very substance, matter, forme, vse, and worke it selfe of euery of the sacraments: and as though preaching were not one way to shew Christs passion, and the Sacraments another way: namely the Sacraments, containing in the very kinds of the elements and the action, a most liuely representation of Christs death. As wisely might they say, that neither *Abels* sacrifice nor the Paschall lambe could signifie Christs death without a sermon. *How Christs death is shewed by the B. sacrament it selfe, without sermon or otherwise.*

CARTVV. 15. [26. *You shall shew.*] Of Iohn and the Apostles it is expressly mentioned, that they administred the Sacraments with preaching before they ministred. And the Iesuites confesse, (in their note upon vers. 21.) that it is the *iudgement of the most, that Christ had a long Sermon before the administration of the Supper.* Wherefore in urging *a Sermon before the Communion*, we are not *fond*, vnlesse it be fondnesse to follow the example of Christ, and the perpetuall practise of the Apostles, and Apostolicall Churches. And albeit wee hold it a thing most conuenient that there should be alwayes a Sermon before the administration of the Sacraments (especially of the Lords Supper, where all the receivers are teachable) and that in such sort, as the want thereof is a deformity in the Church; yet we hold it not so necessary, that the Sermon should alwayes immediatly go before, as that without it the Sacrament ought not to bee ministred. And the reason of the Iesuites, that *the elements and action containe in them a liuely representation of the death of Christ*, is indeed very fond: for although they so doe, yet they do it not but when the Analogie between Christs body and bloud with the bread and wine, and the proportion between the breaking of bread and powring forth of the wine with the breaking of the body of Christ, and the powring forth of his blood, is understood of the receivers: which because it cannot bee knowen without the preaching of the word, nor by the teaching of it in a strange tongue, it is manifest that of these wordes, preach or *shew forth the Lords death*, it is truely concluded, that *preaching* both must be *before* the Sacrament of the Supper. and must not be in a *strange tongue*. And your owne Monke expounding these words of *shewing forth the Lords death*, doth say it must be done by *remembring, by preaching, and representing*, and not onely by *representing*, as you would haue it. And even so say wee of *Abels sacrifice*, and the *Paschall Lambe*, whereupon not the Priests onely, but even the Fathers are bidden to teach their children what was the meaning of the Passeover. *Math. 3. 1. 5. 6. Act. 19. 5. Mat. 28, 19 Act. 2. 41. & 8. 12. 38 & 9. 17, 18 & 10. 34. & 16. 15. 33. Act. 2. 42. & 20. 7. Deut. Exod. 13. 8.*

Verse. 27 Therefore whosoeuer shall eate this bread, or drinke the chalice of our Lord vnworthily, he shall be ‖ guilty of the body & of the bloud of our Lord.

RHEM. 16. [27. *Guilty of the body.*] First hereupon marke well, that ill men receiue the body and bloud of Christ, be they infidels or ill liuers. For in this case they could not be guilty of that which they receiue not. Secondly, that it could not be so heinous an offence to any man to receiue a peece of bread or a cup of wine, though they were a true Sacrament. For it is a deadly sin to receiue any Sacrament with will and intention continue in sin, or without repentance of former sins: but yet by the vnworthy receiuing of no other Sacrament is man guilty of Christs body and blood, but here, where the vnworthy (as S. *Chrysostome* saith) doth vilanie to Christs own person, as the Iewes or Gentiles did, that crucified it, *Chrys. ho. de non contemn. Ec. &c. hom. 60. & 61. ad po. Antioch*, Which inuincibly proueth against the heretikes that Christ is really present. *The wicked receiue the body & blood. The reall presence is proued by the heinous offence of vnworthy receiuing.*

CARTVV. 16. [27. *Guiltie of the body.*] Whosoeuer *eateth the flesh of Christ, and drinketh his bloud* (whether in or without the Sacrament) *hath life euerlasting*: the wicked therefore having no life in them, cannot haue Christ in them. Againe, *whosoeuer haue Christ, the same haue the Spirit of Christ*: the wicked therefore having not the Spirit of Christ, it followeth that they haue not Christ. Wherefore this opinion of the wicked eating the body of Christ, is a horrible rending of Christ from life, and from his spirit, whereunto he is vnseparably united. And whereas they alledge, that a man is *guilty of the body of Christ* in vnworthy receiving this Sacrament, to proue the *wicked* partakers of the body and bloud of Christ; first, they are beside the meaning of the Apostle, which by these vnworthy receivers specially meaneth the faithfull: for they (although beleeving in the sonne of God, they were indeed partakers of the body and bloud of Christ in the Sacrament: yet) for that they came vnreverently vnto the Lords Table (for so much as they made little difference between their comming to the common repast, and to this spirituall banket, passing immediatly from the former to the latter, without due preparation and examination of themselues) they were guiltie of the Lords body, and ate and drunke to themselues iudgement. Howbeit, although they had deserved condemnation, yet the Lord did not condemne them therefore, but chastised them with sickenesse and untimely death, to this end, that they should not be condemned for the vnworthy receiving of the Lords body. And that he meaneth this speech of the faithfull especially, it is evident in that hee opposeth them to the world, that is to say, to the wicked in the world. Wherefore it is from the purpose of the Apostle vpon these words to conclude, that the wicked receiue the body of Christ and his blood, seeing by them he noteth especially the faithfull. *Ioh. 6. 54.*

Secondly

Secondly, if these words should be applied unto the wicked, yet doe they not argue any participation of them with Christs body; for they both may be, and are guilty of his body and bloud, not for that they *receiue them vnworthily*, but for that they refuse them vnworthily, being offered vnto them in that they beleeue not in the Son of God. So the guilt of the Iewes is assigned in that Christ offering himselfe vnto them in the preaching of the Gospell, they vnworthily reiected him. And this is the guilt of the vnworthy receivers of the Sacrament of baptisme, not that they put on Christ vnreverently, but that they vnreverently refuse to put him on. As therefore in the preaching of the Gospell and administration of baptisme the guilt is, that Christ kindly offering himselfe, hee is vnkindly refused: so is it in the Supper of the Lord. And hereof *Augustines* testimony is manifest, who saith of the wicked, *outwardly they haue the sacrament of the body of Christ, but the thing it selfe they haue not within, whereof that is a sacrament: and therefore they haue eat and drunke iudgement against themselues.* Againe, that *Iudas did eate the bread of the Lord, when the other Disciples did eate the bread of the Lord.* And yet further, that the *Lords table is receiued of some to life, and of other some* to death: *but the thing it selfe whereof it is a sacrament* is received *of all to life, and of none to destruction.* Also, that *they are not to bee said to eate the body of Christ that are not in his body.*

Ioh. 1. 11. & 5. 43.

Aug. ad Bonif. Epist. 50

In Ioh. Tract. 59.

In Ioh. Tract. 26.

De ciuitat. Li. 21. c. 25

Their second reason, that *it could not be a heynous or deadly sinne if they should receiue sacramentall bread and wine onely*, is blockish and full of ignorance. For (beside that it hath been shewed vpon Math. 5. 23. & 6. 12. that euery sinne is *deadly* considered in the owne nature, and in the wages that is due vnto it) it must needes be a thicke mist that suffereth them not to see, that as it is a heynous, and (as they speake) a *deadlie* sinne to receiue the sacramentall water vnworthily, which is not the bloud of Christ, but the Sacrament of his blood: so it is a heynous sinne to receiue the sacramentall bread of the body of Christ vnworthily, although the body of Christ be not received. Yea the most *heynous sinne* of all which can be committed in the vse either of the Word or Sacraments, is not placed in the vnworthy receiving of Christ, but in the most vnworthy reiecting of him: not in the receiving of him vnreverently into the mouth, but in vnreverently treading *him vndemeath the feet.* The top therefore and height of all sin being, not in receiving but in reiecting of the Sonne of God, not in taking him vnreverently into the mouth, but in vnreverent treading him vnder our feet: it followeth, that as every one doth more or lesse receiue him, or more or lesse despise him, and tread him vnder feet, whether in the Sacrament or out of it, so he doth more *heynously and deadly sinne* against the sonne of God. Whereupon it is evident how childishly they conclude out of *Chrysostoms* words, that because the vnworthy receivers sinne as grievously as those which *crucified Christ*, therefore they must eate the very naturall body of Christ with their mouth: where yet *Chrysostom* maketh plain against them, and sheweth that he meant the sacramentall bread onely, for he compareth the eating of the sacrament which the wicked receiue, with a garment, saying that he which *polluteth a kings purple robe, faulteth as greatly as if he should cut it a peeces*, comparing the Sacrament onely with the Kings robe, and not with the Kings flesh, which he should haue done to haue given any colour of advantage vnto you. And the same *Chrysostome* otherwhere saith, that he which *dishonoureth the Image of the Emperour, he is iniurious vnto the maiesty of the Emperours person whereof that is the Image.* Wherefore by Chrysostoms iudgement the outrage or violence done vnto the Sacrament (which is onely a representation of Christ, and a heauenly and holy Image of him) is able to attaint one of high treason against the person of Christ himselfe. Wherefore it appeareth that the *invincible* hold of the carnall presence in the Sacrament, is found to be so weake, as the very blinde, and lame are able easily to batter it, and beat it downe to peeces.

Heb. 10. 29

Chrysost. sicut. citat. Conc. Nicen. 2. Act. 6.

Verse 28 But let a man proue himselfe: and so let him eate of that bread, and drink of the chalice.

Confession before the receiving of the B. Sacrament.

RHEM. 17. [28. *Let him proue.*] A man must examine his life diligently, whether hee be in a mortall sinne, and must confesse himselfe of euery offence which he knoweth or feareth to be deadly, before he presume to come to the holy Sacrament. For so the Apostles doctrine here, with the continuall custome of the Catholike Church and the Fathers example bind him to do. *Cypr. de lapsi. num. 7. Aug. Eccles. dog. cap. 53.*

CARTVV. 17. [28. *Let him proue.*] Wee confesse that confession of sinnes is necessary: but if you would hereof conclude auricular confession, you are wonderful husbandmen, that can force that ground of Scripture to beare it, which bringeth forth the bane thereof. For when the Apostle requireth onely that a man should proue himselfe, to the fitting and preparing of him for the worthy receiving of the sacrament: it is evident that his triall and probation by another (so farre as hee is able to sound and try himselfe) is not commanded. Neither haue these Fathers any thing to proue this confession of all sinnes in the Priests eare: whereof looke more at large before vpon *Matthew 3.* & *Actes 19. 18.*

Verse 29 For he that eateth and drinketh vnworthily: eateth and drinketh iudgment to him selfe, not discerning the body of our Lord.

Adoration of the B. Sacrament.

RHEM. 18. [29. *Not discerning the body.*] That is, becauseth hee putteth no difference nor distinction betwixt this high meat and others, and therfore S. *Augustine* saith, ep 118. c. 3, that *it is hee that the Apostle saith shall be damned, that doth not by singular veneration or adoration make a difference betweene this meate and all others.* And againe *in Psal. 98. No man eateth it before he adore it.* And S. *Ambrose lib 3. c. 12 de Spir. Sanct. We adore the flesh of Christ in the Mysteries.* S. Chrysostome *hom. 24. in 1. Cor. We adore him on the altar, as the Sages did in the manger.* S. Nazianzene *in Epitaph. Gorgoniæ. My sister called vpon him which is worshipped on the altar.* Theod. *Dial. 2. In conf. The mysticall tokens be adored.* S. Denys this Apostles scholler, made solemne inuocation of the Sacrament after consecration, *Eccles. Hierom. cap. 3. part. 3. in princip.* and before the receiuing, the whole Church of God crieth vpon it. **Domine non sum dignus, Deus propotius esto mihi peccatori, Lambe of God that taketh away the sinnes of the world, haue mercy on vs.* And for better discerning of this diuine meate, wee are called from common prophane houses to

* *See the Annot. Mat. 8. 8.*

Gods

Gods Church: for this, we are forbidden to make it in vulgar apparell, and are appointed sacred solemne vestiments. *Hieromc in Epitaph. Nepot. & lib. 2. adu. Pelag. cap. 9. Paulinus Epist. 12. ad Sever. Ioan. Diac. in vita D. Gregor. lib. 3. Cap. 59.* For this, is the hallowing of Corporalles and Chalices, *Ambr. 2. Offic. cap. 28. Nazianz. in Orat. ad Arianos. Optatus lib. 6. in initio*, for this prophane tables are remoued and altars consecrated: *Augustine Ser. de temp. 255.* for this the very Priests themselues, are honourable, chaste, sacred, *Hieron. ep. 1. ad Heliodorum, cap. 7. Lib. 1. adu. Iouin. c 19. Ambros. in 1. Tim. 3.* for this, the people is forbidden to touch it with common hands, *Nazianz. orat. ad Arianos in initio*, for this great care and solicitude is taken that no part of either kind fall to the ground, *Cyrill Hieros. Mystag. 5. in fine Orig. hom. 13. in cap. 25. Exod.* for this sacred prouision is made that if any hosts or parts of the Sacraments do remaine vnreceiued, they be most religiously reserued with all honour and diligence possible, and for this, examination of consciences, confession, continency, and as (S. *Augustine* saith) receiuing it fasting. Thus do wee Catholikes and the Church of God discerne the holy body and blood by S. *Pauls* rule, not onely from your prophane bread and wine (which not by any secret abuse of your Curats or Clearks, but by the very order of your booke, the Minister, if any remaine after your Communion, may take home with him to his own vse, and therefore is no more holy by your own iudgement then the rest of his meates) but from all other either vulgar or sanctified meates, *the Cathechuments bread, and our vsuall holy-bread. If all this be plaine and true, and you haue nothing agreeable to the Apostles nor Christs institution, but all cleane contrary: then *imprecet vobis Deus*, and confound you for not discerning his holy Body, and for conculcating the bloud of the new Testament.

The manifold honour and discerning of Christs body in the Catholike Church.

Ep. 118. c. 6.

The prophane bread of the Protestants.

* *Aug. de pec. merit. li. 2. c. 26. Ep Inda. Holy bread.*

CARTVV. 18. [29 *Not discerning the body.*] We must discerne the bread of the Sacrament which is called the body of the Lord, therefore ***we must adore and worship it***, is an Argument that must lye without the dores, vnlesse the Iesuites can build another place or house for it, then the cunningest Logicians haue ever been able to do: For although whosoever adoreth a thing doth discerne it, yet it followeth not that whosoeuer discerneth it, doth by and by adore it. The children of Israel (under the Law) discerned between one day and another, between one place and another, one meate and another, between Man a Sacrament and common bread; between the Lambs flesh in the Passe-ouer, and other at the common table, between the vsuall vessels in the house, and those that were consecrated unto the service of God: Wee also discerne and put great difference between the water in Baptisme, and between other water how precious soever it be by confection and distillation; yet neither they nor we (by the Papists own iudgement) either were, or yet are to worship and adore any of these. And if the Sacrament of the Lords Bodie were to be adored (as it is not) yet in your Schooles (which teach the adoration and worship of the Image and Reliques of Christ, and divers other base and contemptible things) it will proue no reall presence of the flesh of Christ. For if an image of Christs body (of your own deuising without any warrant of the word) be to be worshipped, much more is that image of Christs Body that he himselfe hath erected and set up in the Church, to be worshipped and adored: so that if your adoration of the Sacrament were religious (as it is filthy and idolatrous) yet by your own iudgement it should not gaine the Prize that you run for, which is to proue a carnall presence in the Supper. And as in your Schooles, adoration proveth no bodily presence in the Sacrament, so by your doctrine, the bodily presence proveth no adoration: For unlesse you are able to remoue the accidents of bread (whitenesse, thickenesse, roundnesse, plainenesse) whosoever shall worship the Bodie in the Sacrament, the same shall worship accidents; and such accidents as are not personally united unto the Divinity. Now when the body of Christ it selfe is not worshipped, but for the personall union with the God-head of Christ, it is evident, that whosoever worshippeth the Sacrament committeth Idolatry, because he worshippeth that which is not personally united unto the God-head of Christ. And now that you can bring in your Idolatrous adoration, at no dore of the Scripture, you assay if you can get it in at some window of the ancient Writers, which notwithstanding are all shut fast against it.

In the first place of *Augustine* Epist. 118. there should haue beene nothing requiring answer. were it not that you deale falsly in thrusting in your own word *Adoration*, where he saith onely that the Sacrament *is to bee discerned from other meates by singular veneration*, making your simple Reader beleeue that *Veneration* and *Adoration* are all one, where *Veneration* is nothing else but a reuerend approach unto it, whereof your usuall speech of *Bede* is witnesse, whom you call venerable: your meaning is not (as we iudge) to adore or worship him, but to haue him in good reverence: and therefore this word of *Veneration Augustine* otherwhere ascribeth to Baptisme as well as heere to the Sacrament of the Lords Table, saying, *We reverence Baptisme where ever it is.*

In the next place upon *Psal. 98.* your treachery is notable, for *Augustine* (obiecting how the Lords foote-stoole which is the earth, should be adored when as God onely ought to be adored) findeth no better answer then this, that Christ which came of the earth is the foot-stoole, saying. *Thus wauering up and down I turne me unto Christ because I seek him heere, and finde out without impiety the earth may be adored.* And after, *his flesh is of earth, which flesh he gaue to be eaten of us unto saluation*: where, that by eating of the flesh of Christ, he meaneth the spirituall eating by faith, and not the eating by the mouth, let the Reader look before upon the sixth of Iohn. Whereupon also followeth that this adoration is of the naturall flesh of Christ, which is united unto the Divinity, for whose cause it is adored, as *Augustine* teacheth in the same place. Where also it is evident, that it is not meant of any flesh of Christ under the Sacramentall bread, for he saith, that *no man eateth that flesh but he that first adoreth it*, the wicked therefore, not adoring the flesh of Christ cannot eate his flesh, which notwithstanding they should eat (as well as the faithfull) if it were under the forme of bread in the Sacrament. *Ambrose lib. 1. cap. 12. de Spiritu Sanct.* receiveth the same answer with *August*, as one that useth the like words, upon the same place, and the same occasion. And hee saith not we adore the mysteries, but *we adore Christ in the Mysteries*: And saying *Mysteries* and not *Mysterie*, hee noteth, that we adore Christ as well in the Preaching of the Gospell, and Sacrament of Baptisme, as in the

Aug. ep. 264

Sacrament of the Supper. *Chrysostom Hom. 24. 1. Cor.* is falsified. For there are no such words in him, *Wee adore him on the Altar, as the Sages in the Manger*. But he concludeth onely that we should come in feare and trembling unto Christ, when we come unto the Sacrament. His words whereupon they would build are these. *But thou seest it not in the Manger but on the Altar, not a woman which holdeth him in her armes, but the Priest present, and the Spirit abundantly powred upon the sacrifice that is there set out. Neither doest thou behold his body simply as they did, but knowest his power and his whole administration.* As therefore his spirit is seene to be powred from heaven, so was his body seene, and so was his adoration to be directed. But the powring of the spirit was not seene otherwise then by faith, therefore was also not the body of Christ otherwise seene then by faith. And when he saith that the *Spirit is powred down abundantly upon the sacrifice*, it cannot bee understood of the person of Christ, who after his ascension receiveth no increase or addition of the Spirit, having already received it without measure, and in that fulnesse that his humanity can receiue it in: Wherefore the Sacrifice that receiveth this powring of the Spirit cannot be Christ, bodily present: but must needs be in the bread and wine, in the use whereof, according to the institution of Christ, God doth shed forth his graces plentifully into their hearts that communicate of it. And when he changeth the word of *Seeing* and *Beholding* into the word of *Knowing*: it is manifest that the word *seeing* and *beholding* is a borrowed speech from the sight of the bodily eyes vnto the inward sight of the minde, and therefore *Chrysost. in Marc. homil. 14.* teacheth us to adore the body of Christ in Baptisme. In *Nazianzens* words in *Epitaphio Gregorie*, you help your selues, first with a false translation which translate, *upon the Altar*, for, *at the Altar*, Secondly (admitting that translation, yet) the testimony hath nothing for your cause, for there is none denieth but that *Christ is worshipped upon the Altar*, by the administration of the holy Sacrament celebrated in the honour and worship of Christ, but thereof followeth not, that we ought to worship the Sacrament of the Altar. But the words of *Nazianzene* are flat against you for he saith of his sister, *If her hand had laid up any where any part of the figures of the precious body or blond, that she mingled with her teares.* Here *Nazianzene* calleth the parts of the Sacrament not the body and bloud of Christ, but the *figures* or representations of the *body and blond* of Christ: neither doth he say that she worshipped that which she carried home, but that she *mingled it with her teares*. And if it were granted you that the Sacrament is called upon, yet in your schooles, which teach a calling upon the Crosse, saying, *O crosse our onely hope in this time of the Passion give increase of righteousnesse unto the godly, &c.* It will not follow that the Sacrament is Christ, because it is called upon.

ἐπ' αὐτῷ, not ὑπερ.

The words of *Theodorete dialogue the 2. in Conf.* are manifest against you, for saith he *after the consecration the mysticall elements depart not from their proper nature, but abide in their former substance, shape, and kind, and are seen and touched as before.* Vnlesse therefore you will haue bread and wine, in their substance, shape, kind, and qualities, to be worshipped; it is euident that the sacrament (which *Theodorete* maintaineth) can not be worshipped, when therefore hee addeth after that *they are vnderstood, beleeued and worshipped, as being the things which are beleeued*, it must needs be referred either vnto the spirituall things signified by these elements (whereof the elements and outward sacraments beare the name) or else by the word of worship must be vnderstood that reuerence which ought to bee vsed in the communication of those elements set apart to so holy an vse. *Denys Hierarch. cap. 3.* hath no such thing as is the *praying to the sacrament*, but hee prayeth vnto Christ that hee would open vnto him the misteries he had in hand, in the which he opposeth Christ whom he calleth *most diuine* vnto the *holy rites*. And how far he is from transubstantiation, and consequently from adoration of the sacrament it appeareth in the end of that chapter where hee saith that *the priest doth by these sensible things bring Christ (who is inuisible) to bee seene. so farre as that may bee done by image* or similitude. As the sacrament of the supper *is discerned by celebration of it in the Church* or publicke place, so ought the sacrament of baptisme, and the preaching of the word. But of the *sacred vestiments* there is no manner of mention in the word of God. But it is evident that our Sauiour Christ (who is worthiest to bee followed) celebrated it in his common and ordinary garments, for, where you will haue the washing of the disciples feete to go immediately before the administration of the sacrament, it is euident that the same garment which Christ put of when hee went to wash their feete, the same he put on when he sate down again to celebrate the sacrament with his disciples. And if the sacrament had been celebrated, before the washing of the feete, yet the same proofe is apparant, that for so much as hee put on the same garments after the washing, that hee had when hee rose from the celebration of the supper, that his apparell wherein he ministred the sacrament was ordinary and common. And therefore in this point you haue not onely no colour from the institution of Christ, but the manifest example of Christ against you, *Ierome ad Nepot.* maketh mention of *a coate which one vsed in the myniştery of Christ*, but that proveth no *consecration* of a coate (much lesse a consecration to the speciall celebration of the sacrament of the body of Christ) when as that coate which he speaketh of, was vsed in the whole myniştery of Christ, which is as well in the preaching and administring of baptisme, as in the administration of the supper. The other place of *Ierome adu. Pelarg. lib. 2. c. 9.* doth not appeare.

Ioh. 13. 4. 12.

If *Iohn the Deacon* by the peece of coate of *Iohn* the Euangelists, meane that leafe or plate, which *Eusebius* saith he ware vpon his head; it is against you, for as much as hee ware that ordinarily whersoeuer he went, if he mean any other relike it is but a beggarly patch, as that which hath no testimony of old and ancient story. And if there were any such relique yet his collection thereof, that *Iohn* had some priestly apparell which he vsed in the holy mysteries, is so ridiculous that if Pope *Gregorie himselfe* (in *Whose life* he writeth this) should make that conclusion we durst tell him that the theeues would haue taken away his treasures, if he had not made his coffers faster then his conclusion. The testimony of Pope *Celestinus* is clearer then these weake and sicklie testimonies, who declareth that the people are not to be mocked with apparell but taught with doctrine.

The next note of the discerning the Lords body is by *hallowing of Corporaces and Chalices*, which

which chargeth the sonne of God with indiscretion, who contented himselfe with the blessing of the bread and wine without hallowing of cup, table or whatsoeuer beside which serued for the vse of the Lords supper. And for so much as the sanctification of the vessels vnder the Law was a figure of our sanctification in the bloud of Christ: it is manifest that whosoever now bringeth in such consecration of vessels into the Church, defaceth the power and vertue of Christs death, by which the heauenly things haue the truth of that sanctification, which the earthly things had the figure and shadow of. Finally, it is a shamefull profanation of the holy name of God, in applying of it by prayer to such things, for which neither prayer is commanded, nor promise of grace is given when it is sued for. The fathers alledged, proue a separation or dedication of things to the proper service of the holy mysteries, which we approue: but of hallowing or consecrating by such mockeries or dalliances as you vse, they speake nothing. And yet if the hallowing of your Fontes doth not hinder you from discerning between the holy water of Baptisme, and the naturall bloud of Christ, wee see not why your hallowing of the cup should daub up your eyes that you should not discerne between the holy wine of the Lords Supper, and the naturall blood of Christ. 2. Tim. 2. 21.

The next note to discerne the Lords body, is, the *remouing of prophane tables to consecrate holy Altars.* Altars vnder the Law were *Holy*, because they were builded vpon the foundation of Gods institution. Now they are prophane, not onely because they haue no institution of God whereupon a stone may be layd, but because they are contrary to the institution which propoundeth a table, and (in the matter of the Eucharist) neuer mentioneth Altar: which is confirmed further, in that this Sacrament is called in the Scripture *the Supper of the Lord* (whereunto a table doth well agree) and is neuer tearmed a sacrifice, for which an Altar is fit. That it is said, *they sate downe*, a thing vsed at a table, and strange at an Altar, whereat they sate not, but stood: That they did *eate and drinke*, which was neuer vsed at an Altar, and is vsuall at a table. For although they did eate of that which came from the Altar, yet they neuer did eate at it. And if your Masonrie of Altars came from the Lords ordination vnder the Law, why should our *table* be *prophane*, or your *altar holy*: considering that euen vnder the Law, there was as well a holy table, as an holy Altar. And (setting apart the example of Christ) by so much the table is fitter now then the Altar: as the Shew-bread standing vpon the table hath a neerer Analogie with the bread of the Sacrament then had the flesh of slaine beasts which was laid vpon the altar. Now your hill-altars (being failed of the holy Scriptures) goe to beg grace of the ancient Fathers: where notwithstanding that they finde some better entertainement then in the word of God, yet is your building of Altars by their hands, like vnto *Peters* chappell at Rome, which is alwayes building and neuer built. If they present you with some rough stones to the setting of it vp, yet bring they no morter to hold them from falling vpon heapes. For oftentimes they helpe you with the name of an altar, when the thing they signifie thereby is a Communion table, assigning it the Deacons dutie to remoue the Altar, and that the Altar stood in the middest of the Church, and not at the end of the Quire: euen as they terme the Lords Supper a sacrifice vnproperly (*because it is a signe of the true sacrifice*) when in truth they will onely recommend vnto vs a sacrament. Other some times, euen the naked and bare name of Altar they take away from you, calling that whereupon the * holy things are set (as it is) a table, as also the holy things themselues, they call by their proper names, of signes and Sacraments, and not by the improper and borrowed speech of Sacrifice or Host, yea and if altars were lawfull, yet could they argue no reall presence of the body of Christ vpon them, vnlesse (as they do the bread) so they will transubstantiate the dead bodies of beasts into the body of Christ, not then borne, when those things were laid vpon the altar. Neither hath *Augustines Serm. de tempo.* 115. any thing thereof: it hath of the keeping of the feast of hallowing of altars, which we suppose your selues do not obserue, whereby it may well bee doubted (as of divers other of those Sermons) whether it bee *Augustines* or no; especially seeing it giveth so high a commendation to *Nebuchadnezzars* testimonie of Christ the sonne of God. Luk. 22. 21. 1. Cor. 10. 21. 1. Cor. 11. 20. Mat. 26. 20 Ver. 26. 27. Optatus l. 6. Aug. Ep. 50 ad Bonif. Vid. Eusseb. lib. 10. c. 4. orat. panegyr. in Encæn. Vid. Aug. de Ciuit. Dei. lib. 10. c. 5. Item. de consecr. distinct. 2. * Chrysostom commonly calleth it ἱερὰν τράπεζαν.

Last of all, let the good reader vnderstand, that herein the Papists ioyne with the ‡ heathen, which quarrelled with the primitiue Churches that they had no Images, Altars nor Temples. Whereunto agreeth that *Sixtus* Bishop of Rome was the first that erected altars. Also that *Gerson* affirmeth, that *Siluester* Bishop of Rome, was the first that caused Altars to be erected of stone: whereupon it is also by another called a novelty to haue altars builded. Vid. Aug. de verb. Dom. secundum Ioann. ser. 42. Athanas. Epist. ad solit. vit. agent. ‡ Orig. contr. Celsum l. 4. Volaterran. vid. volater. & vereuer. Contr. Florentum. lib. 4.

The next note to discerne the Lords body is, that the Priests bee *honourable, chaste, sacred*: which honour, chastitie, and sacredneſse, is not onely in the single but in the married estate of the Ministers, marriage being both honourable, chaste, and sacred. In the first place of *Ierom* (*epist. ad Heliodorum, cap.* 7.) there is no such thing as that wherefore it is alledged. Onely shewing by occasion the preheminence of the Priest vnto the Monke, because hee maketh the body of Christ with his mouth, excommunicateth, &c. he repeateth the words of the Apostle, that he must be the husband of one wife, further he saith not. In the other place (*aduersus Iouin. cap.* 19.) there is nothing of this matter. But *cap.* 18. (out of the place of 1. *Cor.* 7.) hee asketh what manner of good marriage is that which forbiddeth to pray, which suffereth not that a man may receiue the Lords body, where he addeth, as long as he doth the duty of a husband, he cannot doe the dutie of a Christian. And (out of *Peter*) he interpreteth the honour that husbands are exhorted to giue vnto their wiues, to be abstinence from their company; vpon which false ground he concludeth, that to keepe them company is to despite them, or to doe villany vnto them. If therefore the Rhemists will haue the one, let them take the other. *Ambrose* 1. *Tim.* 3. hath nothing to aduance the dignitie of your Sacrament. For the single life that hee desireth in the ministerie, is as well in regard of preaching the word, administration of Baptisme, and other duties of the Minister, as in regard of the administration of the Lords Supper. And hee is flat against you, in that he accounteth marriage in the Bishop amongst *lawfull things*: although (otherwise), he would not haue him vse his liberty therein. Last of all, this note *of discretion of the body of Christ*, argueth your Sacrament rather to be an Idoll, then the very body of Christ: seeing it is manifest, that the Idols service of the heathen hath more sought after virgin Priests then ever did the lawfull service Heb. 13. 4. Tit. 2. 5. 1. Thess. 4. 4.

of the true and everliving God.

The next note of *discerning the Lords body*, is the *forbidding of the people to touch it with common hands*. The time was (under the Law) when the taste of the faithfull was tied with an honorable bond, of forbearing diuers meates. This being by our Saviour Christ set at a godly freedom, is by you (in your Popish abstinence from certaine meates) set in the stockes againe. And was it not enough for you to bring men into that superstition of *not tasting*, but you must also forge a new manacle to binde the hand that it should not *touch*. But this is but a small thing with you, to
Col. 2. 21. carry the marke of the superstition of the weake Iewes, mentioned by the Apostle, unlesse you carry also the brand of the proud Pharisees, the sworne enemies of our Saviour Christ. For (their dotage excepted) where ever read you that the *hands* of all the *people* are *common*, or (which is all one)
Mar. 7. 2. Ioh. 13. 10. uncleane. Haue you not read, *that those whom Christ hath once washed, are wholly and altogether cleane*? And if they be cleane in the whole, how can their hands be vncleane? What Niter also and sope hath the Priest gotten to scoure his hands with, that his hands should be cleane, and all the Churches foule? And if the hand be not cleane to receiue it, how is the mouth, which receiueth the same pollution from the heart that it doth. And should there be more unreverence in receiving the holy Sacrament in an unsavoury sheepes or dogges skin, then in that hand that was bought with the pretious bloud of the sonne of God?

But as in other things your religion is nothing else, but a chanell house of all dead rotten and superstitious ceremonies, and errours of all times; euen so it appeareth that here also that which the Church of God threw out from her as a carion ceremony which might greatly annoy her; they haue taken vp for an ornament in their popish synagogue, for it appeareth that in times past, men would not take the sacrament with their bare hands: but with an instrument of siluer or gould, as the Ita-
Constantinop 6. cap. 101. lians now take their meate with a forker. But the Councell doth manifestly forbid this, and condemneth it, for *that thereby a thing that hath no life is preferred to the image of God*; and it appointeth for penaltie *separation* from the holy sacrament as well to *the giuer as to the taker*. *Nazianzene* (*oratione ad Arianos*) reckoning vp certen wicked things committed of the Arrians, hee bringeth this as one, that the furniture which was dedicated to the ministerie of holy things was not to bee handled of prophane and wicked hands, whereby is manifest that by prophane hands hee meant vngodly hands; as doth also the example of *Balthasar* (following) euidently declare, wherefore by this saying no Christian hands are counted prophane. And if you could raise from the graue, that ceremony of the Iewes, of not touching of things for the holy uses whereunto they were applied, yet that could not proue any reall presence of the Lords body in the bread of the supper: seeing things then not lawfull to bee touched with the hands of any but of the priest, perished with the vse. Howbeit (if you will needs pull out the olde Sinagogue out of her graue again) you are not altogether destitute of reason, to forbid that the people should touch your sacrifice as that which (being vncleane and abominable) will make them such likewise that haue any thing to doe with it.

Another note to *discerne the Lords body by, is the care which is taken that no part of either kinde fall to the ground*; an euident argument against your fabulous vntruth of carnall presence, for where as the glorious body Christ, which once died, and was broken that it should
Rom. 6. 9. 19. neuer die or bee broken more, by you it is laid so vpon the racke and vnioynted, that one part will not cleaue vnto another, but mouldreth and crumbleth away like some mellow and rotten clot, for it is impossible for the accidents of whitenesse, breadth &c. without a subiect to fall to the ground. And if they should fall, yet for so much as (in your iudgement) they are not part of the body of Christ (but the sacrament thereof) the care and curiositie to saue them from falling maketh no difference nor *discretion of the Lords body*. As for the authoritie alleaged herein, thus far it may haue a reasonable vnderstanding, that men cõming to so holy a table, & precious banquet, should nor negligently or careleslie either suffer the bread to fal or the wine to be spilt Howbeit when your author affirmeth that it is as great a sin to *neglect* or to let *fall the word of God*, *as the body of Christ*: it is euident that he vnderstandeth by the body of Christ not his naturall but his sacramentall body, for we suppose, you wil not say, that it is as great a fault to let a word of the doctrine preached (by negligence) to go into the aire, as to let a part of the natural body of Christ go to the ground, your conclusion that you draw from this that therefore if *any part of the sacrament remain it should be reserued* is frivolous, and rather concludeth the contrary. That for so much as a reuerent regard is
Exo. 12. 10. & 23. 18. & 29. 34. Leu. 7. 15. Leu. 7. 16. to be had in the eating and drinking of them; therefore if any thing were remaining, it should not be kept, as we read to haue been commanded by the Lord in the holy things, whereof some (of higher degree in ceremoniall holinesse) might not be kept unto the next morrow, some other might be reserued vnto the next day onely. In the stelth (or sacrilege rather) of the cup, you cast many ridiculous doubts, and aduentures: and why are you not in some iealousie of the mouse, the moulding or leesing of it, (which is hazarded by the reseruation) seeing the Councell of *Arles* doth so seuerely reuenge that matter. And herein is your mealy God, far inferiour vnto the Man in the wildernes, which being reserued at Gods commandement, was free from moulding, and other putrefaction, as yours no doubt would be, if it had the like preseruatiue, and brine of the Lords commandement thereunto, Whereby is also euident, that reseruation (if any ought to be) is no true note to discern the naturall body of Christ, from other creatures. Origine (one of your fathers out of whom you
Orig. hom. 5 in Leu. Clemens 2. epist. ad Iacob. frat. Euagr. lib. 4 cap. 36. would deduce this conclusion) is apparantly against you, saying. *The bread which our Lord gaue vnto the Disciples and said to them take it and eate it he deserred or reserued not, nor commanded it to be reserued vntill the next day*. Your *Clement* will not haue that the remnants of the sacraments should be reserued, vntill the morrow, it appeareth also, that the Church in times past, vsed to giue the remainder of bread and wine, after the sacrament vnto yong children and schollers: which it would neuer haue done, if it had esteemed those elements out of the publick vse of the Lords supper to haue bin the sacrament of the body and blood of Christ, much lesse the naturall body and blood it selfe: considering that they were not able to haue examined themselues, thereby to be prepared to the worthy receiuing of them.

And

And therefore your clamorous outcries (a little after) against the communion booke (which licenseth the minister to take the remainder home to his priuate vse) is but a fit of your popish franzie. Here therefore let the reader obserue that for the prose of the manifold honours, wherewith they honour their sacrament, they haue not brought so much as one testimony of the holy scripture, for warrant of any of them, whereupon let him bee assured that (for so much as the honour and religious worship of their sacrament hath no ground in the word) their sacrament also hath nothing therein to stay it self vpon, for if the Lord had ordained his sacrament to haue been God: he would (doubtlesse) haue appointed and laid forth an honor & worship answerable thereunto. Wherfore the honor therof being from the Deuill and Antechrist because it is not of God nor of Christ: it followeth also that their sacrament is come from the bottomlesse pit of hell.

Examination of our consciences with publike and generall confession of our sinnes we agree to be requisite before, and at the approach unto the Lords table. But (considering that the same must be done by Infidels conuerted unto the truth, when they are admitted to the Sacrament of Baptisme) it can be no certaine note of *discerning* the Lords body. *Continence* we wish at that time, for that (being more free from earthly things) we may hold our mindes in greater attention, and deeper meditation of the heavenly mysteries. But because we haue no warrant, we dare make no law in that poynt, not know any that you haue made in that behalfe. To come *fasting* in peaceable times wee also like wel of, and practise it where weakenesse and feebleneſse of the body doth not call for some staffe of bread to stay upon. And *Augustine* 118. *Epist.* must be understood necessarily to admit these (and such like) exceptions. For himselfe doth (even there) declare, that the Church (for a more liuely memoriall of the example of Christ) once in the yeare celebrates the Sacrament after the common supper. As for that he calleth the Sacrament the *Lords body*, it is apparant that therein he giveth the name of the thing signed unto the signe, which is the bread, as his owne words doe declare, wherein hee opposeth the common meates unto this meat set apart for another use.

His next place (*lib. 2. cap. 26, de peccat. merit.*) albeit it put a difference of the Sacramentall bread from the common bread, and the bread of those that were not yet sufficiently catechised in the grounds of their Religion: yet how little it maketh to nourish your monster of carnall presence, it is evident, in that he saith of those meates, that *entring in at the mouth they go into the belly, and from thence passe into the privy*. And here let your own *Scotus, Occam. Biel. Durand.* with divers other Schoole men (who affirme that the doctrine of Transubstantion cannot be proved neither by Scriptures nor Fathers) put you in remembrance of your impudency which go about to proue it out of both. And if you will not be admonished, yet the indifferent Reader may easily iudge what likelyhood there is of your faithful dealing in the *delivering of the places of Scripture and the Fathers* (as you pretend) *from the bondage whereunto the heretickes tie them*, seeing the learnedst and stoutest pillars of Popery, confesse of them that they carry no sent of Transubstantiation. And if upon the yong Novices bread you will ground your *holy bread*: first, it cannot be divine that is baked in an humane furnace, heate with no fire of the sanctuary which commeth from heaven. Secondly your boldnesse to erect up an other Table in the Church (beside that which Christ hath set) hath a dangerous consequence of cutting Christ and his Church in two, of whose unity, one bread and one Table is the seale. If therefore there be in the Church (beside the Sacramentall bread) another holy bread, it followeth, that there are two Christs, and not one, two Churches and not one. Last of all, if this novices bread taste you so well, how commeth it that you haue translated it to the oldest schollers (truands we should haue said) of your Popish Synagogue, and that it is not now the bread of them that are to be fed with milk, but even theirs also whom you giue your soundest and strongest meat unto. 1. Cor. 10. 17.

You think your selues pounded when you are holden within the rayles of the holy Scriptures: If therefore for disputations sake we inlarge you, and suffer you (for establishment of your religion) to range over all the fields and woods of mens writings, it is notwithstanding out of all reason, that you will not abide in their iudgement, but turkesse and translate things at your own pleasure; yet so far well and considerately, as that thereby you giue testimony that there is not one in all your Churches, apt to receiue the sound food of the holy Sacrament of the Lords Supper, but hath need to be pampered with this pap of your *holy bread*, with which bread they were so cloyed, that they did not so much as desire to come to the Lords Table, but once onely in a yeare: whereby (by the Councels iudgement) they are unworthy to be counted Christians, the Councels determining that *they ought not to come into the account of Christians or Catholickes, which receiue not the Sacrament thrice a yeare*: Vnlesse peradventure you meane thus to honor, and *discern the Lords body*, by visiting of it once onely in the yeare. Seeing therefore (in stead of the holy Sacrament of the Lords Supper) you haue brought in an abhominable Idoll of your own: seeing as your God is an Alien, so his worship is strange, neither acknowledged of any Scripture, nor shaken by the hand of any antiquity, nor so much as saluted or bidden God saue it, by any practise of Churches, remaining in any tollerable state of Gods people: be you assured, that as the Lord hath already *rebuked* you and blessed his Church, so he will utterly *confound* you, and establish his Church to all eternity. *Concil Elibert. ex Grat. Concil. Agath. cap.* 28

Verse. 30 Therefore are there among you many weake and feble, and many sleepe,

RHEM. 19. [30. *Many sleepe.*] We see here by this, it is a fearefull case and crime to defile by sinne (as much as in vs lieth) the body of Christ in the Sacrament; seeing God strooke many to death for it in the Primitiue Church, and punished others by greeuous sicknes. No marueil that so many strange diseases and deaths fall vpon vs now in the world. *Vnworthy receiuing.*

CARTVV. 19. [30 *Many sleepe.*] If you would gather heereof that the body of Christ is in the Sacrament, you are far short: seeing even the unworthy looking onely into the Arke (which was a Sacrament of Christ. and not Christ himselfe) cost many thousand liues. 1 Sam. 6. 19

Verse. 31 But if we did | iudge our selues: we should not be iudged.

Penance and satisfaction.

RHEM. 20. [31. *Iudge your selues.*] We may note here that it is enough onely, to sinne no more, or to repent lightly of that which is past: but that wee should punish our selues according to the weight of the faults past and forgiuen: and also that God will punish vs by temporall scourges in this life or the next, if wee do not make our selues very cleane before wee come to receiue his holy sacrament, whose heauie hands wee may escape by punishing our selues by fasting and other penance.

Διακρίνειν.

CARTVV. 20. [31 *Iudge your selues.*] Heere is an equivocation, or divers signification of the word in our tongue, which is not in the Greek, signifying to discerne (as themselues haue translated it vers. 29.) and to avoid this Popish Sophistry it had beene good it should haue beene so translated here, whereby the Apostle meaneth the examination and triall of our selues, whether we be in faith and true repentance, such as he had exhorted unto, ver. 28. and therefore is a preparation to come worthily unto the Supper of the Lord, and not any punishment that we should take of our selues for the unworthy receiving of the Lords Supper: which appeareth also heerein, in that afflicting of our selues for the unworthy receiving of the Lords Supper, cannot alwaies turne away the Lords correction (as it appeareth in the example of *David*) whereas this discerning, or examining of themselues should haue undoubtedly preserved them from the chastisements that were sent for the abuse of the Sacrament. And (in a doubtfull taking of the English word) you ought to haue proved this signification by some circumstance of the Text, if you will take advantage of it, which to do, in steed of *discerning the Lords body*, you should say, *punish the Lords body*. Howbeit (granting you the sense you follow) yet can you not carry this affliction further then the Scripture doth, which is to afflict the soule by fasting and griefe of minde. For as your whipping of your selues, it is a part of the will worship which the Apostle whippeth in the *Colossians*, But the *satisfaction* you adde, is yet more blasphemous against Christ, and impudently thrust in against the Text; which doth plainely argue that the iudgement that was exercised of the Lord was not to punish the sin that was committed in not discerning themselues, much lesse to take satisfaction for it, but onely to correct and chastise them, as it is expressly noted of the Apostle, who saith, that when *wee are iudged of the Lord we are chastised.*

2. Sam. 12. 10. 11. 14.

Col. 2. 23.

Verse. 33 Therefore my brethren, when you come together to eate, I expect one another.

RHEM. 21. [33. *Expect one another.*] Returning now to their former fault and disorder for the which he tooke this occasion to talke of the holy Sacrament, and how great a fault it is to come vnworthily to it: hee exhorteth them to keepe their said suppers or feasts in vnitie, peace and sobriety the rich expecting the pore, &c.

CARTVV. 21. [33 *Expect one another.*] The casuall particle (concluding of the words immediately going before) doth evidently shew that this is referred to the attendance of another in the receiving of the Sacrament, and not in the Loue-feast, as you would make the Reader beleeue, thereby to shift the deadly stroke which your private Masse receiveth hereby. And thus doth *Ambrose* and *Icrome* both expound it.

Verse. 34 If any man be an hungred, let him eate at home; that you come not together vnto iudgment. And the rest I will dispose, when I come.

The Masse is agreeable to the Apostles vse and tradition, the Communion is not.

Aug. ep. 118. c. 6. Aug. tract. 84. in Io & Chryso ho. 21. in Act.

RHEM. 22. [34. I *will dispose.*] Many particular orders & decrees, more then be here, or in any other book of the new Testament expressly written, did the Apostles as we see here, & namely S. *Paul* to the Corinth. set down by tradition, which our whole ministration of *Masse*, is agreeable vnto, as the substance of the sacrifice and Sacrament is by the premisses proued to be most consonant: *Caluins* supper and communion in all points wholy repugnant to the same. And that it agreeth not to these other not written traditions, they easily confesse. The* Apostles deliuered vnto the Church to take it onely fasting: they care not for it. The Apostles taught the Church to consecrate by the words and signes of the Crosse, without which (*saith S. Augustine tract. in Io. 118. Ser. 55. in append. Chrys. ho. 55. in 16. Mat.*) no Sacrament is rightly perfited: the Protestants haue taken it away. The Apostles taught the Church to keepe a Memory or inuocation of Saincts in this Sacrifice: the Caluinists haue none. The Apostles decreed that in this sacrifice there should be speciall prayers for the dead. *Chrys. hom. 3. in ep. ad Philip. Aug. de cur. pro mort. c. 1.* they haue none. Likewise that water should bee mixed with the wine, and so forth, See *Annot. in c. 11. v. 23. Bread.* Therefore if *Caluin* had made his new administration according to all the Apostles written words, yet not knowing how many things beside, the Apostle had to prescribe in these words, *Cetera cum venero disponam* (the rest I will dispose when I come) he could not haue satisfied any wise man in his new change. But now seeing they are fallen to so palpable blindnesse that their doing is directly opposite to the very Scripture also, which they pretend to follow onely, and haue quite destroyed both the name, substance, and all good accidents of Christs principall Sacrament we trust all the world will see their folly and impudency,

Act. 20. 27

1. Cor. 11. 23.

CARTVV. 22. [34 *I will dispose.*] The Church of Corinth being inferiour to no other Church in the world (in abundance of all manner of blessings of the Gospell) it followeth that it had received the whole body of the doctrine and discipline of the Church, in the observation whereof it might come to the perfect stature of Christ. And seeing that tarrying at Ephesus lesse while then he did at Corinth, he notwithstanding delivered them the whole will of God, and was not debter unto them for any part thereof, much more he is to be iudged to haue performed the same unto this Church. And as touching the holy Sacrament of the Supper (whereunto they would sow a patch under the colour of these words) the Apostle both plainely professeth that he had delivered that unto them which he received of the Lord, and also heere in this place he sets it down againe: And therefore if hee had any thing behind touching the Supper of the Lord. it was of those things whereof he had received no precise commandement of the Lord, bnt onely were matters of circumstance

cumstance variable by time and place. And this iudgement hold the ancient Fathers, that both in this case and all others, the determination of all controuersies should not be by traditions, but by the holy Scriptures. So saith *Tertullian*, *Let Hermogenes shew it written; and if it be not written, let him feare that woe which is appointed to them that put to or take from.* And another, *let the holy and diuinely inspired scriptures suffice to the discerning of truth.* Therefore it is *untrue that no sacrament is well consecrate without the signe of the Crosse.* And it were absurd, that the Apostle (declaring the fearefull danger wherein they stood by reason of the unworthy cōmunicating unto the holy Sacrament) should not further teach the Corinthes those necessary pointes, whereby after they might avoid that guilt. And how vaine it is that the *Apostles used the signe of the Crosse, or recommended it unto the Churches*, it may appeare, in that the principall argument wherewith it is maintained (drawne of *Constantines* signe of it in the aire) maketh so little for it. For *Eusebius* declareth, that the signe that *Constantine* saw, had the forme of the Greek letters χ and ρ, whereby the name of Christ (beginning with those two letters) was signified, and that it was called the signe of the crosse, onely for that it had some resemblance of the crosse. Neither did he carry the signe of the crosse in his helmet, but these two letters, thereby (in all likelihood) to signifie that he looked for victory in no other name then in Christs. So that the Bishops that drew that to the signe of the crosse, were rather driven by the practise of the Church in their dayes wherein the use of crossing had prevailed) then led with any direction of the vision which *Constantine* had seene. Wherefore this must needes be a crosse opinion of the crosse of Christ; the originall cause of the excessiue estimation whereof in the primitiue Chutch (cleane contrary to the estate of the Church now) hath been before declared. *Athanas. in Iorem.*

Touching *Inuocation of Saints in this sacrifice*, *Augustine* hath nothing in the place quoted, (*Chrysostom homil. Acts 21.*) is wrested from his meaning: for he doth not say they were called upon, but that they were called for; his words are, what seemeth you *that offering is made for the Martyrs, that they are called for*: that this is the meaning of the word *inuocantur* he sheweth by and by, saying, *It is a great honour to be named when God is present.* And that the Greeke word is so used, it appeareth by the place in *Genesi*, where it is said, that *Iosephs* two sons should be called by *Iacobs* name, and accounted the sonnes of *Iacob*, as well as those Patriarkes which were immediatly descended of him. This sence of *Chrysostome* is confirmed by *Augustine*, who affirmeth, that in the Supper of the Lord, the *Saints were named by the Priest, but in no sort called upon by him.* Let them also look to this, how well it agreeth, that those which we offer or pray for, should be prayed unto by us. Beside that, it is false that *Chrysostome* doth make that (whatsoever it is) *Apostolicall.* And *Epiphanius* doubteth not (by the Apostles owne words) to charge them with the guilt of the doctsine of Divels, which pray unto the dead. So far is it that the Apostles should giue any such commandement. And if that the authority of *Epiphanius* should not be enough to beare downe the invocation of Saints, yet the Prophet (saying that he hath none in earth, nor any in heaven, but God to haue his recourse unto in his neede) is flat against all such invocation: and so is *Ambrose* also, shewing that to sue to the king wee haue need of some under officer, but to God we need no spokesman. For the other poynt of *praying for the dead*, it is not denyed but that it was used of the old Churches, but farre otherwise then it is used in Popery. For because the Eucharist is a sacrament of thankesgiving, they tooke occasion thereof to praise God for the happy life and death of the faithfull departed, and (so far forth as they tooke the Sacrament to be a pledge of the resurrection of the dead) they also prayed for their resurrection, wherein their ioy begunne should be perfected, which is nothing else but that the Lord would hasten his comming, wherein all his enemies, and death the last enemy, might be put under his feet. Hereof it commeth, that they pray not for indifferent men (which are neither in heaven for their wealth in godlinesse, nor in hell for their hoord and treasure of ungodlinesse, but in Purgatory) but they pray for the most blessed Saints, Patriarkes, Prophets, Apostles, Preachers, Euangelists, Martyrs, Confessors, Virgins, and amongst them for the holy virgin *Mary*, of all which (we hope) you will not say, that they haue need to bee released of their sinnes, or of some place of little ease, where they are in durance for their sinnes. Wherefore this kinde of prayer (being no bellowes to blow the fire of purgatory with) fighteth faintly for you; which when you haue well thought on, you will easily dismisse it. And in these two kindes of prayer which are before recited, it is not dangerous that wee confesse prayer for the dead to be *ancient*. Howbeit, considering that the mystery of iniquity (begun under the ground in the Apostles times) was at these times much advanced, we will not undertake the defence of whatsoever the Fathers haue in this poynt. Albeit *Augustine* (*de cura pro mortuis*, one of those two that are heere quoted to proue it *Apostolicall*) placeth more strength in the custome and use of this kind of prayer, then in any thing else. And seeing *Augustine* goeth about there to proue, as well as he can, that this prayer for the dead hath ground of the Scriptures, his testimony is foolishly and unadvisedly alledged of you to proue it in the number of Apostolicall unwritten verities. The same also may be said of the mixture of water with the wine, which is otherwhere avouched as a thing grounded of the Scriptures, but here is affirmed to haue a strength of Apostolicall tradition by word without writing: So deserue they to haue their tongues confounded which build Babell. Wherefore it is manifest, that M. *Calvin*, which setteth nothing upon the Lords table but that which the *Scripture* furnisheth him of, hath *satisfied* all men which are godly and *wise* to sobriety. *Gen. 48.16* *Aug. de Ciu. Dei. lib. 22. cap. 10.* *Psa. 73.25.* *Ambros. in Rom. 1.* *Leiturg. Chrys. & Basil.*

CHAP. XII.

MARGINALL NOTES.

Verse. 8 TO one certes by the spirit is giuen ‡ the word of wisedome: and to another, the word of knowledge according to the same Spirit.

RHEM.

RHEM. 1. [8. *The word of wisdom.*] All these gifts be those which the learned call *Gratias gratis datas*: which hee bestowed often, euen vpon ill liuers, which haue not the other graces of God whereby their persons should be gratefull, iust and holy in his sight.

CARTVV. 1. [8. *The word of wisedom.*] They are Sophisters, and not truely learned, which make the title of *Grace freely giuen*, proper to certaine gifts of the Spirit which is common to all, yet are we not ignorant that by a trope of the whole for the part, the learned (after *Paul*) call the extraordinary gifts χαρίσματα.

Verse. 29 ‡ Are all miracles? haue all the grace of doing cures; doe all speake with tongues; doe all interpret.

RHEM. 2. [29, *Are all miracles?*] S. *Augustine* ep. 137. giueth the same reason, why miracles and cures be done at the memories or bodies of some Saincts more then at others: and by the same Saincts in one place of their memories rather at other places.

CARTVV. 2. [28. *Are all miracles?*] If (because *some haue the gift of working miracles, other not*) it followeth that in some *places miracles are done at the memories of Saints and in some not*: it followeth also that some of the Saints departed should haue the discretion of spirits, and some not, that some should be teaching Saints, and some mute Saints; yea thereof it followeth, that even the wicked should worke miracles after their death as well as the Saints, seeing in their life time they had the gift of working miracles as well as the godly. But seeing the Apostle declareth (under the gift of tongues) that all extraordinary gifts shall cease, yea and ordinary also, onely loue excepted; it must needs follow, that after this life there are no miracles wrought by any Saint whatsoever. Neither doth *Augustine*, *Epist.* 137. make one of these the cause of another, but compareth them onely together, and saith, that (as some had the gift of miracles, and some not, so) miracles were wrought in *Millaine* and not in *Asnick*.

1. Cor. 13. 8.

ANNOTATIONS.

Verse. 9 To another ‡, faith in the same spirit: to another, the grace of doing cures in one Spirit.

Zealous faith

RHEM. 3. [9. *Faith in the same.*] This faith is not another in substance then the common faith in Christ, but is of another accidentall quality onely, that it is of more feruor, deuotion, zeale, and confident trust, specially for doing of miracles.

CARTVV. 3. [9. *Faith in the same.*] The *faith* here spoken of, is the same both in *substance* and *qualitie* with the common faith of Gods children, and is no wayes extraordinary, as you make it. This is evident for that the Apostle maketh here a division of the gifts of the spirit, which is, that either they are ordinary or extraordinary. Then he setteth forth certaine kinds of the ordinary gifts, whereof some are proper to the teachers (as knowledge to the Doctor, and wisedom to the Pastor) other generall to the whole Church, as faith in beleeving that which is taught. And that hee can not meane here the *miraculous faith* it is cleare, for that the faith whereby miracles are wrought, being contained in another member of this division, cannot be confounded with faith here. And if it were divers from the common faith, yet could it not differ from it in the quality of *confident trust*, considering that confidence is incident to the common faith.

Heb. 11.

Verse 15 If the foote should say, because I am not the hand, I am not of the body, is it therefore not of the body?

Vnitie.

RHEM. 4. [15, *If the foote.*] The Church is of exceeding great distinction of members, gifts orders, and offices: yet of great concord, concurrence, mutuall communion and participation in all actions of her members among themselues, and with Christ the head of the body.

CARTVV. 4. [15. *If the foot.*] S.

Verse. 24. That there might be no schisme ‡ in the body, but the members together might be carefull one for another.

Schisme.

RHEM. 4. [25. *Schisme in the body.*] As Charity and vnity of the spirit, is the proper bond, and weale of the common Body: so is diuision or Schisme, which is the interruption of peace and mutuall Society between the parts of the same, the speciall plague of the Church, and as odious to God as rebellion to the temporall Soueraigne.

CARTVV. 5. [24. *Schisme in the body.*] S.

CHAP. XIII.

MARGINALL NOTES.

Verse. 2 AND if I should haue prophesie, and knew all mysteries and all knowledge; and if I should ‡ haue all faith so that I could remoue Mountaines, and haue not charity, I am nothing.

Charitie.

RHEM. 1. [2. *Haue all faith.*] This proueth that faith is nothing worth to saluation without works, and that there may be true faith without chairty.

Gal. 5. 6.

CARTVV. 1. [2 *Haue all faith.*] If by *true faith* you meane iustifying faith, *it cannot be without charitie* by which it worketh: neither can it be gathered of this place, considering that it is a compounded proposition, whereof the former part (which is, that *if I had all faith and haue no charitie*) affirmeth nothing. Secondly, it appeareth that the faith heere spoken of (as appeareth by the application) is that perswasion whereby the parties endued therewith were able to work my-

racles

racles. And the word *all*, noteth manifestly the highest degree of doing miracles. That whereas some had faith to do some miracles, and not othersome: the Apostle sheweth that if hee had such a miraculous faith, that he could do all miracles, and haue no loue, it were nothing, as it is manifest by the example of *moving mountaines*, which our Saviour Christ noteth as a maister miracle amongst all other. Now that the fullest and perfectest faith of doing miracles may be without charity, it hurteth not us, which hold that iustifying faith cannot be sundred from charity. *Mat. 17. & 19. Math. 17. 20.*

Verse. 10 But ‡ when that shall come that is perfect that shall be made voide that, is in part.

RHEM. 2. [10. *When that shall come.*] By this text S. *Augustine lib. 22. Ciuit. cap. 29.* proueth that the Saincts in heauen haue more perfect knowledge of our affaires heere, then they had when they lived here.

CARTVV. 2. [10 *When that shall come.*] The Apostle sheweth that this fulnesse of knowledge shall be when Prophesie ceaseth, which (for that it shall not be untill the end of the world) it is evident that he cannot understand (by this perfection of knowledge) the Saints privity to the *affaires* which the Church doth upon earth. Secondly, it appeareth by the 12 verse that this knowledge, (whereof the Apostle speaketh) is referred unto the knowledge of God, and therefore is guilefully carried to the knowledge of earthly affaires. And therefore *Augustine (lib. 22. Civi. cap. 29.)* is evidently falsified; which speaketh not of the knowledge which the Saints departed haue of matters done in earth, but of the knowledge which they shall haue of God. And so is the title of his discourse, *Of the manner of the sight wherewith the Saints shall see God in the glasse to come.*

Verse 13 And now there remaine, faith, hope, charitie, these three. But the ‡ greater of these is charitie.

RHEM. 3. [13. *Greater of these.*] Charitie is of all the three the greatest: How then doth onely faith, being inferiour to it, saue and iustifie, and not Charitie?

CARTVV. 3. [13 *Greater of these.*] It is a plaine Sophisme to conclude that *charity is* simply the *greatest*, because it is in some one point the greatest: for the Apostle manifestly restraineth this greatnesse of charity unto the durablesse thereof, in comparison of the other two vertues, which cause of greatnesse *Augustine* expressly noteth. As if the Apostle would say. These three vertues are more stable and permanent then the gift of Prophesie and tongues (as those which abide all the time that we are in this life) where the gifts of Prophesie and tongues, neither remaine alwaies in the Church, as experience doth manifestly declare; neither yet in the persons that are once endued with them, as appeareth in the seventy Elders, *Eldad*, *Medad*, and *Saul*: And yet amongst these three charity is more durable. Now it is easie to understand, that some thing may excell another in one property, and yet notwithstanding be far inferiour to that same thing, which it so excelleth. For a horse in swiftnesse, and a fish in swimming, go farre beyond a man, and yet it followeth not, that either of them apart, or both of them together, be better then a man. But whom should wee better call to witnesse against you, then your own selues, which (euen in your former note) make faith to endure after charity is departed, and yet will not therefore grant that faith is more excellent then charity. Last of all, although charity were acknowledged to be more excellent then faith, yet it followeth not thereof that it doth iustifie, no more then it followeth, that because the heart or the head, are the principall parts of a mans body, therefore they are instruments to handle or lay hold of a thing by: For Iustification is not giuen unto faith (for any merite or vertue that is in faith) but for that it hath propertie of apprehending Christ (the righteousnesse of God) to salvation, which neither hope nor charity hath any hability for. *Aug. Tom. 10. p. 492. Numb. 11. 25. 26. 1. Sam. 10. 11.*

ANNOTATIONS.

Verse 1 If I speake with the tongues of men and of Angels, and haue not charitie: I am become as sounding brasse, or a tinkling cymbal.

RHEM. 4. [1. *Not Charity.*] Without Charitie, both toward euerie particular person, and specially toward the common body of the Church, none of all the gifts and graces of God bee profitable, *Charity.*

CARTVV. 4. [1 *Not charity.*] S.

Verse. 3 And if I should destribute all my goods to be meat for the poore, and if I should deliuer my body so that I burne, and haue not charitie, it doth profite me nothing.

RHEM. 5. [2. *Deliuer my body.*] *Beleeue* (saith S. *Augustine*) *assuredly and hold for certaine, that no Hereticke and Schismaticke, that vniteth not himselfe to the Catholike Church againe, how great almes so euer hee giue, yea or shed his blood for Christs name, can possibly be saued. For, many Heretickes by the cloake of Christs cause deceiuing the simple, suffer much. But where true faith is not, there is no iustice, because the iust liueth by by faith. So it is also of Schismatickes, because where charitie is not, iustice can there be none: which if they had, they would neuer pluck in peeces the body of Christ which is the Church.* Aug. seu. Fulg. de fid. ad Pet. c. 39. So saith S. Augustine in diuers places, not onely of Heretickes that died directly for defence of their hereresies as the Anabaptists and Caluinists now a dayes doe (for that is more damnable:) but of some Heretickes and Schismatickes that may die among the Heathen or Turkes for defence of truth or some Article of Christs religion. *Aug. de verb. Do. ser. 50. c. 2. & in 3. Psal. 34. conc. 2. prope finem. Cypr. de vnit. & num. 8.* *False Martyrs.*

CARTVV. 5. [3 *Deliuer my body.*] We agree with *Augustine*, that *the death maketh not the Martyr, but the cause*: But the wresting of it (to deface the glorious martyrdome of our brethren whose bloud you haue butcherly shed) is not *Augustines* but yours: Whereunto adde, that although

Ezek. 9. an hereticke in his obſtinacy may ſuffer death, yet neither is that ſo commonly and ordinarily ſeene; and the difference of the patience, and cheerefulneſſe with abundant ioy and comfort of the Holy Ghoſt in the Saints of God, is as it were a marke in their fore-head whereby that bleſſed company may be (for the moſt part) eaſily ſundred from the rout of Papiſts, and other Heretickes, whoſe deſeit is in this life to burne at a ſtake, and after (without repentance) to haue their portion in the lake which burneth with fire and brimſtone for evermore.

The 3. vertues Theologicall. RHEM. 6. [13. *Theſe three.*] Theſe are the three vertues Theologicall, each one by nature and definition diſtinct from another, and faith is by nature the firſt, and may be and often is before and without Charitie: and truely remaineth in diuers after they haue by deadly ſinne loſt Charitie. Beware therefore of the Heretickes opinion, which is, that by euery mortall ſinne faith is loſt no leſſe then charity.

Church is loſt by mortal ſinnes, not faith, Act. 15. 9. Gal. 5. 6. 1. Tim. 1. 5 Phil. 1. 6. Luk. 22. 32 Ioh. 4. 14. 1. Theſ. 5. 19. 1. Ioh. 5. 14 CART VV. 6. [13 *Theſe three.*] Neither can charity be ſevered from a iuſtifying faith: neither can faith and charity as the Scripture ſpeaketh of them together, or faith or charity as they are ſpoken of apart, be ſevered in this life from the perſon that once is ſeazed and ſeaſoned with them. They may indeed be cooled, but they cannot be quenched: Againſt which it is ſo far that the commandement of the Apoſtle (*Quench not the ſpirit*) maketh, that it maketh alſo for it: for every commandement of prayer, having (in the faithfull) a promiſe of grace annexed unto it, it cannot be that true faith which calleth for that promiſe, ſhould miſſe of the obtaining: it being in the number of thoſe petitions which are agreeable unto the will of God. Therefore your *Beware of the heretickes* is a falſe alarum againſt us, your ſelues are rather to be taken heed of, which overthrow the Apoſtle. For where as he affirmeth charity to be more durable then faith, you affirme cleane contrary, that faith abideth when charity is gone. And again where he ſaith that *faith, hope and charitie remaine here* in ſuch ſort that he is no Chriſtian which hath not theſe, you ſay they remaine not, but may be loſt.

CHAP. XIIII.

ANNOTATIONS.

Verſe. 1 FOllow Charitie, earneſtly purſue ſpirituall things: but I rather that you may prophecie.

A paraphraſticall expoſition of this Chapter concerning vnknowen tongue. REHM. [1. *Rather prophecy.*] The gift of prophecying, that is, of expounding the hard points of our religion, is better then the gift of ſtrange tongues, though both be good.

CART VV. 1. [1 *Rather Propheſie.*] S.

Verſe. 2 For he that ſpeaketh with tongue, ſpeaketh not to men, but to God: for no man heareth. But in ſpirit he ſpeaketh myſteries.

REHM. 2. [2. *Not to men.*] To talke in a ſtrange language, vnknowen alſo to himſelfe, profiteth not the hearers, though in reſpect of God who vnderſtandeth all tongues and things, and for the myſteries which he vttereth in his ſpirit, and for his own edification in ſpirit and affection, there be no difference: but the Prophet or Expoſitor treating of the ſame matters to the vnderſtanding of the whole aſſembly, edifieth not himſelfe alone but all his hearers.

CART VV. 2. [2 *Not to men.*] What a ſhameleſſe mouth is this which affirmeth, that thoſe which in the Primitiue Church ſpake with tongues, did *not know themſelues what they ſpake*: Was that gift (to the zealous purſuite whereof the Holy Ghoſt exhorteth) a rapping out of words without underſtanding? Is this the great bountifulneſſe and larges of Chriſt towards his (ſo highly commended of the Prophet) to inable them like a Popingay to prattle, or like Balaams Aſſe, to tumble out words without any knowledge? Finally, where ever was it read (either in prophane or Holy Writer) that man ſhall bee ſaid to haue the gift of that tongue, the ſillables whereof his mouth can ſpeake, when his minde knoweth no ſignification of them? But this tongue that ſatan hath hired, and let looſe againſt the Lords tongues, is tyed up of the Apoſtle, who verſ. 4. affirmeth, that every one of thoſe that ſpake with tongues *edefied himſelfe*, and that in ſuch ſort, as the Church is edified by him that ſpeaketh unto it, in a tongue which it underſtandeth. And verſ. 28. it is ſaid that he which ſpeaketh with tongues, ſpeaketh *unto God and to himſelfe*: Seeing therefore hee ſo ſpeaketh unto himſelfe, as hee ſpeaketh unto God, to deny that he underſtandeth himſelfe when he ſpeaketh with tongues, is to deny that God doth underſtand him which ſpeaketh with tongues And how ſottiſh it is, that a man that underſtandeth not himſelfe, ſhould *edifie himſelfe in ſpirit and affection*, when the affection is dead without knowledge, neither can a man deſire or affect that which he underſtandeth not. And if ſpeaking in a tongue which he underſtandeth not, he can *edifie himſelfe in ſpirit and affection*, why may he not alſo edifie the Church *in ſpirit and affection* which heareth the ſound of the words as well as hee. But the Apoſtle ſaith, that the Church *heareth not him*, that is, receiveth no more fruite by that ſpeaker in a tongue which it underſtandeth not, then if it had not heard him at all. And thus *Tully* ſpeaketh, that thoſe that underſtand not that which they heare, are deafe. In which regard he is (afterward) ſaid of the Apoſtle to ſpeak in the Aire: wherefore it followeth, that he which ſpeaketh in a language which he underſtandeth not is nothing *profited*, heareth not himſelfe ſpeake, and ſpeaketh in the aire, for any good that he receiveth thereby.

Tuſcul. Queſti.

Verſe. 6 But now brethren if I come to you ſpeaking with tongues: what ſhall I profite you, vnleſſe I ſpeak to you either in reuelation, or in knowledge, or in prophecie, or in doctrine.

REHM. 3. [6. *If I come.*] That is, if I your Apoſtle and Doctor ſhould preach to you in an unknown

vnknown tongue, and neuer vse any kind of exposition, interpretation or explication of my strange words, what profite could you take thereby.

CARTVV. 3. [6. *If I come.*] If their Doctor could profit them nothing *in speaking in an vnknowne tongue without interpretation*, how could he profit them in conceiving prayers for them in an vnknowne tongue without interpretation, especially seeing the Apostle verf. 15. requireth vnderstanding as well in the prayers and singing of Psalmes, as in the Preaching? Wherefore (as *Clement* saith, that the sons are seldome so good as their fathers, so) this litter of Popish Mastifes is much more impudent then were their forefathers. For their great Doctor affirming that a strange tongue is not now inconvenient, yet affirmeth that it had been madnesse in the Primitiue Church, *if any had spoken any thing in it that others had not vnderstood*, where these new up-starts blush not to affirme, that even in the primitiue Church there was a profitable use of tongues which the assembly vnderstood not. Of the same iudgement is *Lyra* also. *Thomas Aquinas upon this place, Lect. 5. Lyra upon this place.*

Verse. 8 For if the trumpet giue an vncertaine voice, who shall prepare himselfe to battell?

RHEM. 4. [8. *If the trumpet.*] As the Trumpetter cannot giue warning to or from the fight, vnlesse hee vse a distinct and intelligible sound or stroke known to the souldiers: euen so the preacher that exhorteth to good life, or dehorteth from sinne, except hee doe it in a speech which his hearers vnderstand, can not attaine to his purpose, nor do the people any good.

CARTVV. 4. [8. *If the trumpet*] Seeing therefore to pray is to fight in the spirituall battell, it followeth of your owne words, that the Minister being the *Trumpeter, giving no distinct nor intelligible sound by speech which his hearers understand, can doe the people no good.* *Rom. 15. 30 Ephes. 6. 13. 18.*

Verse. 13 And therefore he that speaketh with the tongue, let him pray that he may interpret.

RHEM. 5. [13. *Let him pray that.*] Hee that hath onely the gift of strange tongues, let him pray to God for the gift of interpretation: that the one may bee more profitable by the other: for to exhort or preach in a strange tongue was not vnlawfull nor vnprofitable, but glorious to God, so that the speech had beene either by himselfe or by another, afterward expounded.

CARTVV. 5. [13. *Let him pray that*] If the Apostle would haue him pray that hee may interpret who speaketh in a tongue which the Church vnderstandeth not, what woe is due vnto you that forbid a man to speake vnto the Church in that language which it onely vnderstandeth? And if a man, having no such language as the Church vnderstandeth, ought to pray for it, having it already, ought he not to vse it? We grant it was then *lawfull* and *profitable* to speake strange tongues in the Church (so that interpretation were annexed) but that thereof it followeth, that it is profitable now, may not be yeelded vnto. For first, it was then *glorious vnto God*, as your selues confesse: And wherein did that glory consist? did it not stand in this, when one man did speake with the tongues hee never learned nor laboured for? For so indeed God commended the glorious riches of his grace.

Now therefore the shew of the tongues that are gotten by mens trauaile, and promptnesse of wit, seeing they would not so much set forth the glory of God as the praise of the diligence and dexterity of him that can speak them; it is manifest that there is not the same reason of the use of them now, that there was then. Secondly, the shew (and as it were the muster) of those gifts of tongues, was a seale vnto the Church of the truth of the Gospell which it professed. Whereupon it came, that by how much the tongues and languages abounded, by so much was the truth of the Gospell more plentifully testified. Seeing then the knowledge of the diversity of tongues obtained by study, travell, and exercise, are not any more sure seales to establish the Church in the truth which it professeth; it followeth, that there is not the same regard of the use of the tongues in the Church now, that then was. Howbeit this striketh your Latine service starke dead: for if the Apostle would not haue any tongue spoken in the Church without interpretation, not even then, when Gods glory and the confirmation of the Church, might haue been reaped and wrought by the use thereof: how much lesse will hee now (when there is no such glory to God and confirmation to his Church) suffer any strange tongue to sound in it without an interpretation annexed therunto. And if you will bring in the use of tongues into the Church now upon this ground, that then they were permitted, so that they were expounded, it followeth also, that you must not allow one to speake a tongue in the Church which himselfe cannot expound without an interpreter or Truchman standing by.

Verse. 14 For if I pray with the tongue, I my spirit praieth, but my vnderstanding is without fruit.

RHEM. 6. [14. *My spirit prayeth.*] Also when a man prayeth in a strange tongue which himselfe vnderstandeth not, it is not so fruitfull for instruction to him, as if hee knew particularly what he prayed. Neuertheless the Apostle forbiddeth not such praying neither, confessing that his spirit, heart, and affection prayeth well towards God, though his mind and vnderstanding be not profited to instruction, as otherwise it might haue been if he vnderstood the word. Neither yet doth he appoint such an one to get his strange prayers translated into his vulgar tongue, to obteine thereby the foresaid instruction See the declaration following of this Chapter.

CARTVV. 6. [14. *My spirit prayeth.*] It hath been partly set out before, how absurd it is to imagine the gift of tongues to be severed from his understanding, that by the gift of the spirit did speake them. Here it commeth further to be tried, upon occasion of this violent wrest of the Iesuites, which would haue the words of the Apostle, *my understanding is unfruitfull* to be referred unto him that speaketh, where the Apostle referreth it to those which are spoken unto in an unknown tongue. This doth first appeare by the adiunct of unfruitfulnesse, which is annexed unto understanding. For whereas it is a borrowed speech, and similitude taken from trees, which are called unfruitfull, not in regard that they bring not forth fruit unto themselues, but in regard that they are barren and fruit-

leſſe vnto others, it is evident, that when the Apoſtle ſaith my vnderſtanding is fruitleſſe, he meaneth in regard (not of a ſpeaker with a tongue, but in regard) of thoſe which heard him. Secondly, this is evident by the 16. verſ. where he ſaith, that *if thou praiſe God in the ſpirit, an Idiot cannot ſay Amen vnto thy thankeſgiving, becauſe he knoweth not what thou ſayeſt*: hee ſaith not, that thou canſt not ſay Amen vnto thy thankeſgiving, or knoweſt not what thou ſpeakeſt, which he ought to haue ſaid if your interpretation had been true. Thirdly, in the 17. verſe he ſaith of him that ſpeaketh in the ſpirit, *Thou verily giveſt thankes, but another is not edified.* And moſt evidently in the 19. verſ. where (ſaying that in the Church he *would rather ſpeake fiue words with his vnderſtanding then ten thouſand with the tongue*) he noteth the effect of ſpeaking with his vnderſtanding, namely that hee might inſtruct others. If therefore (in the Apoſtles language) ſpeaking with a mans vnderſtanding be to inſtruct others, and not himſelfe, it followeth, that to ſpeake without his vnderſtanding, is to ſpeake to others with vnderſtanding and profit to himſelfe, and without inſtruction and profit vnto others. Laſt of all, both *Ierom* and *Baſil*, and the Greeke Scholiaſt do ſo interpret it, no ancient writer dreaming of this forced ſence of the Ieſuites. *Baſil* ſaith, *when he that heareth vnderſtandeth not, the vnderſtanding is without fruit, becauſe no profit commeth to him that prayeth.* This he explaineth more manifeſtly by the contrary, for hee addeth, *but when they that are preſent vnderſtand the prayer which may bee profitable to the hearers, then hee that prayeth hath fruit, namely, the edifying of them which are helped thereby.* *Ierom* alſo expounding theſe words, ſaith, *his mind is not fruitleſſe to himſelfe, but to the hearers.* Secondly, they abuſe the ſimple reader, with a falſe interpretation of *ſpeaking or praying in ſpirit*, which they expound the affection *of him which ſpeaketh or prayeth*, without all proofe, either of reaſon or example, where the Apoſtle meaneth thereby, the ſtrange tongue or language which is ſpoken: which (by a trope of the cauſe for the effect) he calleth *ſpirit*; becauſe that thoſe which ſpake it, ſpake by the miraculous gift of the ſpirit, and ſo are thoſe extraordinary gifts, called verſ. 12. *ſpirits*. And ſo alſo (by another trope of one part put for the whole) they are called (verſe 1.) *ſpirituall*. So that to *ſpeake*, or *to pray in or by the ſpirit*, is the ſame which *Luke* ſaith of them which had received the holy Ghoſt at *Pentecoſt*, that they ſpake with ſtrange tongues, *even as the ſpirit gaue vnto them to vtter*. This expoſition alſo the Scholiaſt ſetteth forth. And, that it cannot bee vnderſtood of the *affection* or *devotion* of the ſoule, it is evident by the 16. verſe, where he affirmeth that an vnlearned man cannot ſay Amen vnto the thankeſgiving that is made in or by the ſpirit, yet we know that the *affection* or *devotion* hindereth not the vnderſtanding of the rude and vnlearned, but the vttering of things in ſuch language as he vnderſtandeth not. Hereunto agreeth the expoſition of the Councell which ſaith, *that the vnderſtanding of them which ſing Pſalmes muſt accord with the voyce, that the ſaying of the Apoſtle may be fulfilled, I will ſing Pſalmes with the ſpirit, I will ſing Pſalmes with the vnderſtanding*: where (by the ſpirit) it is evident, that the Councell vnderſtandeth the voyce or ſpeech which is vttered. The ſame is the iudgement of *Baſil*, and of *Chryſoſtom* alſo, who affirmeth, that *hee that ſpeaketh with tongues could not edifie himſelfe, vnleſſe he knew what he ſpake.*

Baſil. Reg. brev. 278.

Ierom. in hunc locum.

Act. 2. 4.

Oecumen. διὸ διὰ πνεύματος ἐλάλει.

Concil. Aquiſgr. cap. 132.

Thirdly, if the prayer which is made by the affection, ſundred and divorced from the vnderſtanding, be profitable, why may it not profite the hearers of it, as well as him that vttereth the prayer? conſidering that their *devotions* and *affections* may be as well carried and lifted vp vnto God, by the hearing of an vnknown language, as the devotion of him that prayeth, by ſpeaking that which he vnderſtandeth not. The ſpeakers affection is not moved but generally and confuſedly, and ſo may the hearers, knowing (both by the place where he prayeth, and by the lifting of his hands and eyes, with other geſtures of the body) that he directeth his ſpeech vnto God. But the Apoſtle ſaith, that the hearers are not edifyed, or profited, in any ſort: it followeth therefore, that the ſpeaker is as litle. And ſeeing the Scripture requireth, that *all that is within a man ſhould praiſe the Lord*: It followeth, that as he committeth ſacrilege, that withdraweth and ſtealeth away his affection from the exerciſe of of prayer, ſo doth he alſo, which hath not his vnderſtanding attending vpon his prayer. And ſo much more, the latter then the former, as the vnderſtanding may be perfect and full, without the affection and devotion, whereas the affection roveth and wandereth vncertainely, when it hath not the light of vnderſtanding carried before it.

Pſal. 103. 1.

Verſe. 22 Therefore languages are for ! a ſigne not to the faithfull, but to infidels: but prophecies, not to infidels, but to the faithfull.

RHEM. 7. [22. *A ſigne.*] The extraordinary gift of tongues was a miraculous ſigne in the Primitiue Church, to be vſed ſpecially in the Nations of the heathen for their conuerſion.

Verſe. 23 If therefore the whole Church come together in one, and all ſpeake with tongues, and there enter in vulgar perſons or ! infidels, will they not ſay that you be madde?

RHEM 8. [23. *Infidels.*] In the Primitiue Church, when Infidels dwelt neere or among Chriſtians, and oftentimes came vnto their publike preaching and exerciſes of exhortation and expoſition of Scriptures and the like: it was both vnprofitable and ridiculous to heare a number talking, teaching, ſinging Pſalmes and the like, one in this language, and another in that, all at once like a blacke ſaunts, and one often not vnderſtood of another, ſometime not to themſelues, and to ſtrangers or the ſimple ſtanders by, not at all. Where otherwiſe if they had ſpoken either in known tongues or had done it in order, hauing an expoſitor or interpreter withall, the Infidels might haue been conuinced.

Verſe. 26 What is it then brethren? when you come together, every one of you hath ! a Pſalme, hath a doctrine, hath a reuelation, hath a tongue, hath an interpretation: let al things be done to edification.

Of what ſpiritual exerciſe the Apoſtle ſpeaketh.

RHEM. 9. [26. *A Pſalme.*] We ſee here that thoſe ſpirituall exerciſes conſiſted ſpecially, firſt in ſinging or giuing forth new Pſalms or prayers and laudes: ſecondly, in Doctrine, teaching or reading lectures: thirdly, in reuelation of ſecret things either preſent or to come: fourthly, in ſpeaking tongues

or

or strange Nations: lastly, in translating or interpreting that which was said, into some common known language, as into Greek, Latin, &c. All which gifts they had among them by miracles from the Holy Ghost,

Verse. 27 Whether a man speake with tongue, by two, or at the most by three, and in course, and let one interpret.

RHEM. 10. [27. *In course.*] All these things they did with out order, of pride and contention they preached, they prophecied, they prayed, they blessed, without any seemely respect one of another, or observing of turnes and entercourse of vttering their Gifts. Yea women without couer or veile, and without regard of their sexe or the Angels, or Priests, or their own husbands, malapertly spake tongues, taught, or prophecied with the rest. This was then the disorder among the Corinthians, which the Apostle in this whole Chapter, reprehendeth and sought to redresse, by forbidding women vtterly that publike exercise, and teaching men, in what order and course as well for speaking in tongues, as interpreting, and prophecying it should be kept. *The disorders in the same.*

A MORE AMPLE DECLARATION OF THE sense of this 14. Chapter.

RHEM. 11. This then being the scope and direct and drift of the Apostle, as is most cleere by his whole discourse, and by the record of all antiquitie: let the godly, graue, and discrete Reader take a tast in this one point, of the Protestants deceitfull dealing, abusing the simplicitie of the popular, by peruerse application of Gods holy word, vpon some small similitude and equiuocation of certaine termes, against the approued godly vse and truth of the vniuersall Church, for the seruice in the Latine or Greeke tongue: which they ignorantly, or rather wilfully, pretend to bee against this discourse of S. *Paul* touching strange tongues. Know therefore, first, that here is no word written or meant of any other tongues but such as men spake in the Primitiue Church by miracle, and that nothing is meant of those tongues which were the common languages of the world or of the faithfull, vnderstood of the learned and ciuill people in euery great city, and in which the Scriptures of the Olde and new Testament were written, as, the Hebrew, Greeke, and Latine, for though these also, might be giuen by miracle and without study, yet being known to the Iewes, Romanes, or Greekes in euery place, they bee not counted among the differences of barbarous and strange tongues here spoken of, which could not bee interpreted commonly, but by the miraculous gift also of interpretation. And therefore this Apostle (as the Euangelists also and other did their bookes) wrote his Epistles in the Greeke to the Romanes and to all other Churches. Which when he wrote though he penned them not in the vulgar language peculiar to euery people, yet he wrote them not in Tongue, that is, in any strange tongue not intelligible without the gift of interpretation, whereof hee speaketh heere: but in a notable known and learned speach interpretable of thousands in euery countrey. No more did S. *Augustine* our Apostle, speaking in Latine, and bringing in the Scriptures and Seruice in Latine, preach and pray in Tongues according to the Apostles meaning here, for the Latine was not, nor is not, in any part of the West, either miraculous or strange, though it bee not the Nationall tongue of any one countrie this day. And therefore S. *Bede* saith, (*li. 1. hist. Angl. c. 1.*) there being then foure diuers vulgar languages in our country, the Latine was made common to them all. And in deed of the two (though in truth neither sort bee forbidden by this passage of S. *Paul*) the barbarous languages of euery seuerall prouince in respect of the whole Church of Christ, are rather the strange Tongues here spoken of, then the common Latine tongues, which is vniuersally of all the West Church more or lesse learned, and pertaineth much more to vnity and orderly coniunction of all Nations in one faith, Seruice, and worship of God, then if it were in the sundry barbarous speaches of euery Prouince. Wherein all Christians that trauell about this part of the world or the Indies either, whersoeuer they come, shall find the selfe same Masse, Mattins, and Seruice as they had at home. Where now, if we go to Germany, or the Germans, or Genevians come to us, each others Service shal be thought strange and barbarous. Yea and the seruice of our own language within a few hundred years (or rather euery age) shal wholy become barbarous and vnknown to our selues, our tongue (as all vulgar) doth so often change. *That S. Paul's place maketh nothing against the seruice in the latine tongue.* *By strange tongues the Apostle meaneth not the Latin, Greeke, or Hebrew.* *S. Augstine our Apostle brought in the Latin tongue.* *The Latine service one and the same in all countries, and strange to none.* *The service in vulgar tong strange and barbarous to euery Stranger.*

RHEM. 12. And for edification, that is, for increase of faith, true knowledge, and good life, the experience of a few yeares hath giuen all the world a full demonstration whether our forefathers were not as wise, as faithfull, as deuout, as fearefull to breake Gods lawes, and as likely to be saued, as we are in all our tongues, translations, and English prayers. Much vanitie, curiolitie, contempt of superiours, disputes, emulations, contentions, Schismes, horrible errors, profanation and diuulgation of the secret Mysteries of the dreadfull Sacraments, which of purpose were hidden from the vulgar as S. *Denys Eccl. Hier c. 1.* and S. *Basil de Sp. San. c. 27.* testifie) are fallen by the same, but vertue or sound knowledge none at all. *Whether the service in vulgar tong do more edifie.* *See Annot. 1 Cor. 10. 15*

RHEM. 13. Wherein this also is a grosse illusion and vntruth, that the force and efficacie of the Sacraments, Sacrifice, and common prayer, dependeth vpon the peoples vnderstanding, hearing, or knowledge: the principall efficacie of such things and of the whole ministery of the Church, consisting specially of the very vertue of the worke, and the publicke office of the Priests, who bee appointed in Christs behalfe to dispose these Mysteries to our most good: the infant, innocent, idiote and vnlearned taking no lesse fruite of Baptisme and all other diuine offices, meete for euery ones condition, then the learnedst Clerke in the Realme: and more, if they be more humble, charitable, deuout and obedient, then the other, hauing lesse of these qualities and more learning. *The vertue of the sacraments and service consisteth not in the peoples understanding*

RHEM. 14. Which we say not as though it were inconuenient for the people to be well instructed in the meaning of the Sacraments and holy ceremonies and Seruice of the Church (for, that to their comfort and necessarie knowledge both by preaching, Cathechizing, and reading of good Catholike bookes, Christian people do learne in all Nations much more in those countries where the Seruice *The people is to be taught the meaning of Sacraments*

and ceremonies. and are taught in all Catholike countries.

is in Latine, then in our nation, God knoweth:) But wee say that there bee other wayes to instruct them, and the same lesse subiect to danger and disorder, then to turne it into vulgar tongues, We say the simple people and many one that thinke themselues some body, vnderstand as little of the sense of diuers Psalmes, Lessons, & Oraisons in the vulgar tongue, as if they were in Latine: yea and often take them in a wrong, peruerse and pernitious sense, which lightly they could not haue done in Latine. We say, that such as would learne in deuotion & humilitie, may and must rather with diligence learne the tongues that such Diuine things be written in, or vse other diligence in hearing sermons and instruction: then for a few mens not necessary knowledge, the holy vniuersall order of Gods Church should be altered. For if in the kingdom of England onely, it be not conuenient, necessary nor almost possible, to accommodate their Seruice book to euery prouince & people of diuers tongues how much lesse should the whole Church so do, consisting of so many differences? Neither doth the Apostle in all this chapter appoint any such things to be done, but admonisheth them to pray and labour for the grace of vnderstanding and interpretation, or to get others to interprete or expound vnto them, And that much more we may do concerning the Seruice in Latine, which is no strange nor miraculously gotten or vnderstood tongue, but common to the most and cheefe Churches of the world, and hath been since the Apostles times daily with all diligence throughout all these parts of Christendome, expounded in euery house, schoole, Church, and pulpit, and is so well known for euerie necessary part of the diuine Seruice, that by the diligence of parents, Maisters, and Curates, euery Catholike of age almost, can tell the sense of euery ceremony of the Masse, what to answer, when to say *Amen* at the Priests benediction, when to confesse, when to adore, when to stand, when to kneele, when to receiue, what to receiue, when to come, when to depart, and all other dueties of praying, and seruing sufficient to saluation. And thus it is euident that S. *Paul* speaketh not of the common tongues of the Churches Seruice.

Catholike people in euery Country, vnderstandeth euery ceremonie, and can behaue themselues accordingly.

RHEM. Secondly, it is as certaine, that he meaneth not, nor writeth any word in this place of of the Churches publike Seruice, prayer, or ministration of the holy Sacrament, wherein the office of the Church specially consisteth: but onely of a certaine exercise of mutuall conference, wherein one did open to another and to the assembly, miraculous gifts and graces of the Holy Ghost, and such Canticles, Psalmes, secret Mysteries, sorts of Languages, and other Reuelations, as it pleased God to giue vnto certaine both men and women in that first beginning of his Church, In doing of this, the Corinthians committed many disorders turning Gods gift to pride and vanitie, and namely that gift of tongues: which being indeed the least of all gifts, yet most puffed vp the hauers, and now also doth commonly puffe vp the professors of such knowledge, according as S. *Augustine* writeth thereof. This exercise and the disorder thereof was not in the Church (for any thing wee can reade in antiquitie) these foureteen hundred yeeres: and therefore neither the vse nor abuse, nor S. *Pauls* reprehension or redressing thereof, can concerne any whit the Seruice of the Church. Furthermore this is euident, that the Corinthians had their Seruice in Greeke at this same time, and it was not done in these miraculous tongues. Nothing is meant then of the Church Seruice. Againe the publike Seruice had but one language: in this exercise they spake in many tongues. In the publike Seruice euery man hath not his own speciall tongue, his speciall Interpretation, speciall Reuelation, proper Psalmes: but in this they had. Againe, the publike Seruice had in it the ministration of the holy Sacrament principally: which was not done in this time of conference. For into this exercise were admitted Catechumens and Infidels and whosoeuer would: in this women before S. *Pauls* order, did speake and prophecie: so did they neuer in the Ministration of the Sacrament, with many other plaine differences, that by no meanes the Apostles words can bee rightly and truely applied to the Corinthians Seruice then, or ours now. Therefore it is either great ignorance of the Protestants, or great guilefulnesse, so untruely and peruersly to apply them.

Aug. doct. Chr. lib. 2. c. 15.

That he speaketh not of the Churches seruice, is proued by inuincible arguments.

RHEM. 16. Neither is here any thing meant of the priuate prayers which deuoute persons of all sorts and sexes haue euer vsed, specially in Latine, as well vpon their Primars as Beades. For, the priuate prayers here spoken of, were Psalmes or Hymnes and Sonnets newly inspired to them by God, and in this conference or prophecying, vttered to one anothers comfort, or to themselues and God onely. But the prayers, Psalmes, and holy words of the Christian people vsed priuatly, are not composed by them, nor diuersly inspired to themselues, nor now to be approued or examined in the assemblies: but they are such as were giuen and written by the Holy Ghost, and prescribed by Christ and his Church for the faithfull to vse, namely the *Pater noster*, the *Aue Maria*, and the *Creed*, our *Ladies Mattins*, the *Litanies*, and the like. Therefore the Apostle prescribeth nothing here thereof, condemneth nothing therein, toucheth the same nothing at all. But the deuoute people in their ancient right may and ought still vse their Latine Primars, Beades and Prayers, as euer before. Which the wisdom of the Church for great causes haue better liked and allowed of, then that they should bee in vulgar tongues, though she wholy forbiddeth not but sometimes granteth to haue them translated, and would gladly haue all faithfull people in order and humilitie learne, as they may, the contents of their prayers: and hath commanded also in some Councels, that such as cannot learne distinctly in Latine (specially the *Pater noster* and the *Creede*) should be taught them in the vulgar tongue. And therefore as we doubt not but it is acceptable to God, and auaileable in all necessities, and more agreeable to the vse of all Christian people euer since their conuersion, to pray in Latine, then in the vulgar, though euery one in particular vnderstand not what hee saith: so it is plaine that such pray with as great consolation of spirit, with as little tediousnesse, with as great deuotion and affection, and oftentimes more then the other: and alwayes more then any Schismaticke or Hereticke in his known language.

The apostle speaketh not of the peoples priuate prayers in Latine, as vpon primars beades, or otherwise.

Latine prayers translated, or the people taught the contents thereof.

The peoples deuotion nathing the lesse, for praying in Latine.

RHEM. 17. Such holy Oraisons bee in manner consecrated and sanctified in and by the holy Ghost that first inspired them, and there is a reuerence and Maiesty in the Churches tongue dedicated in our Sauiours Crosse, and giueth more force and valure to the mssaid in the Churches obedience, then to others. The children cried * *Hosanna* to our Sauiour, and were allowed though they knew

The seruice alwayes in Latine through out

not

not what they said. It is well neere a thousand yeeres that * our people which could nothing else but *barbarum frendere*, did sing, *Alleluia*, and not, *Praise ye the Lord*, and longer agoe since the poore husbandmen sang the same at the plough in other Countries. *Hieron. tom. 1. Epist. 58.* And *Sursum corda*, and *Kyrieleison*, and the Psalmes of *Dauid* sung in Latine in the seruice of the Primitiue Church, haue the ancient and flat testimonies of *S. Cyprian*, *S. Augustine* S. *Hierome* and other fathers. *Greg. lib. 7. ep. 63. Cypr. exp. orat. Dom. num. 13. Aug. c. 13. & de dono perseuer. de bono vid. c. 16.* and *ep. 178. Hier. praefat. in Psal. ad Sophron. Aug. de Catechiz. rud. c. 9. de Doct. Chrys. lib. 2. c. 13.* See *ep. 10. Aug.* of S. *Hieromes* Latine translation read in the Churches of Africa. Prayers are not made to teach, make learned, or increase knowledge, though by occasion they sometimes instruct vs, but their speciall vse is to offer our hearts, desires and wants to God, and to shew that wee hang of him in all things: and this euery Catholike doeth for his condition, whether hee vnderstandeth the words of his prayer or not. The simple sort can not vnderstand all Psalmes, nor scarse the learned, no though they bee translated or read in known tongues: men must not cease to vse them for all that, when they are known to containe Gods holy praises. The simple people when they desire any thing specially at Gods hand, are not bound to know, neither can they tell, to what petition or part of the *Pater noster* their demand pertaineth, though it bee in English neuer so much, they can not tell no more what is *Thy Kingdom come*, then *Adueniat regnum tuum*, nor whether their petition for their sicke children or any other necessities pertaine to this part, or to *Fiat voluntas tua*, or *Ne nos inducas*, or to what other part else. It is enough that they can tell, this holy Oraison to be appointed to vs, to call vpon God in all our desires, more then this is not necessary. And the translation of such holy things often breedeth manifold danger and irreuerence in the vulgar (as to thinke God is an author of sinne, when they read, *Leade vs not into tentation*) and seldome any edification at all. For, though when the prayers bee turned and read in English, the people knoweth the words, yet they are not edified to the instruction of their mind and vnderstanding, except they knew the sense of the words also and meaning of the Holy Ghost. For if any man thinke that S. *Paul* speaking of edification of mans minde or vnderstanding, meaneth the vnderstanding of the words onely, he is foully deceiued, for, what is a childe of fiue or sixe yeeres old edified or increased in knowledge by his *Pater noster* in English? It is the sense therefore, which euery man cannot haue, neither in English nor Latine, the knowledge whereof properly and rightly edifieth to instruction, and the knowledge of the words onely, often edifieth neuer a whit, and sometimes buildeth to errour and destruction: as it is plaine in all Hereticks and many curious persons besides, finally both the one and the other without charitie and humilitie maketh the Hereticks and Schismatickes withall their English, and what other tongues and intelligence soeuer, to be *as Sonans & Cymbalum tinniens*, sounding brasse and a tinkling cymball.

the west Church.

Mat. 24.

* *Greg. li. 27. Moral. c. 6.*

It is not necessarie to vnderstand our prayers.

How farre is sufficient for the people to vnderstand.

How the minde or vnderstanding is edified.

1. *Cor. 13.*

RHEM. 18. To conclude, for praying either publikely or priuately in Latine which is the common sacred tongue of the greatest part of the Christian world, this is thought by the wisest and godliest to be most expedient, and is certainely seene to be nothing repugnant to S. *Paul*. If any yet will be contentious in the matter, wee must answer them with the same Apostle. *The Church of God hath no such custome*, and with this notable saying of S. *Augustine ep. 118. c. 5. Any thing doth the whole Church practise and obserue throughout the world, to dispute thereof as though it were not to bee done, is most insolent madnesse.*

1. *Cor. 11. 16.*

A notable rule of S. August.

CARTVV. 7. [22 *A signe.*] The Prophet *Esay* (shewing that the Iewes were as babish, in learning the truth of the doctrine taught by the Prophets, as infants which vnderstand not what is said) threatneth them, that forsomuch as they would not vnderstand their Prophets speaking plainely, vnto them in their mother tongue, they should be constrained to heare the language of their enemies, whose tongues they vnderstood not. Now the Apostle applyeth this vnto the present estate of the Corinthians, exhorting them that they should not be like babes, in not vnderstanding that which was spoken in the Church. And he confirmeth this by the punishment inflicted vpon the Iewes which was to heare a strange language in their own Country. So that as it was a plague vnto them, and a token of their vnfaithfulnesse, that they had strange languages which they vnderstood not: so it was a token also of Gods anger against the Corinthes, that such an abuse was crept in amongst them, whereby they were liker vnto the Iewes in their vnfaithfulnesse, then in that they were the people of God. As for this interpretation of the words, that Tongues are a signe to the vnfaithfull and not to the faithfull, and that they serued to the conversion of the heathen, it is without all warrant from the word of God: For first the gift of Tongues serued (and that especially) for seales and signes to confirme those which beleeved the Gospell. Secondly, it is plaine (by the words of the Apostle, vers. 24.) that the speaking of tongues, when they are not vnderstood of the hearers, not onely profiteth not *the vnfaithfull to their conuersion*, but estrangeth them further from the truth, in that they, hearing strange tongues will esteem the speakers of them *out of their wits*: where (of the contrary part) if they be spoken vnto in their own language, they *fall vpon their faces and worship God*. This is therefore another reason against the vse of strange tongues in the Church of God, that it (profiting neither faithfull nor faithlesse) is vtterly to be reiected, as prophecy (which is a declaration of the truth to the vnderstanding of the hearers) is onely to be retained, for that it profiteth both the beleeuers and vnbeleeuers. Last of all, who hath blinded you, that you cannot see, that by this exposition of yours you condemne all your Churches as miscreants and vnbeleeuers, as those to whom the strange tongues do serue, and will suffer them to haue no lot nor portion with the beleeuers, to whom strange tongues (by your exposition) serue not.

Mark. 16. 17.

Acts 19. 6.

In the three next notes there is nothing which either requireth answer or hath not been answered before. That which they entitle, *A more ample declaration of the sense of this 14. Chapter*, is nothing else but a beggarly cloake, to couer the shame of their former expositions, set downe against the maine streame both of the words, and of the drift of the Apostles, if happily they might fall vpon some partiall or vnadvised reader, to whom all is fish that cometh to the net. Let us therefore bring them to the shore of examination, whereby they may be be sorted and suted, that it may bee seene,

that

that in this travailsome fishing they haue not caught so much as a sinne. And first in the first Section whereas they affirme that the sense which they haue followed, is supported by the *record of all antiquitie*, they are found impudent liers; there being no one of antiquity that affirmeth that the Apostle speaketh *of tongues not understood of them that speake them*, which is the principall point betweene us. The evidence whereof the reader may easily see, in that the Iesuites (ambitiously hunting after the shew of antiquity) are here so forsaken that they durst not (so much as by naming of them) pretend them or any of them. Yea as they are forsaken of all antiquitie, so haue they (through hardnesse of their forehead, and desperate attempt against the truth) forsaken their owne captaines the arch-builders of Popery: for *Thomas* affirmeth, that he which giveth thankes in a tongue *doth giue thankes well, in as much as he understanderh*, and that the other, *which heareth and understandeth not is not edified, forasmuch as he hath no speciall understanding* (he yet defending the service in an unnkowne tongue:) and further confesseth, that in the *Primitive Church it had been a madnesse* to haue had the Church service so. Secondly, they say that the *Apostle speaketh not of the Latine, Greeke and Hebrew tongues, as those which were the common languages of the world, vnderstood (of the learned and ciuill people) in every great Cittie, and not given by miracle.* This they say, and say onely; where it (being a pillar of their cause in this point) ought to haue had some stay of reason, or authority to leane upon. But now having nothing to beare it up, it hath much to beat it downe. For first, the Apostle speaketh of all kindes of tongues, as appeareth vers. 10. Secondly, it is manifest (vers. 24.) that he doth not reprehend them onely, which spake not to the understanding of the *learned and ciuill people of great Cittes*, but condemneth those also that spake not to the capacitie of the rude and vnlearned idiots. Seeing therfore (by your own confession) the ruder sort did not understand these learned tongues, it followeth, that those also which spake them in the Church without the light of interpretation, are likewise condemned. Thirdly, it is very untrue, that these three tongues were so generally knowen throughout all the world, as you suppose: for (touching the Hebrew tongue) the knowledge of the old Testament onely excepted, when it was so worne out of use amongst the Hebrewes themselues, that our Saviour Christ and his Apostles (to be understood of them, were faine to preach in the Syrian language, and not in the Hebrew; all men may easily understand how rare birds they were in the rest of the nations which were able to record the notes of that tongue. Touching the Greeke tongue, seeing in *Tullies* time (when it was ordinarily so much rifer then in the time of the Apostles as it approched neerer unto the translation of the Greeke Empire, wherein that tongue had the largest extent that ever it had) it was learned of the Councellors and Senators themselues: it followeth, that in the Apostles times it was much more fallen from the knowledge of many *civill people in great Cities*. Notwithstanding we confesse frankly, that even then also, the Greeke tongue could by no endevour of the Romane Governours who laboured it for the better spreading abroad of their owne language) be tied up so short, but that the sound thereof was heard further off, and in more places, then was their Latine tongue: whereof *Tully* is a plentifull witnesse, who testifieth that in his time the Greeke tongue was used in all nations, but that the Latine was holden in strait bounds. And this undoubtedly was the cause why the Apostles, and other sacred writers, chose the Greeke tongue rather then any other to deliver the mysteries of the kingdome of God in. Otherwise, they bare not the Latine tongue so evill will, but that they would haue written in it, if it had beene able to haue gone as farre of their message as the Greeke tongue was. Now when the Greeke tongue (which was then of all other tongues most currant and communicable) was not knowen of many *civill people in great Citties*, it is manifest that the Latin tongue (being in greater streites and narrower bounds then the Greeke) was much lesse knowen to all the *civill people in great Citties*, where (by the way) you haue let fall a manifest untruth, that the *Latine Tongue* is one of those three languages *Wherein the Scriptures of the old and new Testament were written*. For what one booke either of the old or new Testament was written in the Latine tongue? If you say, that the Scriptures were translated into it, your speech is first deceitfull, that coupleth by this one word *written*, things so divers and different, as are the writing them by the pen and prenotories of the Lord, and translating them by the hand and registrie of men. Then it is foolish, as that which giveth no priviledge unto the Latine tongue (which thus you would magnifie) considering that the old Testament was drawen from the lees and mother of the naturall tongue into the Greeke, before it was into the Latine. And the new Testament also found lodging as soone in other tongues as it did in the Latine; and so much sooner in all likelihood, by how much the knowledge thereof was first conveyed into the Easterne parts, then into the Westerne, and visited them, or ever it saluted these. Howbeit (leaving this discourse, as that which having more likelihood of truth then yours, hath not certain and undoubted reasons to rest upon) let us grant that these three were then the *common languages of the world, understood of all the learned and civill people of great Cities*. And (to deale more bountifully with you) grant, that they were common to all *learned* and unlearned, *civill* and countrey *people*: yet is your cause so beggarly, that all this largis will make it never the richer: for the reasons of the Apostle are not against certaine tongues that were not understood, but against all whatsoever, as *that other are not edified: hee speaketh in the aire, the unbeleever or rude cannot say Amen.* Vnlesse therefore you will haue the doctrine of the Apostle like Summer fruit, which lasted onely the age wherein they lived; it must needs follow, that howsoever the Hebrew, Greeke, and Latine tongue, might be *then* used in all Churches, because they were understood of all; yet now they cannot be so, when scarce one in a thousand persons doth understand them. And therefore (not to enquire any further into the knowledge which our Countrey men had in the Latine tongue, when *Augustine the Monke preached and prayed* here, or at any time before or after yet) forasmuch as that knowledge now (fallen away from the people of our nation) remaineth locked up in the skill of a few: it must needs follow, that the tongue that then was lawfull: because *it edified other*; because *it was* not *spoken in the aire*: because *the rude and unbeleever could not say Amen* unto it; is now unlawful, because it is removed from those effects, which then it had, and for which it is lawfull.

Thomas Aquinas upon this place.

Cicero, Cato.

Cicero in orat. pro Archia poeta.

Look the answer to the Preface.

Another

Another reason (for prose of the Latine seruice) is, for that it pertaineth more to vnitie, and orderly coniunction of all nations in one faith. Indeed, vnitie in errour, and ignorance of God hath good maintenance hereby, whilest all nations (ignorant of the Latine tongue) should by the onely vse of it in their seruice and manner of Gods worship, walk in the dark, and not know how to set one foot before another. But the *vnitie of faith* (as it cannot be grounded and rooted in the heart of all nations, but by preaching in diuers languages, so it cannot grow, and waxe to the perfect stature thereof, without prayers, and other Church exercises in the same varietie of language, for as when God speaketh vnto vs, all the powers of our soule (both in vnderstanding and affection) ought to stand vp, to receiue that which is spoken, so when wee speake vnto him, there is no facultie of the soule, which may withdraw it selfe, from the attendance vpon the seruice and gift that wee present vnto him. And therefore the Law, in the whole worship of God, requireth that it be done, *with all the heart, with all the soule, and with all the vnderstanding*; which if you (as you pretend) bee able to performe, your sinne is so much the greater, as you not onely do it not, but make lawes to weaken mens hands that they should not be able to do it, for vs (as wee confesse our selues vnable to attaine the top and perfection of that dutie: so) we stretch out our selues, and presse to come, to the marke which is set vp vnto vs, as (by the measure of grace the Lord bestoweth vpon vs) wee may approch. If the Church were (as in times past) of one lip, and that there were a language, which all the whole Church vnderstood, wee would not deny, but that the uniformity of one language in all places, might haue some weight to preserue vnitie. But seing that is not, so far it is, from keeping of the vnitie of the spirit in the bond of peace, that it vtterly ouerthroweth the communion of saints, for in the vse of one tongue (known to some and vnknown to other some) a great separation riseth in the Church, whilest those which vnderstand the mysteries and holy things spoken in it haue better meanes to come vnto saluation, then those which vnderstand them not. Thus God is charged with partiality, and acceptation of the persons of men; in that he is made to offer greater grace vnto the learned, then vnto the vnlearned, to those which can speake the Hebrew, Greeke, or Latine tongue, then to those which speake otherwise. Thus is also the seed of contention cast into the Church, whilest the children of one father (which haue one table and diet appointed them) are sundred in their nourishments, some being well fed, other some (as we say) hauing nothing but emptie platters; and (as the Papists them selues confesse) rising from the bourd (at the least) more hungrie then their fellowes, for euen their own Doctor confesseth. *That it is certen, that hee gaineth more, which both prayeth and vnderstandeth, then he which prayeth with the tongue onely: for he which vnderstandeth, is refreshed both in regard of his vnderstanding, and in regard of his affection, but the minde of him which vnderstandeth not is without fruite of refection,* whereas (on the contrary part) the varietie of tongues in the Church seruice, doth cause no more diuision in the Church, then diuers colours in one garment, are the cause of any rent or breach in the same, which similitude *Augustine* doth vse, to shew that the diuision and varietie of tongues, deuideth not the faith of Christians, but rather is an ornament vnto them, and a token that they be the kings children: for as rich mens, and princes children, vsed to goe in garments of diuers colours, so the Church the daughter of the prince of princes (being clad with one garment through the vnitie of faith) maketh profession thereof in all the tongues and languages of the earth, as it were in the varietie of most excellent colours, shewing her selfe to bee the daughter of the most high. And if the diuersitie of ceremonies in the Churches of diuers countries, breake not the vnitie and conformitie of faith; why should the varietie of tongues cause any rent or breach therein? If the diuersitie of things, and doings, make no square, why should the diuersitie of voices and speaches procure any falling out? Wherefore it is a blockish conceite that we *going to the Germanes or the Germanes or Genevians comming to vs, each others seruice shall be thought strange and barbarous.* As if the seldome comming of a few strangers, should be the rule of the publick prayers of a whole countrey. Or as if it were not better, that the seruice should bee barbarous, vnto a a man when hee trauaileth into strange countries onely, then when hee is both at home, and abrode also, for the Latine speach, being vnknown to him as well at home as abroad, it followeth, that euen at home and in his own countrey, he is as much a stranger vnto the Church seruice, as when he is in the Turkes or Sophies countrie, here therefore commeth to be examined the malicious blindnesse of the Iesuits, which vnderstand not what is to be barbarous, for they affirme all languages to be *barbarous* sauing onely the *Hebrew, Greeke and Latine.* Where the Apostle saith, that whosoeuer knoweth not the power or signification *of the voice which is vttered*, hee is barbarous unto the speaker, and the speaker vnto him. Wherefore, whersoeuer any of these three tongues, are spoken to them which vnderstand not, both the speaker and hearer, are barbarous each to other.

Deut. 6. 5; Mat. 22. 37

Thom. ad hunc locum.

Augustin. in Psal. 44. Gen. 37. 3. 2. Sam. 13. 18. Rom. 14. 21

And the Monk himselfe is of opinion, that the Apostle spake here of all manner (and namely of the Hebrew Greek and Latine) tongues. Yea the Iesuites (in saying, that if *we go to Germanie, or the Germanes and Genevians come to us, each other seruice shall bee thought strange and barbarous*) at unawares confesse, that barbarousnesse in tongues is defined by the not understanding of them when they are spoken: And withall they imply necessarily, that wee in our own Country (nor the Germanes and Genevians in their proper territories) are not barbarous unto our Ministers, that speake to us in our natiue tongues, nor our Ministers barbarous unto us. We will not presse the Emperours authority, who affirmeth the Latine tongue to be barbarous and Scithicall. Let it be one of the civill and learned tongues, yet we alke with *Augustine*, what will a golden key profite us, when it cannot open that unto us which we would haue? or is not a wodden key better then it, if it will open that which is shut from us? Even so, if the Latine tongue be a golden key, yet because it suffereth not our people to enter into the sanctuary of the Lord, but keepeth them a loofe of, we rather choose the wodden key of our mother tongue, as that, which layeth open the mysteries of the kingdom of God unto us, which the Latine shutteth up against us. And if our *own language in a few hundreth yeares become barbarous unto our selues*, what is that to the purpose? As long as we are not speechlesse, but haue a language into the which we may translate, the

Deuis vpon the 10. ver.

Tom. 3. Concil. Epist. Nicolas Papæ ad Imperat. Aug. de doctrin. Christian. lib. 4. cap. 11.

holy and ſacred things of our Religion, the change of our ſpeech bringeth no alteſation of our faith: And if it did, yet by the ſame reaſon the unity of faith may be hurt by the uſe of theſe three tongues, Hebrew, Greek and Latine: And they haue done fooliſhly, which haue licenſed the Church ſervice in theſe Languages, which haue more diverſity one from another then twenty other of the common tongues frequented in the Chriſtian Churches at this day.

In the ſecond Section (where *experience* is ſaid *to haue taught the world, that our fathers were as wiſe, faithfull, devout fearefull to breake Gods lawes, and as likely to be ſaved as we with all our tongues, tranſlations and Engliſh prayers*) let the Reader look the anſwer before, in the anſwer to the Preface, Sect. 17. Your reaſon (of the *divulgation of the ſecret myſteries and dreadfull Sacraments* by a known language) deſerveth not ſo courteous handling, as to be called Iewiſh (amongſt whom there was nothing ſo ſecret, which, for the knowledge of it, was not communicable with the baſeſt of the people) but deſerveth rather to be termed Egyptian, where the Prieſts, under the cloud of their Hieroglyphikes and darke pictures, hid the higheſt Myſteries of their Religion from the common people. Vnleſſe (peradventure) the depthes of Satan which *Iohn* ſpeaketh of, do better fit theſe *ſecret myſteries and dreadfull Sacraments* of yours. For otherwiſe, we know that the Apoſtle will haue none of Gods people ignorant, or children in underſtanding of the myſteries of their ſalvation. *Dionyſ. Eccl. ſiaſt. Hierarch. cap.* 1. ſpeaketh not of the ordinary Liturgie of the Church, but of the Myſteries of the Hierarchy, which both Prieſt and people might well haue beene ignorant of. And it hath appeared before, that *Dionyſ* ſetteth forth the communicating of the people with the Miniſter in the holy Sacrament of the Supper. The patched place of *Baſil de ſpirit. Sanct.* 27. hath been laid open before, as both unſutable to his writing, and contradicting the true *Baſil*.

Apoc. 2. 24.

1. Cor. 14. 20.

2 Cor. 3. 1. 2 Heb. 5. 12. 13. 14.

In the anſwer to the poſitions next following the preface.

In the third Section they ſay, that it is a *groſſe illuſion that the efficacie of the Sacraments and common prayer dependeth upon the peoples underſtanding hearing or knowledge, it conſiſting in the vertue of the worke and publicke office of the Prieſt*: But this is the power of darkeneſſe upon you, and the giddineſſe of your ſpirit, to demand that which is in queſtion, as you do alſo, when you adde, that the *Prieſts muſt diſpoſe of theſe myſteries to our moſt good*, it being the queſtion, whether it be for our greater good, when the myſteries are delivered in a known, or unknown language, yet are you manifeſtly convinced by the Apoſtle, who ſaith that he is not edified, which underſtandeth not, and (for want of underſtanding) cannot ſay Amen to the prayers. But we think, you will beſhrew your ſelues, in that, as you ſay, the efficacy of the Sacraments and prayers dependeth not upon the underſtanding of the people: ſo you ſay alſo that it dependeth not upon their *hearing*. For by your ſaying, he that tarryeth at home and heareth not, hath as much profite by your Maſſe and Mattens, as he that commeth to the Church and heareth them. They are ſtrange potions that will cure them that never take them, as well as thoſe that drink them; and marvellous plaiſters that will heale the ſoares to the which they were never laid, as well as if they had been applyed unto them. *David* knew none of this Divinity, when hee fell into ſuch deep ſorrowes as had almoſt ſwallowed him up, for that being perſecuted of *Saul* he could not come to the Temple of the Lord with the reſt of Gods people. Although you ſay truer then you are ware of, if you meane of your own ſervice, as good unheard as heard. And indeed ſo the Apoſtle ſpeaketh of him that underſtandeth not, that he heareth not, becauſe he is no more profited then if he heard not. We grant that *Baptiſme* is as effectuall to the *Infant* borne within the covenant, as if he had underſtanding of the myſterie. But that it is not by *vertue of the worke* (wherein ſome kinde of errour hindereth not a whit the efficacie of the Sacrament) but by the grace of God, which he wonderfully applyeth by his ſpirit in the heart of the infant. But, to haue ſaid ſomewhat to the queſtion, you ſhould haue ſaid, that baptiſme miniſtred to one of yeares of diſcretion, is as effectuall to him (underſtanding nothing of the nature of Baptiſme) as if he had found knowledge thereof: But this you durſt not ſay, becauſe the continuall practiſe of the elder Churches in inſtructing ſuch, before the adminiſtration of Baptiſme, ſtood in your way. Neither durſt you ſay, that the receiving of the Lords Supper, without knowledge and underſtanding of the Myſterie, is as effectuall as when it hath knowledge ioyned with it: For then the practiſe alſo of the Churches under the Law, where both the Levites prepared their brethren, and they themſelues to the receiving of the Paſſeover: and under the Goſpell, where triall and examination is required before the receiving of the Sacrament of the Supper, would haue confounded you.

Pſa. 42. 5. 6

2 Cor. 14. 2

1 Cor. 12. 13.

2. Chro. 30. 19. 22. & 35. 6.

1. Cor. 11. 28.

That which they adde in the fourth Section (to ſalue this withall) will not cleaue. For if the *prayers and Sacraments be as effectuall to thoſe that underſtand them*, then your indevour *to inſtruct the people of the meaning of the Sacraments and Church ſervice*, is vaine and fruitleſſe: Where you ſay they may be inſtructed *in the Myſteries by other meanes*, do you not ſee that you beg that which is in queſtion, when you take for granted, that ſome thing may bee ſpoken in the Church without the peoples underſtanding; ſo that ſomething be uttered to their capacity? Againe, why ſhould their underſtanding bee procured by *Sermons* (which amongſt you in Countrey Townes, are none or ſeldome, or by private Treatiſes, in their mother tongue, to the reading wherof you bind them not) rather then by the Church ſervice which they daily heare and are bound unto? Who ſeeth not therefore the ſmall care that you haue whether the people haue any inſtruction or no, in the meaning of your *prayers, ſacrifice, Sacraments and ceremonies*? wherein if you were as faithfull as you are politicke, we could greatly commend you: For you, knowing partly the miſhape and deformity of your *Miſteries*, and that as foule women they ſhew fairer a far of, then when one commeth nigh them, and haue more grace in the night then in the day, by candle light then by ſunſhine, are well content that your people ſhould not come neere them, or haue any full or through ſight of them. If our people haue no *true ſenſe of the Pſalmes and leſſons* which are in their own tongue, yours haue much leſſe, who haue them in a ſtrange language? Howbeit *Auguſtine* confeſſeth himſelfe to haue been profited by the reading of the Scriptures which hee

Aug. confeſ. lib. 7. c. 12. & lib. 9. c. 5.

hee did not throughly understand. If they *take them* sometimes in *a wrong and perverse sense* (which is after repeated in the next Section) that is their fault, and not the tongues, whereof let the Reader see further answer before, in the answer to the Preface.

That it is *almost impossible to accommodate the Service-booke to the people of one province in England*, is a manifest untruth, refuted by daily experience; and if it were true, yet by your own counsell, for the preservation of the unity of faith, it is meet that in one Dioceſſe or Cittie, much more province, the Church service should bee in divers tongues. That the *Apostle doth not appoynt any such thing*, it is most false. For even in one and the same (not Province, Dioceſſe, or Cittie onely, but) congregation, and particular assembly, he will haue that divers tongues shall be spoken rather, then any thing for want of interpretation should not be understood. To these two manifest falshoods (as though lies coupled together made a triple cord and strengthened one another) you adde a third, that the *Latine tongue hath been common to the most and chiefest Churches in the world*: unleſſe you meane the latter yeares, wherein Sathan being let loose, hath had his throne set up in the West parts. That also which followeth this, that the Latine tongue hath *been since the Apostles times throughout all these parts of Christendome expounded in every house, schoole and Pulpit*, is (of the same stampe with his fellowes that went before) manifestly false, as appeareth by the former discourse: then it is also contrary to your selues. For if it were *expounded*, it was not understood, but by some other tongue interpreting it. And if your slip bee in the mistaking of the word *expounded*, for used or received, or some such like, yet is the untruth of your speech manifest by daily experience. For although it were used in *every Schoole* and *Church*, yet that it was used in every *House* and *Pulpit*, hath as many witnesses against it, as there are eares in *all these parts of Christendom*. Last of all, in this Section (not a hiue of wisedome, as he saith, but a swarme of follies) they affirme that every *Catholicke of age almost, can tel the sense of the ceremonie of the Masse, what to answer, when to say Amen, when to confesse, when to adore, when to stand, when to kneele*, with many other such Apish toyes, and pretty feates. We should doe them too much honour, to compare the knowledge of the Priests with the perceverance that the Elephant, so noble a beast, hath of his keepers behaviour towards him. The horse also (that by often frequenting one way, hath such a print of it, that sometimes in his turnings and windings hee will correct his master) hath a sounder knowledge in his way, then they haue in their owne service. Therefore, (saving the honour that is due unto them in that they are men) the dogs knowledge which is trained up to turne the spit, doth not giue place to theirs. For as soone as ever hee seeth the rost laid to the fire, he stealeth away, knowing that then he should enter the wheele. And as soone as ever hee seeth it taken from the fire, he giveth a whippet from his wheele, knowing *when to come*, and *when to depart*. And although they haue no hands to hold up, yet such is often the *diligence* of their *masters*, that they will at a beck hold up their feet, an *adoration* good enough for your god of the Altar. You know also that the Camels are easily taught to *kneele*. The summe is, that most of your Catholickes know in a manner nothing in the secret of the Masse, which unreasonable beasts may not by their skilfull masters attaine unto. Sure we are, that as *Paul* meaneth, they cannot say *Amen*, that is to say, in a full perswasion of heart affirme that all those petitions, or desires, are aright which they haue heard. Not onely because they often misconceiue of the Masse-booke, which sometime in steed of a benediction which they looke for, rendreth a malediction; but also for that they understand not the words of the blessing. Wherein, if you well bethinke you, you will thinke your selues beholden unto us, which thus hold you in with your selues although you be out with the truth. For to what end doe you defend this paradox against all Scripture, Antiquity, common sense and reason, that the Church service may be in a tongue not knowne nor understood of the people: if all your *Catholickes of age* doe understand the Latine service, why will you cast away the golden crowne of your credit into the bottome of the seas, for a thing which standeth you, as you pretend, in no steed at all? How is it also, that here you forget your selues, which erewhile placed a great discretion in your Church, not *to devulgate your secret mysteries and dreadfull sacraments*. For if they know all the ceremonies of your Masse, the Mistresse of all your mysteries: what leaue yon hidden and concealed from them?

In the 5. Section they say, that the Apostle *writeth not in this place of the Churches publicke service but onely of a certaine exercise of a mutuall conference of miraculous giftes expired more then 1400 yeares agoe*: wherein take your choyce, whether of the reproches of *great ignorance* or *great guilefulnesse*, which you cast at us, shall bee returned home upon your heads. From one of them you cannot shift. For notwithstanding that the Apostle spake not of the Churches publicke service, but of a severall exercise from it, yet his reasons are generall, and drawne, not from the expedience of that which ought to be done in that exercise, but from that which ought to bee done in the Church: so that if the *Church service, Prayers and Sacraments* bee done in the Church and publicke Assembly of the faithfull; it is evident, that they ought also to be framed by this rule of the Apostle, that they must be done *to edifying*, and therfore in a language understood of the whole Church. And if you will further see the sottishnesse of your answer, looke to other rules which the Apostle giueth, for the good & profitable direction of this exercise: for (to overthrow the disorder crept into it) he commandeth that all things should be done orderly and comely, and that no woman should speak in that exercise; will your Logick conclude thereof, that in the *Church service, Prayers, and Sacraments*, there needeth no order, no comelines, no restraint of women for to speak in them? If this be your Logick it is as repugnant and irregular from true Logick, as you are from true Christianity, by profession of your Iesuitisme. And notwithstanding that the use of extraordinary gifts in tongues & revelation of things to come, be ceased, yet the exercise of conference of their gifts, whom God hath bestowed such knowledge of, as may serue to edifying, exhortation and comfort of the Church, remaineth still. For (seeing these gifts remaine yet whereby these ends may be atchieved, whereunto this exercise was appoynted) there *Vers. 3.* is no cause why the exercise it selfe should not remaine: unleſſe you thinke that you may take away some of those meanes from the Church, whereby it may haue edifying, exhortation, and consolation, and haue them abundantly. For albeit the Church hath all these, in the other ordinary Liturgie

of the Church, yet can they not come so flowingly to her by some, as by all the pipes of the Churches exercises, which the Lord hath appointed to convey them by. In the 31. and 32. verses having commanded that they should speake one by one, and not many at once, and that those that speake should goe under the censure of the rest endued with like gifts unto them, hee bringeth verse 33. two reasons of those commandements, whereof one is, that God will haue all things orderly done, the other is, that he so ordained in all Churches. This exercise therefore being setled in all Churches, it followeth, that it is perpetuall and ordinary. For the Iesuites are not able to shew any one thing (performable of the Churches) which is universally commanded of the Apostle vnto them all, that is not
1. *Thes.* 5. 20. 21. of all times and ages. Hereof it commeth that the Apostle commandeth the Church of Thessalonica that it should not *despise Prophesies*: where (speaking in the plurall, and not in the singular, as *Rom.* 12. where he specifieth the ordinary ministers) he seemeth to include their exercise also, which beeing iudged fit to handle the word, were admitted to speake although they had otherwise no publicke function in the Church.

Hither also belongeth, that *Iudas* and *Sylas* (being of the Church at Ierusalem) are called prophets;
Act. 15. 22. 32. as those which (amongst others) hauing there been trained vp for the ministerie of the Church, were able to exhort and strengthen the brethren, which were at Antioch. The perpetuitie of this exercise, may further be shewed in that the Apostles (in the establishment of the Churches vnder the Gospell forsaking whatsoeuer was Iewish and for a time) did notwithstanding retaine this exercise of prophecie as a part of the ordinarie diet, that the Lord had prouided for the more plentifull nourishment of the faithfull in all times, for that this exercise was in the Churches vnder the Law, it
1. *Sam.* 19. 20. may appeare (not onely by the exercises of the schollers of the prophets, whereof *Samuell* in his time and *Elias* & *Eliseus* in theirs were the ouerseers, but) by the practise of the Iewish Churches in the time
2. *Reg.* 4. 38. & 6. 1. 2. 3. of the Apostles, for when *Paul* and *Barnabas* came to Antioch in Pisidia and sate down amongst the rest: the Gouernours of the Synagogue sent to require them, that if they had any word of exhortation to the people vpon the Law and the prophets (which had been red) they would speake it, now
Act. 13. 15. considering that they did this vnto them, whom they knew not, nor could (for *Pauls* person) know that they were Leuites or Priests, ordeined for the puplique Ministerie of the Church: it appeareth that they made this offer vnto them, as vnto men whom although they esteemed priuate, yet iudged that they might haue some good gift, of opening the Scriptures to the instruction of the assembly, it appeareth also, that this exercise was vpon the Sabboth day; and therefore (if not at the *same time* yet) at the same meeting, or day at the least, when other the publique Ministers of the Church
vers. 15. executed their office of making prayers and administring the Sacraments of Circumcision (in the Iewes Synagogue) and of Baptisme and the holy Supper, in the Christian Church. *Ambrose* also is so far from thinking it to bee abrogated, that he esteemeth that this exercise may bee done of some of the people, so it be with order and comelines.

In the 6. section, they haue made a confused mash of many things, first they say that *here is nothing meant of priuate prayers*, where there is no truth, for (notwithstanding the disputation of the Apostle be principally of the publik seruice of the Church yet) diuers of the reasons he vseth reach also to priuate prayer, as shall appeare afterward. In the mean season they vse for that *these were newly inspired of God*, first is false (for then they had not been subiect to censure, as it is euident
Vers. 32. 1 *Thes.* 5. 21. they were) Secondly it is not only strengthles to proue that wherfore it is brought but maketh against it for what better direction can wee haue to frame our prayers by, then to our vttermost to conform them to those which the Holy Ghost *inspired*. And thereunto that their distinction between these *prayers*, and the prayers of the Church, that the one were *newly inspired* of God, and the other *written by the Holy Ghost*, is sottish and vnlearned. considering, that those things which are written
2. *Tim.* 3. 16. by the holy Ghost, were also inspired vnto them whom hee chose for his pen-men: and that (if not with more yet) with as much *newnes* or readinesse, and as little meditation, as these, wee grant that
2. *Pet.* 1. 21. *Psal.* 45. 2. the Lords prayer (which you call the *Pater noster*) was *giuen and written by the holy Ghost*, likewise the Salutation of the Angell vnto the holy virgin, (which you call the *Aue Maria*) but that this
vpon Luk. 1 later, is no *prayer* nor so to be vsed; hath been before declared. The articles of the Christian faith (which you call the *Creed*) are no *prayers*, but a profession of the principal points of doctrine in the Christian religion, neither were they *giuen* and *written* by the *H. Ghost*, but gathered by godly men
In the end of the answer vpon the Acts out of the doctrine of the Apostles as hath been shewed As for your *Lady Mattins, letany and such like* (as nettles among roses, chaffe amongst pure wheat) wee tread vnderneath our feet. And herein, as in our iudgement you are blasphemous, which couer such beggerly trash with the glorious title of *giuen and written by the Holy Ghost*; so we think that your own Masters will mislike your madnesse in this behalfe. As for that which they say that all *sorts and sexes haue vsed specially in Latine their Primars and Beades* and that *it is more agreeable to the vse of all Christian people euer since their conuersion to pray in Latine then in the vulgar, although euery one in particular vnderstand not what he saith*, is both false (as hath and shall further appeare) and set down nakedly with out so much as a rag to couer the shame thereof. So is it also as false, and an impudent begging of that in quæstion, that they pray with as *great consolation, deuotion, and affection which vnderstand not their prayers as those which vnderstand them*, for neither can any affect that which he knoweth not, and the Apostle in assigning the cause of comfort to be, for that, that which
Vers. 3 is comfortably spoken is vnderstood, declareth, that there can be no comfort, where vnderstanding is separate from that which is uttered, which is manifest also by Ezechias Embassadors vnto Rab-
2. *Reg.* 18. 26. shake who (because they would not haue their people discomforted) desired Rabshake to speake the language that the people vnderstood not: if therefore men can not bee discomforted, by vncomfortable words when they vnderstand them not, it followeth also, that comfortable words will not comfort them, when they are seuered from the vnderstanding of those which heare them. And as this is directly contrary to the Scripture, and to the sense of all that haue a sparke of reason, contrary also to their great master, who affirmeth that *the people is better brought to God, and answereth Amen more*

deuoutly

deuoutly when they vnderstand the Priests prayer: so is it directly contrary to that themselues haue set down before in the 11. section, where you say, *that such as would learne in deuotion and humilitie may and must with diligence learne the thing in which such diuine things are written*, for to what end, should you driue the people to such hard and impossible conditions, of learning the *latine tongue*, if they may as comfortably, as deuoutly and with as great affection, pray without as with the vnderstanding thereof, especially if to this sentence be annexed that which is said in the 10. Section that *the idiot & vnlearned take no lesse fruit of all diuine offices meete for euery ones condition then the learnedst Clearke in the Realme.* As for that you say *they pray with as little tediousnesse*, we think it partly true, for if they vnderstood oftentimes the things which they say, they would loth and irke them, for the abomination and filth that is in them.

Where they adde that there is a *greater maiesty in the Churches tongue dedicated in our S. Crosse.* First, if they had added, who dedicated the tongue in our S. Crosse, they might haue been ashamed to haue alledged it for the *maiesty and reuerence* of the Latine tongue, considering that it was not the Holy Ghost that did it, by any of his Secretaries: but the Divell which did it by *Pilat* his instrument: which is manifest if the end wherefore he caused the title of *Iesus of Nazareth, the King of the Iewes*, to be written upon his Crosse, be looked unto: namely, that the glory of Christs kingdom might bee laid open to the scorne and mockery of all, whilest in steed of sitting in a royall throne, he hung upon the gallowes: And it was as much as if he had said, behold this is the goodly King of the Iewes. It is truth, that as God had before by a secret providence guided the murderous mouth of *Caiphas* in a most wicked sentence to speak the words of truth, *Ioh. 11. 50. & 18. 14.* so did hee by the like providence, direct *Pilates* bloudy pen to write some truth of the Kingdom of Christ: In regard whereof the Iewes would haue had him altered the title: Howbeit, as that truth of *Caiphas* freed not him from being a false Priest in so speaking: so this title delivereth not *Pilate* from being a false Iudge in so writing. We are not ignorant, but that *Ierome* somewhere hath such a speech of the dedication of the three tongues, *Hebrew*, *Greek* and *Latine*, in the Crosse. But neither is his authority able to carry it away, neither doth he ever use it to any such purpose as the Iesuites apply it, as one who would haue the prayers of the Church understood of all, as shall appeare: But (granting that *Pilate* herein was led by the spirit of God, as *Balaam* sometime was to blesse the people of God, yet notwithstanding) so far it is from making any thing for you that it maketh manifestly against you: for seeing *Pilate* wrote the title of the Crosse in those three tongues to the end that all the Iewes and Proselites, that were assembled from all Coasts to the feast of the Passeover, might best understand that which was written: it followeth, that whatsoever is spoken of Christ ought to be delivered in such tongues as they that heare it may best understand it. Againe, if all people ought to haue the divine Service in the Latin tongue, although they understand it not, because the *Crosse of our Saviour was dedicated in it*, how much more ought they to haue it in the Hebrew and Greek tongues, in the which not the *Crosse* onely, but the nativity, resurrection and ascension of our Saviour Christ, and briefly the whole mysterie of our salvation was *dedicated of God.*

Wherefore if any one tongue for *reverence* and *maiesty* should bee chosen for the shutting up of divine service in a tongue which all understand not, the Greeke and the Hebrew tongues must haue the preheminence, and the Latine must wait her turne, untill they be buried. Not to speake of the Syrian tongue, which was one of the three tongues wherein the title of the crosse was written (called Hebrew of the name of her mother of whom she was begotten, & whom she resembled) which as it is so evident that it needs no prose: so if the Iesuits forehead will serue them to deny it, yet can they not so escape, considering that themselues confesse (upon *Math. 16. 18.* that our Saviour Christ preached the Gospell in the Syrian tongue: whereby more *reverence* and *maiesty* groweth unto that tongue, then they are able with their tongue and teeth both to purchase unto the Latine tongue. The other reason of the *allowance of the childrens crying of Hosanna although they understood it not*, is answered before upon *Math. 21. 9.* Whereunto adde this of the Apostle, that if they did not understand that which they said (as indeed they did) yet that *wee must not bee children in understanding* as they were. *1. Cor. 14. 20.*

The testimony of *Gregorie* is not to bee found *lib. 27. moral. cap. 6.* neither doth it make any thing for you, for if the Brittans sounded *Alleluia* an Hebrew word *and not praise the Lord*, what maketh that to proue, that they had their Seruice in the Latine tongue; it proueth rather, that they had it in Hebrew: Although in truth it proueth neither the one nor the other, for as *Alleluia* and Amen &c. (Hebrew words) are kept by the Apostles in writing Greeke: so others in following them, haue for the most part kept the same in translating the Scriptures into their seuerall languages which they could not haue been ignorant of, if they had remembred, that *Augustine* is of that iudgement that *Amen* and *Alleluia*, ought not to be translated into any other tongue, wherefore seeing Alleluia is no more proper to the Latine tongue then to the English or Brittish: it followeth that the *singing of Alleluia* doth no more argue the diuine seruice in the Latine tongue: then in any other tongue, much lesse then in the English tongue, and so *Ierome* also is answered, 1. *Tom. Epist. 58.* alleaged to the same purpose. Secondly *Gregorie* maketh flatly against you: for if the Brittans could not but (vntill *neere a thousand yeares*) *gnash barbarously*: it followeth necessarily, that for the space of well neere 600 yeares, they could not sound any word of Latine in their diuine seruice, vnlesse peraduenture you will grant, that to speake the Latine tongue, was to gnash barbarously now (for so much as it is known and proued by euident stories, that England had receiued the Christian faith before that time) it must needes follow by their own testimony, that hauing the true religion amongst them, yet had they not (all that while) any vse of the Latine tongue in their diuine seruice. And thereof it must also needs follow, that when England received the Gospell, of *Ioseph* of Aramathia, or of whomsoever in the Apostles time, it received it not in the Latine tongue. The rest of the places make nothing at all for them: for there is neuer a one of them, that maketh mention of any use of the Latine tongue in the service of any Country which understood it not. And it is evident that in the Country of *Africke*, which onely is heere named and cited out of *August. Epist. 10.* there *Aug. lib. retract. 1. cap. 20. & de verb. Apost. Serm. 25.*

there were divers places, wherein the rudeſt people vnderſtood and ſpake the Latine tongue better then the proper tongue of the Country. And as there is not a word for them, ſo the place which they quote out of *Cyprian. expl. orat. dom. num. 13.* is directly againſt them: for when he condemneth him, which in prayer *hath one thing in his heart and another in his voyce*, he condemneth the Popiſh prayers, whoſe heart waiteth not vpon that which they ſpeak, but vpon that which they ſue for at Gods hand, whether they be contained in the petition and words which they vtter, yea or no. The place of *Ierome* is about his tranſlation, and maketh nothing to this cauſe, ſaving that it maketh rather againſt them, in that he affirmeth that he had tranſlated the Scriptures into the Sclavone tongue. *Auguſtine* is alſo manifeſtly againſt them, who, in his book *de Catechiz. rudib. 89. de doctr. Chriſt. lib. 2. cap. 13. & Epiſt. 10.* declareth that he would haue certaine barbariſmes, ſolæciſmes, and vndiſtinct reading, corrected, that *the people might ſay Amen, to that which they plainly vnderſtand*. The next place is to the ſame effect: where alſo it is to be noted, that as he would haue certaine Barbariſmes borne with if they hurt not, nor hinder the vnderſtanding, ſo he would haue them corrected where they are doubtfull, and bring any impediment vnto the vnderſtanding, or right vnderſtanding of the hearer.

Auguſt. de Catechiz. rud. c. 9.

Thus it appeareth, how (not onely they haue not ſo much as one word, of either ancient father, or ſtory, to relieue their cauſe with, but) that even thoſe places which they haue choſen to nouriſh this ſtarueling with, are for the moſt part ſuch, as giue it (as it is in the Proverbe) pappe with a hatchet. After they ſay, that *prayers are not made ſpecially to encreaſe knowledge, but to offer up our hearts and wants vnto God*: whereof that they conclude, vnderſtanding not to bee neceſſary in prayers, hath ſuch a crack in it that no Logick is able to ſoder. And as well may they ſay, that becauſe the principall end of building of a houſe, is not to encreaſe the cunning of the builder, therefore a man may build a houſe although he haue no skill in building: or becauſe the principall end why the Miniſter either exhorteth or rebuketh, is not to encreaſe his knowledge, therefore he may exhort and rebuke without knowledge. As if they were ignorant, that to the commendable performance of ſome one thing it may be needfull to propound divers ends, whereof ſome of them ſhould be more principall then the other. And if to offer our hearts by words, it be not neceſſary that we vnderſtand what we ſay, it were better to ſpeak with the heart onely, without words: For the naked ſpeaking of the words take up ſome attention and power of the minde, which forasmuch as not vnderſtood, it can neither direct, nor allure and draw on the affection to follow, it muſt needs be, that the prayer that is made with the heart alone without any vſe of the tongue and lippes, is more profitable then that which is the exerciſe of them, when the words are not vnderſtood: ſeeing that the former hath leſſe idle diſtraction of the powers of the minde then the latter hath.

After, they repeate their coleworts, *that the ſimple people (ſcarce the learned) can vnderſtand all Pſalmes in their own tongue*: if they vnderſtand one Pſalm in reading *all*, or if they vnderſtand one verſe in every *Pſalme*, who ſeeth not the folly of this reaſon, which vnderſtandeth the common proverbe, that it is better to haue halfe a loafe then no bread, and that it is good for them to gleane heere and there an eare, that cannot gather by whole arme-fuls. They adde, that the *ſimple people are not bound to know, nor can tell to what petition of the pater noſter their demand pertaineth*, which is falſe: for to offer up the ſacrifice of themſelues, both body and ſoule, and to performe a reaſonable ſervice vnto God, it is required that they ſhould try what is the acceptable and perfect will of God: Neither is there any ſo ſenſeleſſe, that when he prayeth in his own tongue, that the will of God may be done, that he may haue his daily bread, and forgiueneſſe of his treſpaſſes, vnderſtandeth not ſomewhat of that which *is proper vnto thoſe Petitions*. If they vnderſtand not all, they may be the eaſilier borne with, ſeeing that the Ieſuites (ſaying that the *people know not whether the petition for their ſick children be referred vnto the ſecond, third, or ſixt petition*) declare themſelues to be ignorant to what head of the Lords prayer that petition belongeth: For thereby they plainely inſinuate, that it belongeth to one of theſe three, which indeed pertaineth vnto the fourth petition of our daily bread.

Rom. 12. 1. 2. 3.

Albeit the principall vſe of hauing the prayers, Pſalmes &c. in their own tongue, is not that they of themſelues, ſhould come to ripe vnderſtanding of them, but that (in the experience of the difficultie of that which they vnderſtand not) they might take the better heed vnto it, when it is opened by the Miniſtery of the Church, in ſermons, Catechiſmes, or other Church exerciſes whatſoeuer. And ſo it cometh to paſſe, that when they either pray, or read, the things which they haue had expounded, they vnderſtand (according to the gift of diligence and memory which God hath beſtowed vpon them) not onely what things are to be asked, (as it were what gift is to be offered) but in what words and what petition, as it were in what veſſell, or diſh, they ſhould giue vp their preſent in, whereas praying a ſtrange tongue, they haue no manner of diſcretion of that which they pray for, when their voyce intreateth for Gods glory, their hart prayeth for their own happines, when their voyce prayeth for a manſion in heauen, their hart maketh requeſt for a tabernacle in earth. Here of alſo it muſt needs come, that when (according to the difference of things which they pray for) the heart and affections ſhall crie, and be lifted vp higher, for the obtaining of greater and weightier petitions, the voice ſhall crie and be lifted vp higher, for the obtaining of ſmaller matters, and of the other ſide when the heart ſhall be more remiſſe, (and ſtrike as it were a lower ſtring) for the obtaining of ſmaller requeſts, the voice ſhall bee fainter and more dead in making requeſt for the chiefeſt things. And finally when the heart ſhall relie, and dwell vpon, ſome point moſt neceſſary to be ſtood vpon, the voice (hauing ſcarce tripped vpon it) ſhall run away, and leaue the heart behind it. Thus through a perpetual ſquare and iar, of the voice and of the heart, there can be no muſique melidious and ſweet in the eares of the Lord. And which is more, they haue no certen perſuaſion and aſſurance in their hearts, whether with their voice they bleſſe God, or curſe him to *his face*; but therein goe onely vpon the truſt and credit of their teachers, wherein how miſerably they haue been deceiued, the reformation

formation of the portis by Pope *Pius* the fifth (who put out certen blasphemous prayers, which haue been vsed some ages in their Church) doth euidently declare. Another reason is, that although they *know the words that hauing* the seruice in their mother tongue: yet *they vnderstand not the sense without the which the knowledge of the words profit not*; as if any were so blockish as to bee ignorant, that a man may sooner come to the knowledge of the sense, when he hath the knowledge of the words, then when he hath no vnderstanding, in the nature and power of the words. Or as if he which hath the key to open a doore (although he know not which way to turne it) were not neerer the opening of it then he that hath neither key, nor knowledge how to vse it. Last of all (to shut vp their long treatise) they say that *if any man bee contentious in this matter they answer him with the Apostle* 1. Cor 11.16. *that the Church of God hath no such custome.* A worthy rule, but not so wisely applied, for notwithstanding that there be a perpetuall comelinesse of nature, in that attire of the womans head, whereof the Apostle speaketh: yet for so much as it neither toucheth the worship of God & is amongst the duties of the second table, rather a whit low in the naile, then a wound in the head of them, the Apostle esteemeth, that (after men haue been sufficiently conuinced by the word of their duties in such points) they are no further to bee delt with by multiplication of many replies. But this is an essentiall point of Gods seruice, where wee haue the manifest commandement of the Apostle, who shutteth vp this treatise with another weight of sentence, then he concluded that disputation, saying that *if any man be spirituall let him know that these are the commandements of God.* Not further to enquire into *Augustines saying that it is madnesse to dispute whether it shou'd be done which the whole Church doth obserue*: it is heere sufficient to tell you, (that which the whole treatise hereof hath proued) that the whole Church did neuer receiue their seruice in the Latine tongue. Now that wee haue answered (not so much the reasons for the most part as the bare and naked sayings of the aduersary, who propound these things rather as teaching vpon their stoole, & setting sosse before their whelps which will eat, whatsoeuer they giue, then as disputing them in the schooles, with an aduersary whose stomach loatheth them: we will (as briefly as we may) set down the reasons, which the Apostle ministreth vnto vs in this chapter, for the ouerthrow of the barbarous seruice of the popish Synagogue in a strange speech, (vsed in all places where this cancre hath preuailed) and consequently for confirmation of all our Churches exercises in a knowen tongue. Vers. 37.

The Church service ought not to be uttered so, as the hearers are no more profited then if they heard not at all. But so it is when it is uttered in the Latine tongue which is not understood of the hearers. Therefore, &c. The Proposition is manifest: the Assumption is proved by vers. 2. where it is said, that *no man heareth him which speaketh in a tongue*, that is, in a language that is not understood of the hearers.

The Church service ought so to be spoken as it may edifie the hearers; but spoken in the Latine tongue (not understood of the hearers) it edifieth them not. Therfore &c. The Proposition is manifest, and hath proofe of the 26. verse: the Assumption is proved out of the 4. verse, where he that speaketh in a tongue is said to *edifie himselfe*, meaning *only*, as appeareth by the opposition of him that prophesieth, which edifieth both himselfe and the Church too, which were no opposition at all, if he that spake in a strange tongue should also edifie the Church.

The Church service ought so to be spoken as not onely a sound be heard, but such a one as shall certainly direct the people to their severall duties, what, when, and how to do. But so it is not when it is spoken in the Latine tongue, not understood of the hearers. Therefore, &c. The Proposition is proved by comparison of instruments of musick, and of the Trumpet, in which it is not sufficient that they giue a noyse, unlesse that they be tempered to the understanding of the hearers, and direct them either to mourning or ioy; to draw the sword, or to put it up; to march on forward, or to retire backward, vers. 7. 8. 9. The Assumption is manifest, and hath been shewed in the fourth Section.

That Church service is barbarous, and spoken in the aire, where the hearers know not the power and signification of the words which are uttered. But in the Church service uttered in the Latine tongue, the power and signification of the words is unknowne to the hearers. Therefore, &c. The Proposition is proved by comparison of instruments of musick, and of the Trumpet, in which it is not sufficient that they giue a noyse, unlesse that they be tempered to the understanding of the hearers, and direct them either to mourning or ioy; to draw the sword, or to put it up; to march on forward, or to retire backward, vers. 7. 8. 9. The Assumption is manifest, and hath been shewed in the fourth Section.

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The Church service which maketh the hearers like to children in understanding, is condemned of the Apostle. But the service in the Latine tongue amongst those that understand it not, maketh men like children in understanding. Therefore, &c. The Proposition is proved by vers. 20. The Assumption is confessed.

That Church service ought not to be used, whereby the Church should carry the signe and brand of Infidels and miscreants: But it is a note of unfaithfull people to bee constrained to heare a tongue which they understand not. Therefore, &c. The Proposition is manifest. The Assumption is proved by vers. 21. where the Apostle applieth the constraint of the people of Israel in hearing a strange tongue, to this hearing of an unknown language in the Church, arguing it by comparison of the lesse. That it to heare a strange language in the affaires and matters pertaining to this life, be a token of Gods anger against a people, much more to heare an unknowne tongue in thing, that belong to the kingdom of heaven.

If a language unknowne may not be used without interpretation in the Church, although it bee miraculous and extraordinary, (whereby the glory of God doth singularly appeare) much lesse may an unknowne language, which is not myraculous, but gotten by ordinary travell, wherein Gods glory doth not so much appeare, bee so used. But the former is true, and proued by the discourse of the whole chapter: therefore the latter.

If a language may not be used in the Church service which is not understood of the hearer, and

yet

yet well vnderſtood of the ſpeaker: much leſſe ought it to be vſed, when it is vnderſtood neither of the ſpeaker, nor of the hearer. But the former is true, as hath been already proved: therefore alſo the latter. Whereupon inſueth, that if the Popiſh ſervice were lawfull, where the hearers onely vnderſtand it not: yet ſhould it not be lawfull in moſt of their meetings, where the Prieſt himſelfe which vttereth it, vnderſtandeth it not.

And thus much for the Arguments againſt the whole Church ſervice vttered in a ſtrange tongue.

Againſt the common prayers in an vnknowne tongue particularly, the Apoſtle reaſoneth thus: All prayers to the which the hearers cannot ſay Amen, ought to be chaſed out of the Church. But vnto prayers vttered in a language which the hearer vnderſtandeth not, the hearer cannot ſay Amen. Therefore, &c. The Propoſition the Apoſtle taketh for granted. The aſſumption he proveth by the 16. verſe, *becauſe hee knoweth not what hee ſaith which prayeth.* Which generall reaſon, with the ſame ſtroke, wipeth away all private prayers, wherein a man knoweth not what hee ſaith. For thereof it followeth, that not being able to vnderſtand what hee ſaith, hee is not able to ſay Amen to his owne prayer. So alſo may (almoſt) all the reaſons vſed before generally againſt all the Church ſervice ſaid in a language not vnderſtood, be applied vnto him, that prayeth privatly in an vnknowne tongue, as that he heareth not himſelfe: that he is barbarous vnto himſelfe, ſpeaketh in the aire, not vnderſtanding himſelfe, is more then childiſh, not onely in not vnderſtanding what others ſay, but not what he himſelfe ſaith: hath the marke of Gods wrath vpon him, in that in things belonging to his ſalvation, he heareth a language which he vnderſtandeth not. And ſo much the more is it vnlawfull for one to pray in an vnknowne tongue privately, then the Church publickly, as the bleſſing of God is greater, and the preſence of Chriſt more effectually felt, in common then in private prayers. If therefore this bleſſing of God doth not make the common prayers in an vnknowne tongue fruitfull and edifiable to the Church, much leſſe will it make private prayers of any profit vnto one man, when they are vttered in an vnknowne language. Vnto theſe reaſons (common to both publicke and private prayers) that is alſo peculiar and ſpeciall vnto private prayers, which is drawn out of verſe 28. where (in prayers that a man hath privately with himſelfe) the Apoſtle requireth, that he ſhould ſpeake as well to himſelfe, as vnto God. But in private prayers vttered in an vnknowne tongue, he ſpeaketh vnto God onely, becauſe he onely vnderſtandeth him, not vnto himſelfe becauſe he vnderſtandeth not what himſelfe ſaith: wherefore the private prayers which are vttered in an vnknowne tongue, are not anſwerable vnto the rule of the Apoſtle.

To theſe arguments of the Apoſtle, we will adde the teſtimony of Antiquitie, not ſo much to adde more weight and ſtrength vnto the cauſe, as that thereby the reader may vnderſtand how impudently the Ieſuites doe abuſe the names of the Fathers to avouch that which they openly deny.

Contr Celſ. lib. 8. vid. Hieron. ad Heliodori. Epitaph. Nepot. Hieron. ad Marcellã. Chryſoſt. in hunc locum. Hiſtoriæ. Bohem. c. 13.

Origen ſaith, that *the Greeks name God in the Greeke tongue, the Romans in the Latine: and every one in their natiue and home borne tongue pray vnto God, and to their vttermoſt ſet forth his praiſe.*

Ieroms ſaith, that *the voyces and letters of all nations doe ſound out the paſſion and reſurrection of Chriſt.* And againe, *the voyce is different, but the religion is one. There bee in a manner ſo many companies of thoſe that ſing, as there be diverſities of nations.*

Chryſoſtome: *Vnleſſe the vnlearned vnderſtand what thou prayeſt he is not edified, nor can giue conſent vnto thy prayer.*

AEneas Silvius (who after was made Pope) writeth that (when ſute was made, that the Slavones, newly converted to the faith, might haue their Church ſervice in their mother tongue, and that there was ſome ſtay thereof made at Rome) there was heard a voyce from heaven, that *every ſpirit ſhould praiſe the Lord, and every tongue ſhould confeſſe vnto him.*

2. Tim. 2. 16. 17.

Here alſo it ſhall not be amiſſe to ſet down the iudgement of the elder Papiſts themſelues, that by compariſon of their iudgements, with the Popiſh Divinity that is now, it may be known how true it is that the Apoſtle ſpeaketh of hereſie, that it eateth like a cancre, and that the hereticks go from evill to worſe, vntill their madneſſe be known to all men. In the Lateran Councell it is thus decreed, *Becauſe in divers parts within one Citie and Dioceſſe, people of divers tongues are mixed, which haue vnder one faith divers rites and manners: we ſtraitely command, that the Biſhops of ſuch Cities or Dioceſes, provide meete men, which according to the diverſity of their rites and tongues may ſay the divine ſervice vnto them, and miniſter the Church Sacraments, inſtructing them both in word and example alſo.* This Councell thought the vnity of faith beſt preſerved, when as (in one Dioceſe, yea one onely Citie) there was vſe of divers tongues in the Church ſervice, according to the diverſity of languages of the inhabitants in the ſame: yet the Ieſuites thinke that the vnity of faith is ſtricken at when in every Country there is a ſeverall language wherein the Church exerciſes are ſet out. In latter times it was decreed that the ten Commandements, and the articles of the faith ſhould onely be read in the mother tongue. Howbeit another Councell after that (decreeing that for the dignity of the Latine tongue, the Sacraments ſhould be miniſtred in it) commandeth, that where (in certaine places) they were miniſtred in the Germane tongue, there it ſhould not be altered.

Tom. Concil. 3. Concil. Lateran. cap. 9.

Auguſtenſ. Concil. c. 15

Ad hunc locum.

Lyra alſo hath, that *if the people vnderſtand the prayer of the Prieſt, they are better brought vnto God, and anſwer, Amen more devoutly.*

Verſe. 34 † Let * women hold their peace in the Churches: for it is not permitted them to ſpeake, but to be ſubiect, as alſo * the Law ſaith.

Women may haue any temporall Soveraignty, but no Eccleſiaſticall ſuction.

RHEM. 19. [34. *Let women hold their peace.*] There be, or were, certaine Hereticks in our Countrie (for ſuch euer take the Scriptures diverſly for the aduantage of the time) that denied women to hold lawfully any Kingdom or temporall Soueraintie; but that is falſe and againſt both reaſon and the Scriptures. This onely in that ſexe is true, that it is not capable of holy orders, ſpirituall Regiment or Cure of ſoules: and therefore cannot doe any function proper to Prieſts and Biſhops: not ſpeake in the Church, and ſo not preach, nor diſpute, nor haue or giue voyce either deliberatiue or definitiue in Councels or publike Aſſemblies, concerning matters of Religion, nor make

Eccleſiaſticall

Ecclesiasticall lawes concerning the same, nor binde, nor loose, nor excommunicate, nor suspende, nor degrade, nor absolue, nor minister Sacraments, other then Baptisme in the case of meere necessity, when neither Priest nor other man can be had: much lesse prescribe any thing to the Clergie, how to minister them, or giue any man right to rule, preach, or execute any spirituall function as vnder and by her authoritie: nor creature being able to impart that whereof it selfe is incapable both by nature and Scriptures. This regiment is expresly giuen to the Apostles, Bishops, and Prelates: they onely haue authoritie to bind and loose, *Matth.*18. they onely are set by the Holy Ghost to gouerne the Church. *Act.*20. they onely haue cure of our soules directly, and must make acount to God for the same, *Heb*,13.

CARTVV.19. [34 *Let women hold their peace.*] We acknowledge and confesse, the lawfull and gracious governement of our Soveraigne Lady, sealed with many testimonies of Gods favour toward her, and toward us in her, and namely in scattering of the manifold treacheries and treasons that your heresie hath practised against her. And that (as a mother in Israel) God by her hath delivered us from the Iron yoke of the Popish servitude: To whom, although wee giue no power properly belonging unto Ecclesiasticall persons; yet we are able to shew that if any Ecclesiasticall person (under her obedience) do not the duety of ministery committed unto him, that it belongeth unto her to correct him, or cut him of. And where the defection from the truth, is generall in the whole Ministery of the Land, that there she may, and ought, to displace the usurpers, and appoint other in their places, according to the order which God hath prescribed in his holy Word. Where of the other side, you say *women may not medle with Ecclesiasticall functions*, it is true, but is ill observed of you. For (even directly against that you say, they *may not absolue*) one of your great Clearkes saith, that the Virgin Mary absolved a Priest, whom his Bishop had suspended. As for the *case of meere necessity*, whereby you would colour the *Baptism* which is *ministred by women*, it hath been shewed upon Math-3.11. that no necessity can be such, as ought to inforce an inconvenient (much lesse an utterly unlawfull and unable) person to Baptise.

Q. Elizabeth of B. memory.

Durand. lib. 7. de assumtione virg.

CHAP. XV.

MARGINALL NOTES.

Verse. 3 FOr ‡I deliuered vnto you first of all which I also receiued: that Christ died for our sinnes * according to the Scriptures:

RHEM.1.[3, *I deliuered vnto you.*] This deliuerie in the Latine, and Greeke importeth *tradition*, so by Tradition did the Apostles plant the Church in all truth, before they wrote any thing.

CARTVV.1. [3 *I delivered unto you.*] By this place you are manifestly convinced that Tradition is not (as you would make men beleeue) that which is not contained in the Scriptures, but by word onely from the Apostles passeth from hand to hand. Neither did the *Apostles by tradition* (as you understand Tradition) *plant the Churches in all truth before they wrote any thing*: For the Apostle precisely noteth that these Traditions which he gaue them he delivered them out of the *Scriptures*.

Verse 10 But by the grace of God I am that which I am: and his grace in me hath not been‡ voide, but I haue laboured more abundantly then all they: yet not I, but the grace of God ‖ with me.

RHEM 2.[10. *Void, but I.*] In him Gods grace is not void, that worketh by his free will according to the motion and direction of the same grace.

CARTVV.2. [10 *Voide, but I,*] If *whatsoever* Paul *was* in goodnesse (for so he meaneth) *he was by the grace of God*: it followeth that he had *no freewill* to do any good of himselfe: for he that giveth all good to the grace of God in Christ, he taketh all good away from himselfe in nature,

Verse. 15 And we are found also ‡ false witnesses of God: because we haue giuen testimonie against God, that he hath raised vp Christ, whom he hath not raised vp, if the dead rise not again.

RHEM.3.[15. *False witnesses of God.*] So may wee say, If the Catholike faith in all points be not true, then our first Apostles were false witnesses, then hath our Countrie beleeued in vaine all this while, then are all our fathers dead in their sinnes and perished, which (presupposing Christ to be God) were the greatest absurditie in the world

CARTVV.3. [13 *False witnesses of God.*] *The Catholike faith may be in all points true*, although your corner Romish faith, be (in the most of the chiefe, and principall points of salvation) false, And it is no marvell though your Apostle *Augustine* the Monk and his company were false witnesses, and *you be yet in your sinnes, and all your fore-fathers* which are dead in your faith *haue perished in theirs*, seeing that albeit you beleeue that Christ is risen, yet is hee risen in vaine unto you, who cannot beleeue that hee rose for your iustification. as long as you place your righteousnesse in your selues and your own merites. Yet in the middest and thickest of your darknesse, we know that it was not hard for the Lord to haue reserved his 7000 which did not once bow their knee to Baal, though the same were hidden from mens eyes, yours especially, whose sight is so short.

*Rom.*4.25.

*Rom.*11.4.

Verse. 14 And if Christ be not risen again, then vaine is our preaching, vain also is your faith.

RHEM. 4. [41. *Starre differeth.*] The glory of the bodies of Saincts ſhall not be all alike but different in heauen according to mens merits.

CARTVV. 4. [41 *Starre differeth.*] Change *according to merite* (which the whole Bible will not furniſh you of) into *Grace*, which the Apoſtle divers times mentioneth in this one chapter. It is true, that the *bodies of Saints ſhall be different in glory:* But yet not truely gathered out of this place, where the Apoſtle ſheweth the difference of our bodies before they ſhall riſe, and after they ſhall be raiſed, and not the difference of one glorious body from another; as appeareth both by the queſtion ver. 35, and by the concluſion, verſ. 42. 43. 44. The middle proofe whereof is, that as many differences as there are in the creatures both in heaven and earth, whereby both the earthly differ, and are diſcerned from the heavenly in glory, and either of them in their ſeverall kinds, and formes, differ and are diſcerned one of them from another, ſo many arguments there are of the power of God in making our bodies after their upriſing from the dead, paſſingly to ſurmount the eſtate wherein they were before.

Verſe. 44 It is ſowen a natural body: it ſhall riſe a ſpiritual body. if there be a natural body, there is alſo a ſpirituall,

RHEM. 5. [44. *Spirituall body.*] As to become ſpirituall doth not take away the ſubſtance of the body glorified: no more when Chriſts body is ſaid to be in ſpirituall ſort in the Sacrament, doth it import the abſence of his true body, and ſubſtance.

CARTVV. 5. [44 *Spirituall bodies.*] It is true that the *ſpiritualneſſe of the bodie doth not take away the ſubſtance of the bodie glorified*: but that thereof it followeth, that *the ſpirituall preſence of Chriſts body in the Sacrament doth not import the abſence of his true body and ſubſtance*, if by *true body* you meane his naturall body, is a meere ſophiſm of æquivocation: for a ſpirituall body here, is as much as an immortall, glorious, ſtrong, and a heavenly body, oppoſed unto a mortall, weak, bruiſed, and decayed body, as the Apoſtle exponndeth himſelfe: But ſpirituall preſence in the Sacrament is a preſence to faith, and a preſence by the wonderfull work of the ſpirit of God, which maketh us one with the naturall and true body of Chriſt, yea with Chriſt himſelfe God and man, by the ſame omnipotent power whereby it ioyneth things which in place are furtheſt removed: oppoſed unto that preſence of Chriſts body which is ioyned with the naturall and eſſentiall properties of having one member diſtinct from another, of length, bredth and ſpace. And therefore this place doth vtterly overthrow you: For as the ſpiritualneſſe of our bodies doth not take away their natuall and eſſentiall properties, wherby we ſhould not haue diſtinction of one part of the body from another, length, bredth and ſpace for our bodies, according to the ſtature and lineaments: even the body of Chriſt now glorified, if it were in the Sacrament, ſhould haue the naturall and eſſentiall properties of a body, as the diſtinction of one member from another, the lenghth, bredth, height, and place which belongeth thereto, and which it enioyeth in the heavens.

ANNOTATIONS.

Freewil with grace. Heret. tranſlation.

RHEM. 6. [10. *With me.*] God vſeth not man as a brute beaſt, or a blocke, but ſo worketh in him and by him that free will may concurre in euery action with his grace, which is alwayes, the principall. The Heretickes to auoid this concurrence in working and labouring, tranſlate, *which is with me*, where the Apoſtle rather ſaith, *which laboureth with me.*

CARTVV. 6. [10. *With me.*] *Free will doth concurre* in every good action: but that which the Lord (reſeruing the ſame naturall faculty) hath altered the quality of, making it free to doe well which was by nature bound and ſold to ſinne. This *to avoyd theſe heretickes* haue left out the relatiue *which*, contrary to the Greeke Copies, to the Syrian, Arabian, and their owne interlineall. And (not content to corrupt the text by tranſlation) they alſo ſhut up their eyes againſt the plaine words of the Apoſtle, who (notwithſtanding that he both had and might ſay, that he laboured more then all, becauſe ſo the Lord uſed him as an inſtrument, that he did that he did willingly: yet) leſt any thing ſhould be aſcribed unto him, as proceeding from any naturall inclination in him to doe good, hee correcteth himſelfe, ſaying, *Yet not I, but the grace of God which is with me.* And albeit the particle of the verbe ſubſtantiue is commonly to be underſtood in theſe Eccliſies or defects: yet it maketh neither hot nor cold unto us, whether it be turned *which is with me*, or *laboureth with me*: ſo that the words *with me*, be the ſame with thoſe which are in the ſame verſe before, *the grace of God which is* given *to me*, or as you haue turned it, *the grace of God in me.* So therefore that you interpret (*with me*) by (*in me*) (which the Apoſtle uſeth in one and the ſame ſignification) chuſe you (hardly) whether of theſe you will underſtand (*is*) which we like; or (*laboured*) which liketh you better.

Verſe. 32 If (acording to man) I fought with beaſts at Epheſus, what doth it profit me, if the dead riſe not againe; *Let vs eate and drinke, for to morow we ſhal die.*

Faſting is meritorious.

RHEM. 7 [32. *Let vs eate and drink.*] S. *Ambroſe* applieth theſe words to our Chriſtian Epicurians that take away faſting and deny the merits thereof. *How can we be ſaued* (ſaith he) *if we waſh not away our ſins by faſting, ſeeing the Scriptures ſay, faſting and almes deliuer from ſin? VVhat are theſe new Maſters that exclude all merits of faſting? is not this very voice of the heathen ſaying. Let vs eate and drinke, to morrow we ſhall die, lib. 10. Epiſt. ep. 82.*

Ambroſ. Serm. 13. de temp. vide.

CARTVV. 7. [32. *Let us eate and drinke.*] It hath been ſhewed (upon *Math.* 4) that your faſts may well be kept in *Epicurus* gardens, whereas we uſe the faſts, as they are delivered us by the Scripture. And as for the word of *merit*, which *Ambroſe aſcribeth to faſt*: it hath alſo been ſhewed, that the word of *merit* (uſed ſometime of the Fathers) maketh nothing for due deſert of worke. And that *Ambroſe* doth ſo uſe it, appeareth by that other, where he oppoſeth debt to merit, ſaying, that *the peace of Chriſt is not of debt, but of merit.* And that he meant by the merit of faſting, nothing elſe but a

good

good account thereof, it appeareth in that he speaketh against them which deny that the worke of it selfe doth merit.

CHAP. XVI.

MARGINALL NOTES.

Verse. 8 BVT I will tary at Ephesus vntill Pentecost.

RHEM. 1. [8. *Pentecost.*] The Heretickes and other new fangled striue among themselues, whether Pentecost signifie here the terme of fifty dayes, or else the Iewes holy day so called. But it commeth not to their mindes that it is most like to be the feast of Whitsontide kept and instituted euen then by the Apostles, as appeareth by the Fathers. *See S. Aug. ep 119. c 15. & 16. Amb. in c. 17. Luc.*

CART VV. 1. [8. *Pentecost.*] That by *Pentecost* here must be meant the Iewes feast, and not *any feast kept and instituted by the Apostles*, hath been euidently proued before vpon *Acts* 20. 16. And that there were no such feasts instituted by the Apostles, it is euident by the Ecclesiasticall Stories. For *Eusebius* declareth, that *Iohn* kept the Passeover according to the manner of the Iewes. And as he therein conformed himselfe in the manner of feasts vnto the weakenesse of the Iewes: so no doubt, did the rest of the Apostles when they came amongst them. But this is out of all controuersie, that if the Apostles had instituted the feasts of our Easter, Whitsontide, &c. *Iohn* would never haue broken their institution, which (if any had been) he knew shou'd haue been the institution of God. This is yet more plaine by the testimony of *Socrates*, who affirmeth that neither our Saviour Christ, nor his Apostles, did decree or institute any holy dayes, or lay any yoke of bondage vpon their necks, that came to the preaching, and addeth further, that they did first vse to obserue holy dayes by custome, and that as euery one was disposed at home. And herein *Augustine* (*epist. 119. c. 15.* one of the Iesuites witnesses to speake for them) is flat against them, saying that these feasts kept vnto the honour of the Lord, *were added by the Councels of the Fathers*. *Ambrose in c. 17. Luc.* is of your iudgement: but hath no such weight of authority as is able to stand against such manifest reasons (as haue been before alledged vpon *Acts* 20. 16.) and authorities as are here cited out of the Church Stories especially, whose proper worke it was to trace the steppes of antiquity. And *Ambrose* in saying *that the Apostles knew that there was a difference of times* (cleane contrary to the Apostle himselfe, that feared least all his labour should bee lost vpon them which obserued dayes, moneths, and yeares) deserueth to haue the lesse credit in this behalfe.

Euseb. hist. lib. 3. c. 24. 25.

Socr. lib. 5. c. 22.

Gal. 4. 10, 11.

Verse. 22. If any man loue not the Lord IESVS CHRIST, be he *Anathema Maranatha.*

RHEM. That is, *our Lord is come.* Therefore *anathema* to all that loue him not, or beleeue not, אתא מרן *Theophil.* vpon this place.

CART VV. *Anathema* and *Maranatha*, (which is as much as that hee is accursed vntill our Lord come) was the most fearefull and dreadfull sentence of the Church which it vsed against those which (having been of it) did vtterly fall from it, in such sort as the Church might discerne that they sinned the sinne against the Holy Ghost, that sinne vnto death: which was, when it might be knowne by their voluntary and vnconstrained blasphemies against Christ, and persecution of the Church his body) that they had not so much as a sparke of the *loue of Christ* in them. And therefore this curse cannot be applied vnto all that either *loue not, or beleeue not in Christ*, as vnto Iewes and Turkes, who (being without the Church) are without the reach of all Church iudgements and censures whatsoeuer.

Math. 12. 31. 32. 1. Ioh. 5. 16 17.

1. Cor. 5. 12 13.

THE ARGVMENT OF THE SECOND EPISTLE TO *THE CORINTHIANS.*

RHEMIST.

1. Cor. 11. 2. Gal. 2. 14.

FOR the time when this Epistle was written, looke the Argument of the epistle to the Romanes: to wit, about the eighteenth yeere after his conuersion, and our Lords passion, because in the 11. Chapter he maketh mention of 14. yeeres, not onely after his Conuersion, as to the Galathians, but also after his rapte, which seemeth to haue been when hee was at Hierusalem *Act.* 9. 26. foure yeeres after his Conuersion (*Gal.* 1. 18.) in a trance or excesse of minde, as hee calleth it; *Act.* 22. 17. It was written at Troas (it is thought) and sent by Titus as wee reade *Chap.* 8.

It is for the most part against those false Apostles, whom in the first part of the first to the *Corinthians*, he noted, or rather spared, but now is constrained to deale openly against them, and to defend both his own person which they sought to bring into contempt, making way thereby to the correption of the Corinthians, and withall to maintaine the excellency of the Ministery and Ministers of the new Testament, aboue which they did magnifie the Ministery of the old Testament; bearing themselues very high because they were Iewes.

Against these therefore S. *Paul* auoucheth the preeminent power of his Ministerie, by which power also hee giueth a pardon to the incestuous fornicator whom he excommunicated in the last Epistle, seeing now his penance, and againe threatneth to come and excommunicate those that had greeuously sinned and remained impenitent. Two chapters also he interposeth of the contributions to the Church of Hierusalem, mentioned in his last, exhorting them to do liberally, and also to haue all in a readinesse against his comming.

CAR TVV. To this Argument S.] Saying that (as the Apostle *excommunicated* not *the incestuous* person alone without the Church: so) he receiueth him not into the Church againe without the Churches consent. 2. Cor. 2. 7. 8. 9. 10.

THE SECOND EPISTLE OF PAVL TO THE CO-*RINTHIANS.*

CHAP. I.

ANNOTATIONS.

Verse 5. FOR as the ! passions of Christ abound in vs: so also by Christ doth our comfort abound.

All our afflictions be Christs afflictions, for the coniunction betwixt the head and the body. Merit and satisfaction.

RHEM. 1. [5. *Passions of Christ.*] All the afflictions of the faithfull bee called Christs own passions, not onely because they be suffered for him, but for that there is so straite coniunction and communion betwixt him being the head, and euery of the liuing members of his body, which is the Church that whatsoeuer is suffered by any of the same, is counted as a peece of his own passion. As likewise whatsoeuer good works bee done to any of them or by any of them, bee accepted as done to or by Christ himselfe. Which thing if the Protestants well weighed, they would not maruell that the Catholike Church attributeth such force of merite and satisfaction to the worke of holy men.

CAR. TVV. 1. [5. *Passions of Christ.*] Though wee *weigh well* that *the afflictions of the faithfull*

faithfull are called the passions of Christ, because they suffer them for his sake, and for that they are ioyned unto him with a most straight coniunction, yet ceasse we not to *marvell* at the blockishnesse of the Papists, *which attribute force of merit and satisfaction unto them.* And we are perswaded that themselues would *marvell* at this their blindesse, if they considered that which followeth. First, that these *Passions of Christ* are not suffered of him as in the head, and in his owne person, but in his members onely. Secondly, if they *weighed* that whatsoever they suffer (even to the cruellest death, yet) suffer they it as a iust chastisement and correction for their owne sinnes, how uniustly soever it be inflicted upon them by tyrants of the world. Thirdly, if they had considered that the Apostle addeth in the next verse, that his afflictions should not profit them unto salvation, unlesse they suffered as he did: whereas he placeth the fruit of his *passions* in setting them an example how they should carry themselues in the like case. Fourthly, if they had considered, that the salvation of others is wrought as well in the ioy and consolation of those that haue endured afflictions, verse 6. 7. Wherefore if they be ashamed to say, that the comforts that God doth freely bestow upon those that suffer for him, do deserue that they should *satisfie for others*: they ought also to cover their faces, for saying, that the *merite of their passions for Christ doth saue others*: considering that the salvation of the faithfull is (according to the Apostle) wrought alike; as well in the comforts, as in the sufferings of the Saints. Fifthly, if they had laid to their hearts (of the one side that the passions of Christ were not able to satisfie for our sinnes, unlesse they had been after a sort the passions of God, and not of man onely how pure soever; and of the other side, that the sufferings of the Martyrs are but of bare and naked men, and the same defiled and stained, in regard whereof the passions of Christ in them must needs carry some note of their defilement) they should not onely *marvell* but be astonished, that the deuill hath so bewitched them, that they cannot perceiue the horrible sacriledge that they commit against the Sonne of God in thus prophaning and treading his precious bloud under their feete. And heere let the Reader obserue a blasphemous contradiction of the Iesuites who make mens *sufferings and good workes* to merite, not onely for themselues but for others, because *they are counted as a peece of Christs own passion, and be accepted as done by him*: and yet deny that Christs righteousnesse imputed to men will so much as saue the persons themselues to whom it is imputed. And withall their stone blindnesse ought to be remembred, which see not how the imputation of the sufferings of Christ, being profitable unto us therefore, because by faith we are one with him, and he with us, hee dwelleth in us, and wee in him: The passions and sufferings of our brethren cannot be so, because, although we be one with them and they with us, yet neither dwell they in us nor we in them: neither can we any more receiue nourishment from them to life, then one branch can receiue from another, although they all receiue from the roote.

Mich. 7.9. Lam. 3. 39. 42.

Verse. 6. et 7

Act. 20.28

RHEM. 2. [5. *The comfort abound.*] Wordly men that see onely the exterior miseries and afflictions that Catholikes do suffer being persecuted by the Heathen or Hereticks, deeme them exceeding miserable, but if they felt or could conceiue the abundance of consolation which Christ euer giueth according to the measure of their affliction, they would neuer wonder at the voluntary toleration of what tormens soeuer for Christs sake, but would wish rather themselues to bee in any dungeon in England with the comfort that such haue from God, then to liue out of the Church in all the wealth of the world.

Worldly men feele not the comfort of afflicted Catholickes.

CARTVV. 2. [5. *The comfort abound.*] When you speake of *your abundance of consolation in the suffering for your religion*: the prouerb of *Salomon* is fulfilled in you, that there is one which boasteth of riches when he is poore. And this wee know (not onely because that there is no peace vnto the wicked which as wrought seas continually cast out durt and filth: but) because your selues teach that you are not sure of the fauour of God, in the knowledge whereof the foundation is laid of all sound comfort.

Pro. 13. 7.

Verse. 11 You helping with all in praier for vs, that by many mens persons, thankes for that gift which is in vs, may be giuen by many in our behalfe.

RHEM. 3. [11. *You helping in prayer.*] S. Paul knew that the helpe of other mens prayers was nothing derogatory to the office of Christs mediation & intercession for him, nor to the hope that he had in God: and therfore he craueth the Corinthians aid herein as a support and succour for himselfe in the sight of God. With what reason or Scripture then, can the Protestants say that the prayers of Saincts be iniurious to Christ, or not to stand with the confidence we haue in him? As though it were more dishonour to God that wee should vse the aide of Saincts in heauen, then of sinners in earth: *or that the intercessions of these our fellowes beneath, were more auailable then the prayers of those that be in the glorious sight of God aboue.

Intercession of Saints or holy men for us, no derogation to Christ Hiero. contra Vigil.

CARTVV. 3. [11. *You helping in prayer.*] This is your reason *we may pray one for another, therefore we may pray one vnto another*, which is too brutish, for although wee may ioyne other with vs in the same supplication, and diuers of vs may preferre, one sute or petition vnto God, yet it followeth not therof, that we may make each other an Atturney, for our Saiuour Christ is alone authorized of his father, to be the Attourney, to present our sutes in the high Court of requests: and therefore it is an vnfit speach, to call those that pray for vs here by the title of *Intercessors*; which is the proper title and priestly prerogatiue, of our Saiuour Christ, and of those that haue been types of him. The next argument (that we *may desire one another here vpon earth to pray for vs, therefore we may much more desire those to pray for vs which are in heauen*) hath asmuch cõsequence as the other, for so far is it that we may much, that we may not so much more, considering that those vpon earth may both alwayes heare, and often see our wants, where the Saints in heauen can do neither the one nor the other, whereof it is euident, that howsoeuer the Saints departed haue diuers preferments aboue those that remain vpon earth, yet are they in abilitie and fitnesse to receiue our petitions, far inferior unto the faithfull vpon earth, for as one able to plead a cause at the barre in West-

Rom. 8. 34.

minſter can not therefore come to it becauſe hee is able, vnleſſe yebe by the Court authoriſed: euen ſo although the Saincts departed were privie vnto your wants (wich is vntrue) yet ſhould not men therefore giue vp requeſts into their hands, conſidering they haue by no word of God any calling to take them of vs, nor are in any place recommended as the Lords Remembrancers for vs. And if they were: yet thereof followeth not, that we ſhould pray vnto them, conſidering that wee haue neither commandement (to keepe us from raſh and proud preſumption) nor promiſe to preſerue vs from fruitleſſe and idle talking, and ſpending of our breath to them. And therefore if *Ieromes* teſtimony againſt *Vigilantius* were true of the Saints departed that *they pray for us*: yet the queſtion (which is whether we ſhould pray to them or no) is untouched. But it is no marvell although you eſteeme the meditation of Saints neceſſary for us, when your canon in the Maſſe (whereby you deſire the Father to accept his Sonne) maketh Chriſt himſelfe to ſtand in need of the Prieſts prayer for favourable acceptation of him before his father.

Look Durand. lib. 4.

Publike prayers and faſts.

RHEM. 4. [11. *By many mens.*] Hee meaneth that as the prayers of many ioyned together for him, ſhall bee rather heard, then of any alone: ſo their common thankes giuing to God for granting their requeſt, ſhall be more acceptable and glorious to God, then any one mans thankes alone. Which thing doth much commend the holy Churches publicke prayers, proceſſions, ſtations, and pilgrimages, where ſo many ineete and vniformely ioyne their prayers and laudes together vnto God.

CARTVV. 4. [11 *By many mens prayers.*] *Publique prayers* (for their ſpirituall fruit ouer and aboue private) haue teſtimony of the Apoſtle: your *Proceſſions, Stations and Pilgrimages*, haue your voyce alone, which (becauſe it commeth from beneath) we tread it under feet.

Verſe. 14 As alſo you haue knowen vs in part, that we are your glory, as you alſo ours in the day of our Lord IESVS Chriſt.

Their glory in heaven that conuert others.

RHEM. 5. [14. *Your glory.*] The Apoſtles, teachers and preachers that conuert countries or particular perſons to Chriſt, and the peoples or parties by them conuerted, ſhall in the day of Iudgement haue much mutuall ioy and glorie of and for each other, one giuing to the other great matter of merite in this life, and of reward in the next. *See* 1. Theſſ. 2. v. 19.

CARTVV. 5. [14 *Your glory.*] Of the *mutuall ioy and glory that the teachers and learners ſhall haue each of other in the latter day*, we are agreed: but that it commeth *by merite* from one, or other, is your own gloſſe, without ſo much as the leaſt colour to diſguiſe it. The contrary is plainly inſinuated, for if they glory they muſt glory in God, and not in themſelues: and

1. Cor. 1. 31

verſ. 15. of this chapter, it is ſaid preciſely, that their advancement in the Goſpell (by the Apoſtles comming againe unto them) ſhould be a *ſecond grace*.

Verſe. 18 But God is faithfull, becauſe our preaching which was to you, there is not in it, It is, and It is not.

The Proteſtants inconſtancy in changing their writings, tranſlations, ſeruice-books &c.

RHEM. 6. [18. *It is, it is not*] As he diſchargeth himſelfe of all other leuitie touching his promiſe or purpoſe of comming to them, ſo much more of all inconſtancie in preaching Chriſts doctrine and faith. Wherein, one day to affirme, another day to deny, to diſſent from his fellowes or from himſelfe, to change euery yeere or in euery epiſtle the forme of his former teaching, to come daily with new deuiſes repugnant to his own rules, were not agreeable to an Apoſtle and true teacher of Chriſt, but proper to falſe prophets and Heretickes. Whereof wee haue notorious examples in the Proteſtants: who being deſtitute of the ſpirit of peace, concord, conſtancy, unitie and veritie, as they vary from their own writings which they retract, reforme or deforme continually, ſo both in their preachings and forme of Seruice, they are ſo reſtles, changeable, and repugnant to themſelues, that if they were not kept in awe with much a doe, by temporall lawes, or by the ſhame and rebuke of the world they would coyne vs euerie yeare or euery Parliament, new communions, new faiths, and new Chriſts, as you ſee by the manifold endeuours of the Puritanes. And this to be the proper note of falſe Apoſtles and Hereuickes. See *in S. Irenæum lib. 1. cap. 18. & Tertul. de preſcript. S. Baſil. epiſt. 82.*

CARTVV. 6 [18. *It is, it is not*] Seing our mouth muſt make profeſſion of that which our heart knoweth: it followeth that as our heart groweth in knowledge. So our tongue ſhould ſpeake more learnedly, which (if it bee neceſſary in the priuate worſhip at home) much more ought it to bee performed in the *publike ſeruice* in the Church. And although the godly Miniſters, are not ſhaken like a reed in the wildernes, yet is not their *yea, yea*, and their *no, no*, as the Apoſtles was, who both ſudden y was filled with the knowledge of all truth, and was ſteddily directed, that he could nor teach or do any thing in the miniſtery of the Church, but that which hath neceſſary allowance without all contradiction, neither whereof, falling vnto any of our age: it is euident that your vaunt of conſtancy and agreement with your ſelues, is no more glorious vnto you, then vnto him that ſhould vaunt himſelfe to be no higher at 30. yeares of his age then he was being but two yeare old. And in this vaunt and brag of yours the Churches of God (both vnder the Law and vnder the Goſpell) ſuffer you to go alone, whereof the former vnder *Danid*, *Salomon* and *Eſdras* altered by diuers either additions, or exchanges of the place or of the manner of worſhip and ſeruice of God. The other hauing no Deacons at the firſt, had them after. The difference between them and us is, that they brought in their exchanges in the time wherein every one of theſe differences were to bee ſetled in the Church: and wee bring them when God by increaſe of knowledge doth open them unto vs, And albeit the Apoſtles and Prophets neuer affirmed that which they had denied, or denied that which they had affirmed, yet the Churches (both in the one time and the other) oftentimes in the ſeruice of God, were altered from better to worſe. And contrariwiſe in the old Teſtament the examples are manifold. In the new vnder the gouernment of the Apoſtles the Church of Corinth was cleanſed of diuers coruptions ſpecified, 1. Cor. 11. & 1. Cor. 14. which had crept into the publick ſervice and manner of Gods worſhip. Laſt of all, we haue ſhewed that the ſtone of reproch, namely of *inconſtancy*, and of *contending one with*

With another, which up, and againſt the hill, you rowle upon us, commeth downe the hill amain upon your own heads.

Verſe. 22 Who alſo † hath ſealed vs, and giuen the pledge of the Spirit in our hearts.

RHEM. 7. [22. *Hath ſealed.*] The learned Diuines proue by this place, and by the like in the fourth to the Epheſians, that the Sacrament of Baptiſme doth not onely giue grace, but imprinteth and ſealeth the ſoule of the baptized, with a ſpirituall ſigne, marke, badge or token, which can neuer be blotted out, neither by ſinne, hereſie, apoſtaſie, nor other wayes, but remaineth for euer in man for the cogniſance of his Chriſtendome, and for diſtinction from other which were neuer of Chriſts fold. by which alſo he is as it were conſecrated & deputed to God, made capable and partaker of the rights of the Church, and ſubiect to her lawes and diſcipline. See S. *Hierome in Epheſ.* 4. S. *Ambroſe lib.* 1. *de Spir Sancto, cap.* 6. S. *Hiero'ol Cathecheſi*, 17. at the end, and S. *Dyoniſius, Areopag. c.* 2. *Eccleſ. Hierarch.* The which fathers expreſſe that ſpiritnall ſigne by diuers agreeable names, which the Church and moſt Diuines, after S. *Auguſtine*, call the *character* of Baptiſme, by the truth and force of which ſpirituall note or marke of the ſoule, he ſpecially conuinceth the Donatiſts, that the ſaid Sacrament though giuen and miniſtred by Hereticks or Schiſmaticks, or who elſe ſoeuer, can never be reiterated. See *ep.* 57, *& lib.* 6, *cont. Donatiſt. c.* 1. *& lib* 2. *cont. Parmenianum c.* 13. As the like indeleble characters giuen alſo by the Sacrament of Confirmation and orders do make thoſe alſo irreiterable and neuer to be receiued but once. Whereas all other Sacraments ſauing theſe three, may be often receiued of the ſelfeſame perſon? And that holy orders cannot be iterated. See S. *Auguſtine lib. cont.* 2. *Parmen. c.* 13. *lib. de bono coniug. c.* 24. and S. *Gregorie lib.* 2. *Regiſt. ep.* 32. The like of Confirmation is decreed in the moſt ancient Councell Tarracon, *c.* 6. Finally that this character is giuen onely by theſe ſaid three Sacraments, and is the cauſe that none of them can be in any man repeated or reiterated, ſee the decrees of the Councels Florentine and Trent. Which yet is no new deuiſe of them, as the Hereticks falſly affirme, but agreeable (as you ſee) both to the Scriptures, and alſo to the ancient fathers and Councels.

Eph. 4. 30. *The indeleble character of baptiſme, Confirmatiõ, Holy Orders.*

See Conc. Tarrac. 10. 2. *Conc.*

CARTVV. 7. [22. *Hath ſealed.*] Neither here, nor *Epheſ.* 4. 30. is any mention or meaning *of baptiſme*: and therefore your *indeleble Character in baptiſme* commeth from your own forge: for this ſeale is defined to be the work of the Spirit, which is a pledge to all that beleeue, untill their redemption. And ſo it is called here a pledge, or an earneſt: For that as men keepe their pledges and earneſts untill they receiue that, wherefore, or whereof the pledge and earneſt are taken, even ſo this ſpirit of God abideth with us untill we be fully and actually poſſeſſed of the kingdom of heaven, which now we haue in hope. And it deſtroyeth the Apoſtles whole threed, and file of diſputation, to underſtand this ſeale, of ſuch a gift of the ſpirit which is common to *Apoſtataes*: for the Apoſtle bringeth it to proue, that hee was faithfull and conſtant in his miniſtery, and to avow that his yea was yea, and no, no. Now to proue that, it had been a cold and ſtrengthleſſe argument, to alledge that gift of the ſpirit which *Apoſtataes* haue. Againe it is cleane contrary to the words of the Apoſtle, who placeth the fruit of this ſeale in eſtabliſhing and confirming a man in the truth. Therefore this ſeale cannot be ſet upon any *Apoſtata*, or runnagate from the truth, but onely upon the children of God. And it is a difference between the true children of God and the falſe: and not betweene thoſe which are baptiſed, and thoſe which are not baptiſed, as you make it. And this ſenſeleſſe doctrine of yours had been more ridiculous, if you had ſet down any deſcription of the Subiect, whether it be in the eſſence of the *ſoule*, or in the faculties: and if it be in them, whether it be in the underſtanding, or in the will alſo: what be the effects or adjuncts thereof. For by theſe particularities it might better haue come out of the clouds wherein you hold it, of that *grace wherewith the ſoule of every baptiſed is ſealed.* For if it bee a ſeale, it is a ſeale of ſomewhat: and if it bee a *badge* and *cogniſance*, it is ſet for ſome note of difference. And being ſet (as you ſay) *in the ſoule*, it can not be ſet there for other men to diſcerne him by, conſidering that no other man can ſee what is in his ſoule. Neither needeth there any *cogniſance and badge* to be ſet in regard of God, who ſeeth and diſcerneth all things, without any privy marke to helpe his diſcerning by: it followeth therefore that it is a marke and cogniſance for a man to know himſelfe by. But what to know of himſelfe? That he pertaineth unto the kingdom of God? It cannot be, ſeeing an *Apoſtata* is condemned of his owne conſcience. Neither is there a word in any of the teſtimonies here alledged, which aſcribeth this ſeale of the ſpirit unto *Apoſtataes*: but cleane contrariwiſe, they make it the ſeale of the faithfull, and of the members of Chriſt: we confeſſe that *Auguſtine* ſaith, that *Baptiſme is a marke, which having once been given, cannot be given againe, no not unto an Apoſtata if he returne againe.* But *Auguſtine* ſaith not that this marke is imprinted upon *his ſoule*. And you dally too ſhamefully with your reader, that would make him beleeue, that this coyn came from the Fathers Mint, which is a baſe coyne of your idle headed Schoolemen, and that ſo uncunningly ſtamped, and hammered, that one of the principall of them confeſſeth, that this word *Character* (in the ſence & meaning of the Schoolmen) hath no proof, neither of the Scriptures nor out of the Eccleſaſticall Writers: and that no man is bound to beleeue it. Yea that *Lombard* hath nothing of it, which may not rather be expounded of the Sacrament of baptiſme, then of any thing which is imprinted upon the ſoule. Wherefore to hang the not repeating of the ſacrament of baptiſme upon ſuch a threed as hath no twiſt, neither out of the Scriptures, nor out of the Church-writers, is nothing elſe but to play with the myſteries of our holy faith.

Eph. 1. 13. 14.

Titus 3. 11.

Gabriel Biel. diſtinct. b. 4. 2. 4. *Senten. vide.*

Hierom. in Epheſ. 4. *& Ambroſ. lib.* 1. *de Spirit. Sanct. cap.* 6. make manifeſtly againſt you: as thoſe which underſtand this marke to be the Spirit of God, wherewith the faithfull are ſealed unto the day of their redemption: when the former ſaith, that thereby *wee receiue that Image and ſimilitude whereunto we were firſt created in the beginning*: and the other, *that we are ſigned with the ſpirit, that wee may hold his glory, image and grace.*

Auguſtine (epiſt. 57. *& lib. cont. Donatiſt.* 6. *cap.* 1. *& lib. contra Parm.* 6. *c.* 13.) proueth onely that baptiſme may not be repeated; and therefore compareth baptiſme it ſelfe with the marke and badge which a ſouldier hath in his body, when he is firſt received to the profeſſion of a Souldier: who although

although he forsooke his standing, yet obtaining grace of his Generall, receiveth not that marke a-gaine, but hath his former marke which he first received, approved and acknowledged.

Verse. 24 Not because we ouer-rule your faith: but, we are helpers of your ioy, for in the faith you stand.

The Caluinists will be subiect to no tribunall in earth, for triall of their religion.

RHEM. 1. [24. *Not because we ouerrule.*] *Caluin* & his seditious Sectaries with other like *which despise dominion*, as S. Iude describeth, such, would by this place deliuer themselues from all yoke of spirituall Magistrates and Rulers: namely, that they be subiect to no man touching their faith, or for the examination and triall of their doctrine, but to God and his word onely. And no maruell that the malefactors and rebels of the Church, would come, to no tribunall but Gods, that so they may remaine vnpunished at least during this life. For though the Scripture, plainely condemne their heresies, yet they could writhe themselues out by false gloses, constructions, corruptions, and denials of the bookes to bee Canonicall, if there were no lawes or iudiciall sentence of men to rule and represse them.

Tyrannicall dominion is forbid in prelates, not Ecclesiasticall Soueraintie for examination of faith or manners.

Notwithstanding then these words of S. *Paul*, whereby onely tyrannicall, insolent, and proud behauiour and indiscreet rigour of Prelates or Apostles towards their flockes is noted, as also in the first of S. *Peter* c. 5. (the Greeke words in these places, and in the Gospell. *Mat.* 20. 25. *Mar* 10. 42. signifying lordly and insolent dominion: yet he had, and exercised iust rule, preeminence and prelacie ouer them, not onely for their life, but also and principally touching their faith, for hee might and did call them to account for the same, and excommunicated heretickes for forsaking their faith 1. *Cor* 4. 5. 2. *Cor.* 10. 4. 18. 10. 1. *Tim.* 1. 20. *Tit.* 1. 11. And all Christian men are bound to obey their lawfull Prelates in matters of faith and doctrine specially, and must not vnder that ridiculous pretence of obeying Gods word onely (which is the shift of all other Heretickes, as Anabaptists, Arians, and the like, as well as the Protestans) disobey Gods Church, Councels, and their own Pastors & Bishops, who by the Scriptures haue the regiment of their soules, and may examine and punish as well *Iohn Caluin* as *Simon Magus*, for falling from the Catholike faith, for though God alone bee the Lord, author and giuer of faith, yet they are his cooperators and coadiutors by whom the faithfull do beleeue and be preserued in the true faith, and bee defended from wolues, which bee Heretickes to corrupt them in the same. And this same Apostle *chalengeth to be their father as hee that begate and formed them by his preaching in Christ.

corrupti. 1. *Cor.* 3. 9, 2. *Cor.* 4. 15.

CARTVV. 8. [24. *Not because we ouer-rule.*] You do but confute your own shadow that, is, the slander which your selues do forge of vs, that wee *dispise dominion and would exempt our selues from the yoke of spirituall Magistrates and Rulers.* For wee acknowledge all honour reuerence and obedience, to bee done vnto them in the Lord, and for the Lord, wee follow them as they follow Christ: onely we say with the Apostle, that they may not bee Masters or Lords ouer our faith, that is to say in matters belonging vnto our saluation, command vs at their pleasure, without any direction of the Scripture, against the which, if an Angell from heauen, should lay any thing vpon vs, wee may bee bould vpon the Apostles word, to hold him accursed. Wherefore our Sauiour Christ declareth that the name of Father or Master (in this respect of rule and authoritie ouer our faith) doth not belong vnto the Apostles, but vnto him and to his father alone. And therefore where *Paul* calleth himselfe the *Corinths father* 1. *Cor.* 4. 15. it is not in regard of an absolute authoritie which he had ouer them, but in regard that (through his ministery) they, by the immortall seed of the word had been conceiued in the wombe of the Church. And the Apostle hath before declared that the *spirituall man* (so far as he is spirituall) cannot be iudged of any, whereby the Reader may see how idlely they quote 1. *Cor* 4. 5. 2. *Cor.* 18. 4. 13. 10. 2. *Tim.* 1. 20. *Tit.* 2. 11. which proue nothing that we deny. As for the word (κατακρινῶν) out of the Euangelists and *Pet.* 5. it is answered before. Here it will not be amisse to set down Pigghius words (who affirmeth *that the Apostles wrote certen things, not that they should rule our faith and religion but rather that they should be subiect*) that the reader may know how detestable popery is, that giueth to their Gouernours rule of faith, which it taketh away from diuers parts of the holy Scriptures. Their reueile of the worthy seruant of God, M. *Caluin* we will (in assured confidence of a iust reuenge) lay vp with the Lord.

Gal. 1. 8.

Math. 23. 9 10.

1. *Cor.* 2. 15

Pigh. Hierarch. lib. 1. cap. 2.

CHAP. II.

MARGINAL NOTES.

Verse. 10 AND whom you haue pardoned any thing, I also. For, my selfe also that which I pardoned, if I pardoned any thing for you in the person of Christ.

RHEM. 1. [10. *I pardoned.*] Κεχάρισμαι. Though hee did great Penance (saith *Theodoret*) yet hee calleth his pardoning, χάριν, *a grace*, because his sinne was greater then his Penance.

CARTVV. This is answered in the Annotation vpon this verse.

ANNOTATIONS.

Verse. 6 To him that is such a one, this rebuke sufficeth that is giuen of many.

The Apostle excommunicateth, enioyneth penance.

RHEM. 2. [6. *This rebuke sufficeth.*] This Corinthian for incest was excommunicated and put to penance by the Apostle, as appeareth in the former *Epist.* c. 5. And here order is giuen for his absolution and pardoning. Wherein first we haue a plaine example and proofe of the Apostolike power, there of binding: and here of loosing: there of punishing, and here of pardoning; there of retaining

retaining sinnes, here of remission. Secondly we may hereby proue that not onely amendment, ceasing to sin, or repentance in heart and before God alone, is alwayes enough to obtaine full reconcilement, whereas we see here his separation, also from the faithfull, and the Sacraments, and from all company or dealing with other Christian men, besides other bodily affliction: all which called of the Apostle before *mortitus carnis, the destruction of the flesh*, and named here *Rebuke*, or (as the *Greeke word also importeth) mulct, penalty, correction, chastisement, were enioyned him by the Apostles commandement in the face of the Church, and by the offender patiently sustained so long. Thirdly, we see that it lyeth in the hands of the Apostles, Bishops, and spirituall Magistrates, to measure the time of such penance and discipline, not onely according to the weight of the offence committed, but also according to the weakenesse of the persons punished, and other respects of time and place, as to their wisdom shall be thought most agreeable to the parties good, and the Churches edification. Lastly by this whole handling of the offenders cause, wee may refute the wicked heresie of the Protestants, that would make the simple beleeue, no punishment of a mans own person for sinnes committed, nor penance enioyned by the Church, nor any paines temporall or satisfaction of our life past to be necessary, but all such things to be superfluous because Christ hath satisfied enough for all. Which *Epicurian* doctrine is refelled, not onely hereby, but also by the Prophets, *Iohn* the Baptists, Christs, and the Apostles preaching of penance and condigne works or fruites of repentance, to euery man in his own person, and not in Christs person onely: and by the whole life and most plaine speaches and penitentiall cannons of the holy doctors and Councels prescribing times of penance, commending penance, enioyning penance, and continually vsing the word satisfaction in this case throughout all their works, as our aduersaries themselues can not but confesse.

and afterward pardoneth & absolueth. ἐπιτιμία. 1. cor 3.5. Pardon or remission of penance enioyned. Penance and satisfaction needlessly proued against the Protestants. Ioel. 2. 12. Mat. 3. & 4 Act. 2. & 16

CARTVV. 2. [6. *This rebuke sufficeth.*] In all this section (of halfe a side) here is nothing but irksome repetitions, that the Iesuites themselves (vnlesse they loued their own vomit too much) might worthely loath and bee ashamed of. To the first we say that) as before it hath been shewed, that the Apostle would banish none out of the Citty of God, without the consent of the Burgesses of the place where the offender is) so hee taketh not vpon him to restore him to the priuiledges and rites thereof without a like consent vers. 6. 7, 8 10. and that as hauing authority thereunto as the word κεχάρισται doth declare, Against which, that which you bring upon verse 9, of *the Apostles requiring their obedience*, is ridiculous. As if the Church had interest in nothing which it doth in *obedience* unto God, and their Governours under him, when whatsoever either the Church, or the Apostle himselfe do in such cases, they do in such obedience, as the not doing of it, or doing otherwise, would draw the guilt of disobedience upon them. And it is all one as if they should say, that the Burgesses in the Citie haue no authority to banish a disordered Citizen, or receiue him to his freedome againe, because they are bound by Law, or commanded of the Magistrate to giue their voyces in the one and in the other. And they may aswell say, that the Ministers of the Church of Corinth had no right or authority frō God to Preach, because they were commanded by Paul so to do.

The second note, that *there was bodily affliction laid upon him*, is false, as hath been shewed. And it may easily be convinced out of this place: First, by the plaine words of the Apostle, who affirmeth, that *the rebuke which is by many is sufficient*. Secondly, for that it is said vers. 6. that he *receiueth release by grace*, whereof Paul and the Church were in this behalfe the Ministers; unto which grace and pardon, there were no place at all, if he by bodily correction had satisfied the iustice of God. Thirdly, for that, if the incestuous person had been (as you imagine) plagued by the Apostles putting the devill in possession of his body, then it should follow, that the Apostle being removed a great distance of place from the penitent, should not haue released him of that plague, when both he and the Church had released him of the excommunication: for it is never read, that either Christ or his Apostles did cast out devils, but onely amongst them with whom they were present or conversant; wherby also is wiped away your former assertion of Pauls causing the devill to enter into him. Besides that it was never read, that either Christ or his Apostles, for revenge of sin, in the most wicked and obstinate enemies of the truth, did giue power to the devill to enter into their bodies. And therefore your last note of *our heresie* for condemning your blasphemous *satisfaction*, argueth your shamelesse fore-head, who (upon no ground of proofe) lay on such a loade of reproaches. As for *repentance* by brokennesse of heart within, testified without by amendment of life in the carefull keeping of Gods commandements (which you alledge out of *Ioel. 2. Math. 3. Act. 2. 20.*) what maketh that to proue, that we must *satisfie by bodily affliction*, considering that there is not a word of bodily affliction inflicted by the Church, much lesse of *satisfaction* in any of these places. The testimony of *Ioel* is against you, for (declaring that the rending of the garments is a token and representation of the breaking of the heart, and not of the rending and tearing of the flesh) it is manifest, that true repentance maketh no whippes to scourge our bodies with. The other testimonies haue been answered in their severall places. And as it is not *Epicurean* to use the grace of God, and enioy the fruite of Christs passion, so it is not onely proud Pharisisme and untollerable blasphemy, to mingle their bloud with the bloud of Christ, in the matter of *satisfaction*, but also barbarous and unnaturall, that a man should be his own tormentor. And albeit the ancient Church (in their *Councels* and *Doctors*) used the word of *satisfaction*, yet noted they thereby not any satisfaction unto God for sinne, but onely a giving of proofe of their true repentance whereby the Church was satisfied: And so saith *Augustine* that the *Churches Governours did well appoint times of repentance that the Church might be satisfied*: whereas of the satisfaction to God, he professeth that he read it not, saying, *I read of teares, but I read not of satisfaction*. And *Ierome*, speaking of the satisfaction commanded by the Church, doth not say, that it was to giue a price for our sinnes, but *that it might be manifest to all, that they are truely repentant, which with ready minde undertake whatsoever the Church decreeth*. Whereby also your *third note* is confuted, which leaueth it in the power of the Church Governours to appoint the *time of repentance*, considering that (upon euident arguments, and tokens of the repentance of the excommunicate) they are bound to unloose the cords which they haue tyed before, unlesse it be in their power to suffer the penitent to bee swallowed up of excesse of

Aug. Enchirid. ad Laur. c. 65.
Aug. ser. 117
Hieron. in 16 Math.

sorrow, and the Church to be beguiled of ſatan, which the Apoſtle doth ſhew then to inſue, when the Churches forgiueneſſe and abſolution, doth not come forth, and (as it were) meet in the halfe way the penitents converſion from ſin, ver. 7. 10.

Verſe. 8 For the which cauſe I beſeech you that you confirme charitie toward him.

Zeale againſt the excommunicate.

RHEM. 3. [8. *I beſeech you.*] They which at the beginning did beare too much with the offender, and ſeemed loth to haue him excommunicated in ſo auſtere manner: yet through their obedience to the Apoſtle became on the other ſide ſo rigorous, and ſo farre deteſted the malefactor after he was excommunicated, that the Apoſtle now meaning to abſolue him, was glad to intreate and command them alſo to accept him to their company and grace againe,

CARTVV. 3. [8 *I beſeech you.*] S.

Vrſe. 9 For therefore alſo haue I written that I may know the experiment of you, whether in all things you be I obedient.

The Apoſtle chalengeth their obedience to his Eccleſiaſtical authoritie.

RHEM. 4. [9. *Obedient.*] Though in the laſt chapter hee diſcharged himſelfe of tyrannicall dominion ouer them, yet hee chalengeth their obedience in all things as their Paſtor and Superiour, and conſequently in this point of receiuing to mercy, the penitent Corinthian. Whereby wee ſee, that as the power and authority of excommunicating, ſo of abſoluing alſo was in S. *Pauls* perſon, though both were to be done in the face of the Church: elſe hee would not haue commanded or required their obedience.

CARTVV. 4. [9 *Obedient.*] Anſwered before vpon the ſixth verſe.

The authority of Indulgences wherupon it is grounded.
Mat. 18. 18. Cypria. ep. 13. 14. 15.
συγχώρησις. See Theodoret in hunc loc.
What is a pardon or indulgence.
Ioh. 8. 11.

RHEM. 5. [10. *I alſo.*] The Heretickes and others well founded in the Scriptures and antiquity marueil at the Popes pardons, counting them either fruitleſſe or vnlawfull, or no elder then S. *Gregorie*. But indeed the authority, power, and right of them is of Chriſts own word and commiſſion principally giuen to *Peter*, and ſo afterward to all the Apoſtles, and in their perſons to all the cheefe Paſtors of the Church; when it was ſaid, *Whatſoeuer you looſe in earth ſhall be looſed in heauen.* By which commiſſion the holy Biſhops of old did cut of large peeces of penance enioyned to offenders, and gaue peace, grace, or indulgence, * before they had accompliſhed the meaſure of their appointed or deſerued puniſhment, and that is to giue pardon. And ſo S. *Paul* here did towards the Corinthian, whom hee aſſoiled of meere grace and mercy, as the word *donare* or *condonare* doth ſignifie, when he might longer haue kept him in penance and temporall affliction for his offence. Whereof though he had already before God inwardly repented, yet was hee iuſtly holden vnder this correction for ſome ſatisfaction of his fault paſt, during the Apoſtles pleaſure. To remit the temporall puniſhment or chaſtiſement due to ſinners after the offence it ſelfe and the guilt thereof bee forgiuen of God, is an indulgence or pardon, which the principall Magiſtrates of Gods Church by Chriſts warrant and the Apoſtles example, haue euer done, being no leſſe authoriſed to pardon then to puniſh, and by imitation of our Maiſter (who forgaue* the aduoutereſſe and diuers other offenders, not onely their ſinne:, but alſo often the temporall puniſhment due for the ſame) are as much giuen to mercy as to iuſtice.

CARTVV. 5 [10. *I alſo*] Your proper *pardons* are not ſealed with wax either of the *Scriptures* or of *Antiquity*. For the Scripture it hath appeared that this grace and pardon giuen to the inceſtuous perſon, was neceſſarily and in duety given, and therefore proueth no arbitrary releaſe aud mitigation of *puniſhment*, which the Apoſtle might further haue impoſed upon him. Againe, as the Church is bound then to lock and bind the ſinner by excommunication, when he giueth no place to the Churches counſell, moving him to repentance, ſo is it bound then to open and unlooſe him, when it ſhall haue pregnant and preſſing tokens, whereby his repentance may be preſumed: It therefore being evident, that it is not arbitrary to the Church to binde at her pleaſure, it muſt needs bee alſo as cleere that in the looſing and abſolution ſhe hath as little liberty: whereupon the Apoſtle (leaſt it ſhould be eſteemed that this grace and pardon was given by his authority) even in this verſe, according to your own tranſlation, affirmeth, that that which he did, he did *in the perſon*, or in *the authority of Chriſt*, even as he ſaid in the former Epiſtle, that he threw him out in the *name of our Lord Ieſus Chriſt*. We grant that *the elder Churches* had their *indulgences* and worthily, for conſidering that all of iudgement underſtand, that in their ſeverity towards poore ſinners they were overtaken of Satan, whilſt (through a great hatred againſt ſinne) they eſteemed all chaſtiſement too little: it followeth, that the cutting away of ſome of that which was too much was commendable. But this maketh no more for the *Popes pardon* then for the pardon of any other Miniſter of the Church. Neither can this pardon granted onely to publique offenders, warrant the large extent of the Popes pardon, which is offered to all without exception. Finally, the Churches *pardon* (freely given in compaſſion and tender feeling of the penitent) bringeth no credite unto the Popes pardon which is ſold for money, to inrich himſelfe with the marchandiſe of mens ſoules, unleſſe peraduenture you will ſay, hee doth but exchange and make a bartar, becauſe for our gold hee giveth us lead. Finally, this doctrine doth utterly overthrow your ſacrifice of the Maſſe. For if (as you ſay) by it is applyed the whole benefite of the death of Chriſt, then remaineth nothing of the merite of his death to be applyed by pardons and indulgences, as on the contrary part, if the ſacrifice of your Maſſe ſtand, down muſt fall neceſſarily, the diſpenſation of Chriſts merites by pardons and indulgences.

2. Cor. 5. 4.

Indulgences or pardons in the primitiue Church.
Cypr. locis citatis.

RHEM. 6. [10. *For you.*] Theodoret vpon this place ſaith that the Apoſtle gaue this pardon to the Corinthian as the interceſſion of the bleſſed men *Timotheus* and *Titus*. And wee may read in ſundry places, of S. *Cyprian* namely, that indulgences or remiſſions were giuen in the Primitiue Church by the mediation of holy Confeſſors or Martyrs, by communicating ſatisfactory works of one to another, to which end they gaue their letters to Biſhops in the behalfe of diuers their Chriſtian brethren, a thing moſt agreeable to the mutuall entercourſe that is between the members of Chriſts

Chriſts myſticall body, and very anſwerable to Gods iuſtice, *which by ſupply of the one ſort that abounded, ſtandeth entire in reſpect of the other ſort alſo that wanteth. In which kinde the Apoſtle confeſſeth that himſelfe by his ſufferings and tribulations, ſupplieth the wants of ſuch paſſions as Chriſt hath to ſuffer, not in his own perſon, but in his own body, which is his Church. Whereupon we inferre moſt aſſuredly, that the ſatisfactorie and penall works of holy Saincts ſuffered in this life, be communicable and applicable to the vſe of other faithfull men their fellow-members in our Lord and to bee diſpenſed according to euery mans neceſſity and deſeruing by them whom Chriſt hath conſtituted ouer his family, and hath made the diſpenſers of his treaſures. 2. Cor. 8. Col. 1. 24.

CARTVV. 6. [10. *For you.*] It hath been ſhewed, that the inceſtuous perſon was reſtored (as by the grace and free mercy of God, ſo) by the neceſſary and moſt bounden dutie of the Apoſtle, and of the Church of Corinth. Whether *Timothy and Titus*, (as is alledged out of *Theodoret*) *or Martyrs and Confeſſors* (as you cite out of *Cyprian*) did mediate between the Church and the excommunicate perſons, is nothing to the purpoſe: for it is meete that they to whom the repentance of the perſons cenſured is firſt knowne, ſhould ſolicite their freedome from their bond of excommunication. But that they were releaſed by *communicating their ſatisfactory workes unto the cenſured*, is falſe, and hath not a word out of the text, which doth cleane overthrow them, whileſt it expoundeth what it meaneth, when it ſaith, *for you*, not for their merits, but for their commodity, that they ſhould *not be overtaken of Sathan*, by being guiltie of the blond of the penitent, if they ſhould haue ſuffered him to haue been ſwallowed up in the gulfe of his ſorrow. Whether hath it any ſtrength out of *Theodoret* or *Cyprian*? But the cleane contrary is manifeſt out of the place of *Cyprian*; where notwithſtanding that there were that would haue violently extorted ſome of the penitents from their cenſure, under the colour of the mediation of ſome Martyrs for them, yet were they partly kept out of the communion of the Church, untill their dying day; and partly were not let goe untill ſuch time as *Cyprian* knew the Churches conſent therein. So farre is it therefore that they were delivered by their *ſatisfactory workes*, that they were not delivered by them at all, but by the Church that had bound them. And although it were a ſcarre in the face of the Churches then, that they wiped not away the teares of the penitents by reſtoring their baniſhed upon their knowne repentance: yet were they not not ſo declined from iuſtice, that they would haue holden them ſtill in exerciſe under ſo fearefull (and as it were capitall) iudgement of the Church, if they had imagined (as the Ieſuites doe) that the pains impoſed upon them by the Church, had been ſatisfied by the Martyrs. Their reaſon (that it is *agreeable to the intercourſe of the members of Chriſts myſticall body*) is falſe. For it is not agreeable to the common intercourſe of the members, that one ſhould endevour to yeeld that helpe to another which it cannot performe, but muſt come from the head alone. Wherefore to haue made this communication profitable, you ſhould haue proved firſt an overplus in the merit of the Martyrs, which they may ſpare unto others, which is the queſtion. Secondly, you ſhould proue them to be the Lords Stewards, appoynted of him to diſpence that almes: whereof as you are able to proue neither, ſo we are able to ſhew the contrary, that this *intercourſe between the members* tendeth to the deſtruction of the body. For whereas the Martyrs ſuffer nothing, but that they haue a neceſſary calling unto, and that ſo ſtraight, that when they haue done all they can poſſibly, yet they are unprofitable ſervants: it is evident that whatſoeuer herein ſhould be taken from them, to bee transferred to others, ſhould be taken from that obedience, without the which themſelues cannot bee ſaved. Vnleſſe therefore you will make the merit of Martyrs infinite, in ſuch ſort that the ſelfe ſame particular workes ſhall be both the price of their owne, and other mens ſalvation; it is evident that this *intercourſe* cannot be fit for the common-wealth of Chriſts *myſticall body*. And it is leſſe *anſwerable to Gods iuſtice*: for it is againſt his iuſtice to exact a perfect righteouſneſſe, and to ſuffer himſelfe to bee paid with an unperfect: to take ſatisfaction for one from the hand of another, which is not able to pay his owne debt, much leſſe the debt of his fellow. Beſide that, the wiſedom of God is thus reproched, which for ſilver due unto him, contenteth himſelfe with braſſe, and taketh one bankrupt to be ſurety for another. The place of the 2. *Cor.* 1. is anſwered: that *Coloſſ.* 1. 24. commeth to be anſwered in the proper place. Here let it be noted, that the Ieſuites haue a double contrariety with themſelues. For in their former note, it is ſaid, that *Paul aſſoiled him of meere grace and mercy*. And here they ſay, that hee was not let goe but upon the *ſatisfactory workes* of others. Secondly, they alledge *Theodoret*, as if for the merit of *Timothy and Titus*, the inceſtuous had been releaſed, and yet alledge the words of the Apoſtle *for you*, as if hee were pardoned through the Churches merits. Thus muſt they needs interferre, which are not ſhod with the Goſpell of peace, but with the ſhooes which they haue made them in their owne forge. Beſide that, they falſifie *Theodoret*, who expreſſely affirmeth, that *leaſt the Apoſtle ſhould ſeeme to make the releaſe for Timothy and Titus ſake, he addeth, that he did it in the perſon of Chriſt*. Lnk. 17. 10

RHEM. 7. [10. *In the perſon of Chriſt.*] For that many might of ignorance or pride reproue the practiſe of Gods Church and her officers, or deny the Apoſtles authoritie to be ſo great ouer mens ſoules as to puniſh and to pardon in this ſort, S. *Paul* doth purpoſely and preciſely tell them that he doth giue pardon as Chriſts Vicar, or as bearing his perſon in this caſe: and therefore that no man may maruell of his power herein, except hee thinke that Chriſts power, authoritie and commiſſion is not ſufficient to releaſe temporall puniſhment due to ſinners. And this to bee the proper meaning of theſe words, *In the perſon of Chriſt*, and not as the Proteſtants would haue it (the better to auoide the former concluſion of the Apoſtles giuing indulgence) *In the face or ſight of Chriſt*, you may eaſily vnderſtand by the Apoſtles like inſinuation of Chriſts power, when he committed this offender to Satan, affirming that he gaue that ſentence in the name and with the *vertue or power of our Lord Ieſus Chriſt*. In all caſes which the Proteſtants blindnes is exceeding great, who can not ſee that this is not the way to extoll Chriſts power, to deny it to his Prieſts, ſeeing the Apoſtle chalengeth it by that that Chriſt hath ſuch power, and that himſelfe doth it in his name, vertue, and perſon. So now in this, and in no other name, giue Popes and Biſhops their pardons. Which pertaining

Al pardon & remiſſion is in the vertue & name of Chriſt.

ἐν προσώπῳ, χριστοῦ. 1. Cor. 5. 4.

Heretic'l tranſlation.

taining to releasing onely of temporall punishment due after the sinne and eternall punishment bee forgiuen, is not so great a matter as the remission of the sinne it selfe: which yet the Priests by expresse commission do also remit.

CARTVV. 7. [10. *In the person of Christ.*] It is knowen that the Greeke word προσωπον signifieth as well the *face* as the *person*: and therefore our translation is iustifiable, vnlesse you shew greater weight of reason to pull the scales of your side rather then of ours. Howbeit that we fled from your translation, as hurtfull to our cause, and beneficiall to yours, is false; considering that your translation, as hath been shewed, standeth for us against you: whilest the Apostle pardoning the incestuous man, not of courtesie, but of dutie and commandement, declareth thereby, that it is unlawfull to hold the excommunicate longer in separation from the full and whole communion of the Church, then he hath given perswasible testimony of his true repentance. And where (vpon their *authoritie to forgiue sinnes*, Ioh. 20.) you conclude authoritie to forgiue *temporall punishment*, your beggary is too shameless, by presuming a *temporall punishment* inflicted vpon the excommunicate, which we vtterly deny to be in the Churches power. For if the common-wealth be interressed by his fault, in regard of temporall punishment, he falleth into the hands of the Magistrate, and in default of the Magistrates due correction of him, into the hands of God, as appeareth in Dauids case. And this
2. Sam. 12. 10. 12. Allegation refresheth your cause. as great showers doth the corne in harvest. For first, (considering that the Ministers cannot forgiue sinnes where they list, but where the sinners repent and beleeue) it must needs follow, that if they could forgiue any temporall punishment, yet can they not forgiue it,
Looke before vpon Math. 16. but vpon apparant tokens of faith and repentance: contrary to your practise, whose *Indulgences* are open to all, whose hands are open to giue any thing for them. Secondly, forasmuch as they are bound to forgiue where they finde faith and repentance, the same must needes follow in temporall punishment (if any were) contrary to your assertion, which make it in the power of the Minister to do his pleasure therein. Thirdly (inasmuch as every Minister may forgiue sinnes as well as the Bishop of Rome) it is evident that every Minister may send out his indulgences and pardons as well as he, which your care of the Popes Exchequer will never yeeld vnto.

Verse. 11 That we be not | circumvented of Satan, for we are not ignoraunt of his cogitations.

All binding and loosing must be vsed to the parties saluation. Conc. Nic. Can. 12. Ancyran. can. 2. & 5. The great penance of the primitiue Church. Why more pardons and Indulgence now then in old time. REHEM. 8. [11. *Circumvented of Satan.*] Wee may see hereby, that the dispensation of such discipline, and the releasing of the same, be put into the power and hands of Gods Ministers, to deale more or lesse rigorously, to pardon sooner or later, punish longer or shorter while, as shall bee thought to their wisdom. for the end of all such correction or pardoning must be the saluation of the parties soule, as the Apostle noted 1. Cor. 5. 5. Which to some, & some certain times may be better procured by rigour of discipline then by indulgence, to some others; by lenity and humane dealing (so pardoning of penance is called in old Councels) rather then by ouermuch chastisement, for consideration whereof, in some ages of the Church, much discipline, great penance and satisfaction was both enioyned and also willingly susteined, and then was the lesse pardoning and fewer indulgences, because in that voluntarie vse and acceptation of punishment, and great zeale and feruour of spirit, euery man fulfilled his penance, and few asked pardon. Now in the fall of deuotion and lothsomnesse that men commonly haue to do great penance, though the sins be far greater then euer before, yet our holy mother the Church knowing with the Apostle the cogitations of Satan, how he would in this delicate time, driue men either to desperation, or to forsake Christ and his Church and all hope of saluation, rather then they would enter into the course of canonicall discipline, enioyneth small penance, and seldome vseth extremitie with offenders as the holy Bishops of the primitiue Church did, but condescending to the weakenesse of her children, pardoneth exceeding often and much, not onely all enioyned penance, but also all or great part of what punishment temporall soeuer due or deserued, either in this world or in the next. As for the Hereticks which neither like the Churches lenitie and pardoning in these dayes, nor the old rigour in the Primitiue Church, they bee like to the Iewes
Mat. 11. 18. that condemned *Iohn* the Baptist of austeritie, & Christ of too much freedom and liberty: not knowing nor liking indeed either Christs ordinance and commission in binding or loosing, or his prouidence in the gouernment of the Church.

CARTVV. 8. [11. *Circumvented of Satan.*] This rule of the Apostle, that the excommunicate is to be received sooner or latter, according to his vnfained humiliation, is a rule of steele, remaining one and the same in all ages. And therefore is no leaden square, as you make it, flexible at the Popes pleasure, according to the increase or decay of the *zeale and deuotion of ages*. Therefore the indulgences which come now as thicke as hailestones, proceed of the Popes wisedome, whereby he is wise to himselfe, and not to the Church. And his liberality in this kinde, is not onely like light clouds, which promise raine and giue none, but like the bushes which in stead of shelter pull away the fleece of the poore sheep that seeketh cover vnder them. Howbeit you doe well to confesse, the *delicacie* of your Catholikes in these dayes, which we will helpe you to excuse. For no marvell if the children be *delicate* when the *Mother* and father both be Epicures; yet surely are not the children so *delicate* as the father is foolish, who is so farre from correcting of the sinnes of his sonnes, that he giveth pardon of them before they be committed, which is no *lenitie*, but plaine and notable baudery. Neither feare we the reproch of *Christ against the Iewes. Math* 11. 18. in misliking the *rigor of the elder Churches*, and *condemning* the looseneſse *of yours*, albeit the fruits bee farre vnlike. For in them we know that it was an easie thing for good men, carried with a perfect hatred of sinne, to overlash in the punishment of it, and to go beyond as it were the 40. stripes, or moderate correction which is fit for amendment. But in you all the world may see, that not the loue of the people, but of their money; not their *delicacie*, but your owne daintie tooth, is the cause why the *Lycurgian* severitie of the elder Churches is changed into the vnbridled licence that your old Ancestors *Romulus* and *Rhemus* gaue to all malefactors which would make Rome their refuge.

Verse

Verſe. 17 For we are not as very many, ! adulterating the word of God, but of ſinceritie, and as of God, before God, in Chriſt we ſpeake.

RHEM. 9 [17. *Adulterating*] The Greek word ſignifieth to make commoditie of the word of God, as vulgar Vintners do of their wine. Whereby is expreſſed the peculiar trade of all Hereticks, & exceeding proper to the Proteſtants, that ſo corrupt ſcripture by mixture of their own fantaſies by falſe tranſlations, gloſſes, colourable and pleaſant commentaries, to deceiue the taſt of the ſimple, as tauerners and tapſters do, to make their wine ſalable by manifold artificiall deceites. The Apoſtle contrawiſe, as all Catholikes, deliuer the Scriptures and vtter the word of God ſincerely and entirely, in the ſame ſenſe and ſort as the fathers left them to the Church, interpreting them by the ſame ſpirit by which they were written or ſpoken. καπηλεύοντες *The Heretike corupting of the Scriptures.*

CARTVV. 9. [17. *Adulterating.*[The face in the water anſwereth not ſo iuſt unto the naturall face, as you do to theſe Brewers and corrupters of the word, which the Apoſtle ſpeaketh of. And therefore your faces here are more then braſen, which lay that to our charge whereof you being manifoldly and manifeſtly convinced, are not able once to ſtaine us with. The difference onely between theſe minglers and your maſhers, is, that they put not ſo much water into the wine, that it ceaſed to be wine ſtill; whereas yours through the tilt and lees of traditions, dregges of cuſtome, and poyſon of Popiſh decrees, haue cauſed it to be no more the cup of the Lords wine, but the chalice of the Whoore of Babylon, whereof whoſoeuer drinketh, dieth everlaſtingly, unleſſe by the counterpoyſon of the word of God hee vomit it out againe. And as it is blaſphemous, that the *interpretation of the Fathers is of the ſame ſpirit that the Scriptures are writtē by*: ſo is it utterly falſe, that their interpretations haue (for the moſt part) any agreement with your Gloſſes. The contrary whereof, if it be enough for you barely to affirme it, who haue the eyes and eares of all indifferent witneſſing againſt you, it is much more equall that we (by bare denyall) ſhould reſt in the iudgement of the reader.

CHAP. III.

ANNOTATIONS.

Verſe. 3 BEing manifeſted that you are ! the epiſtle of Chriſt, miniſtred by vs, and written not with inke, but with the ſpirit of the liuing God: not in tables of ſtone, but in the tables carnall of the hart.

RHEM. 1. [3. *The Epiſtle of Chriſt.*] S. Paul and other holy writers of Scriptures did ſet down many things in writing, by pen, inke, and paper, all which bee of the Holy Ghoſt: but the ſpeciall and proper book of Chriſts truth and Goſpel, is not the external writing in thoſe dead creatures, but in the hearts of the faithfull, being the proper ſubiect of theſe truths & graces preached in the new Teſtament, and the habitacle of the H. Ghoſt, In the which booke of the faithfull mens hearts S. Paul wrote diuers things not vttered in any Epiſtle: as ſoundry of the Apoſtles wrote Chriſtian religion in the hearts of their hearers onely, and in other materiall bookes not at all. Whereof S. Irenæus lib. 3. c. 4. ſaith. *What and if the Apoſtles alſo hath left no Scriptures, ought we not to follow the order of the tradition, which they delinered vnto them to whom they cōmitted the Churches: to the which ordinance many nations of thoſe barbarous people that haue beleeued in Chriſt, do conſent, without letter or inke, haning ſalnation written in their hearts, and keeping diligently the tradition of the Elders.* And S. Hierome (*cont. Io. Hieroſ.* c 9. *ad Pam.*) *in the Creede of our faith and hope, which being delinered by tradition from the Apoſtles, is not written in paper and inke, but in the tables carnall of the heart.* And this is the Churches booke alſo, whereby and wherein ſhe keepeth faithfully all truth written in the hearts of thoſe to whom the Apoſtles did preach, with the like diligence as ſhe keepeth and preſerueth the other book which is of holy Scriptures, from al corruption of Heretickes and other iniuries. *The Apoſtles wrote the Goſpel in mens hartes much more then in paper.* *Scripture written, and Tradition vnwritten.*

CARTVV. 1. [3 *The Epiſtle of Chriſt.*] Your argument, that *God by the minſtery of Paul wrote not with incke but with his Spirit, not in paper but in the hearts of the Corinthians*, ergo, *he wrote ſomething that is not contained in the Scripture*, is more then childiſh, as if the written Scriptures themſelues could be profitable to the Churches, unleſſe (beſides the inke and paper wherein they were firſt written) they be alſo written by the Spirit of God. Or as if the oppoſition were made between the Apoſtles Miniſtery by his Epiſtles, and his Miniſtery by his Preaching: which is made onely of his Miniſtery, ioyned with the effectuall working of Gods ſpirit to ſalvation, and that which is not accompanied with the fruitfull operation thereof. So that if this of yours be a good argument, it followeth that no good doctrine is written in the Scriptures, becauſe all good doctrine is written in the hearts of the faithfull. Finally, the writing of lawes by the ſpirit of God in the hearts of the faithfull, was not an impreſſion of it in their underſtanding & memory onely, whereby they might deliuer it from hand to hand, as the Ieſuites would haue it, but an impreſſion of it in their affections, whereby they might be ſaued everlaſtingly, albeit they never delivered it over unto others, eſpecialy having either no opportunity, or calling thereunto. And beſide that they haue not ſo much as any colour out of this place, the Apoſtles own teſtimony (who affirmeth that he taught nothing but contained in the Law and the Prophets, and that the Goſpell whereof he was the Miniſter, was promiſed by the Prophets in the holy Scriptures) doth ſtrike them ſo dumbe in this caſe, that all their contradiction unto it is rather like the broken ſpeeches of men diſtraught of their wits, then of any that haue a graine of ſound wiſedom, to order their words by. And it appeareth manifeſtly, by the diſcourſe of this Epiſtle, how doubtfull and dangerous keepers of the doctrine of the Apoſtles the Corinthes hearts were, which in ſo ſhort a *Acts 26. 22* *Rom. 1. 2.* *Rom. 16. 26*

time (and that in the life of the Apoſtle, when he was able to controule them) had ſwarved from the rule, which he had given them: whereupon the Apoſtle wrote the ſame things vnto them by Epiſtle, which he had Preached vnto them by word, as appeareth when he ſaith, *That he wrote nothing vnto them, but that which they read*, where he vſeth the word ἀναγινώσκειν, which the Scholiaſt noteth to ſignifie, a recogniſing, or calling to minde of that, which they had before received, *Iræneus lib. 3. c. p. 4.* maketh nothing againſt the ſufficiency of the Scripture: *For if the Apoſtles had left no Scriptures*, we muſt haue bene contented with Tradition: and the Lord would haue given ſuch a bleſſing, as ſometime before the Law he did, that the doctrine ſhould (in ſome hands) haue remained vncorrupt. But now that of further grace (for the more aſſurance or ſafety of thoſe things that were ſpoken by word) he hath committed the ſame things to writing, which are neceſſary for vs to beleeue to ſalvation: it were not onely extreme folly, but greater ingratitude, to flie from the ſafer way to that which hath more danger. And although he affirme, *that many nations beleeved in Chriſt without letter or inke*, yet he ſpeaketh of nothing at all that they beleeved, but that which is contained in the Scriptures. And eſpecially he ſpeaketh of the Articles of our faith, called *the Apoſtles Creed*. So that (although their faith was grounded by tradition of that which they heard, and had not read; yet) thoſe that ſetled them in that faith, had their inſtruction from that which was written with *inke*. And if it be asked, why then he forſooke the Scriptures, and fled to tradition, Iræneus himſelfe giveth anſwer, for that there were hereticks, which *when they were reproved out of the Scripture* (it is a mervaile if the Ieſuites bluſh not when they reade this ſentence) *they accuſe the Scriptures as if they were not true, or as if they had no authority, and that they are vttered doubtfully: and becauſe the truth cannot be found out in them of thoſe that know not the Tradition*; He ſaith alſo (in the ſame place which they haue alledged) that *there was neither aſſembly nor doctrine amongſt them*: Will they therefore ſay, that Preaching, and praying, and Church Aſſemblies, be either no ſufficient meanes to ſalvation, or not greatly neceſſary? But that the Reader may the better underſtand the Ieſuites treacherie in this place of Iræneus, let him attend to that which he writeth otherwhere: For (ſpeaking of the faith of the Churches receiued of the Apoſtles) he ſaith, *That which they then preached, after (verily by the will of God) they deliuered vnto vs by the Scriptures, as thoſe which ſhould be the foundation and pillar of our faith.* In the ſame place he teſtifieth, that the foure Evangeliſts were the rule, whereby all that which was propounded, concerning the doings and ſayings of our Saviour Chriſt was to be examined. And further noteth the *Valentinian* hereticks with the ſame coale wherewith the Papiſts haue marked themſelues, namely that they had moe things of Chriſt then thoſe which the Evangeliſt had written. *Ierome contr. Ioh. Ieruſal. c. 9. ad Pam.* maketh nothing to the purpoſe: vnleſſe they dare ſay that the *Creed of our faith and hope deliuered by tradition from the Apoſtles.* is not contained in the Scriptures.

2. Cor. 1. 13
Oecumen. ad 2. Cor. 1. 13
Luk. 1. 4.
Iræneus lib. 3. cap. 2.
Iræn. lib. 3. cap. 1.

Verſe. 5 Not that we be ſufficient to think any thing ‖ of our ſelues, as of our ſelues: but our ſufficiencie is of God.

RHEM. 2. [5. *Of our ſelues.*] This maketh firſt againſt the Heretickes called Pelagians, that hold our meritorious actions or cogitations to be of freewill onely, and not of Gods ſpeciall grace. Secondly againſt the Proteſtants, who on the contrary ſide referre all to God, and take away mans freedome and proper motion in his thoughts and doings: the Apoſtle confeſſing our good cogitations to be our own, but not as comming of our ſelues, but of God.

Gods grace and free will both muſt concurre.

CARTVV. 2. [5. *Of our ſelfes.*] If the Apoſtles pen wherewith he wrote, had been one of the beames of the Sun, he could not haue written more cleare (to ſhew that we haue no naturall power to do good) then he hath done here, for when he affirmeth, that of our ſelues wee are not able to thinke any good thing (by taking from our nature, power to doe the leaſt good) hee leaueth nothing at all vnto our naturall ſtrength. And therefore the Ieſuits reaſon (that *it is ours* therefore *of our own naturall power*) is very ſottiſh; conſidering that that which is freely giuen vs is ours, aſwell as that which groweth out of the rotten roote of our own corrupt nature. Neither can they thus eſcape, out of the tents of the *Pelagians*; conſidering that they alſo (to auoyd the envie of extolling the naturall power of man againſt the grace of God) confeſſed aſmuch as they do, *that in euery good worke a man is helped of the grace of God.* Likewiſe that *the grace of God doth helpe the good purpoſe of euery one.* To let paſſe your falling from the old Interpreter, to whom you haue ſould your ſelues as bound men. For where he ſaith *we are not apt to thinke*: you to (break this deadly prick, which your freewill receiueth hereby) choſe rather to ſay, that we *are not ſufficient to thinke*; thereby implying an aptnes, which both the Apoſtle, and your own Interpreter haue ſhut out, yet are you nothing helped, conſidering that our ſufficiency (whatſoeuer it is) is expreſly ſaid to come of God.

Aug. contr. Don. Epiſt. Pelag. lib. 1. cap. 19. & lib. 4. cap. 6. vid.

Verſe. 6 Who alſo hath made vs meete miniſters of the new Teſtament: not in the letter, but in the ſpirit. For ‖ the letter killeth: but the ſpirit quickneth.

RHEM. 3. [6. *The letter killeth.*] As the letter of the old Law not truely vnderſtood, not referred to Chriſt, commanding and not giuing grace and ſpirit to fulfill that which was commanded: they did by occaſion kill the carnall Iew: ſo the letter of the new Teſtament not truely taken or expounded by the Spirit of Chriſt (which is onely in his Church) killeth the Heretickes: who alſo being carnall and voide of ſpirit, gaineth nothing by the externall precepts or good leſſons of the Scriptures, but rather taketh hurt by the ſame. See S. *Auguſtine* to. 10. *Ser.* 70. & 100. *de tempore* & li. *de Sp. & lit. c.* 5. 6. *& ſeq.*

The letter killeth both Iew and Heretike.

CARTVV. 3. [6 *The letter killeth.*] ſ.

Verſe. 9 For if the miniſtration of damnation be in glorie: ‖ much more the miniſterie of iuſtice aboundeth in glorie.

RHEM. 4. [9. *Much more.*] The preeminence of the new Teſtament and of the prieſthood or Miniſterie thereof before the old, is, that the new, by all her Sacraments and Prieſts as miniſters immediate

The preeminence of the

immediate of grace and remiſſion of ſinnes, doth ſo *ex opere operato* giue the ſpirit of life and charitie into the hearts of the faithfull, as the ould did giue the letter or externall act of the Law. *new teſtamēt Sacraments, &c.*

CARTVV. 4. [9. *Much more.*] It is vtterly falſe that the *preheminence of the Miniſtery of the new teſtament before that of the ald, conſiſteth*, in that the Miniſters now *giue grace by the worke wrought*, conſidering that the Apoſtle teacheth, that neither he that *planteth, nor he that watereth is any thing, but God that giueth the increaſe*. Alſo that he *was the ſauour of death vnto death* in thoſe that periſhed. This is evident of th s place, where it is ſaid, that the Iewes (which were made partakers of this Miniſtery of the new Teſtament) did not yet profit by it, through the vaile of ignorance hanging before their hearts: whereas if grace had come by the worke of the miniſtery, and not by the ſpirit, proceeding (not from *Paul*, but) from Chriſt, they ſhould haue been converted as well as we: yea, it appeareth alſo verſ. 15. that the miniſtery of the old Teſtament profited them, as oftentimes as they had not the vaile of ignorance over their hearts, in the reading or preaching thereof. Wherefore the preheminence of the miniſters of the new Teſtament, ſtandeth herein, that according to a clearer preaching of the grace of God in Chriſt now, then vnder the Law, the ſpirit of God worketh more powerfully in the hearts of the elect now, then it did then. And if the Miniſters now, ſhould do nothing elſe but preach the Law of commandements, they might ſooner fetch water from the flint, then ſow any ſeed of life in the hearts of the hearers. Or if preaching grace in Chriſt, they ſhould preach it with that vaile of ceremonies hanging before our eyes, as the Prieſts did vnder the Law, it is certaine that their fruit ſhould be as ſparing now, as theirs was then. 1. Cor. 3. 7. 2. Cor. 2. 15. 16.

Verſe. 14 But their ſenſes were dulled. For vntil this preſent day, I the ſelfe ſame veil in the lecture of the old teſtament remaineth vnreuealed (becauſe in Chriſt it is made voide.)

RHEM. 5. [14. *The ſelfe ſame veile.*] As the Iewes reading the old Teſtament, by reaſon of their blindneſſe (which God for the puniſhment of their incredulity ſuffereth to remaine as a couer vpon their eyes and hearts) cannot ſee Chriſt in the Scriptures which they daily heare reade in the Synagogues, but ſhal', when they beleeue in him and haue the couer remoued perceiue all to be moſt plainly done and ſpoken of him in their law and Scriptures: euen ſo Hereticks hauing (as S. *Auguſtine* noteth) a far greater cover of blindneſſe and incredulitie ouer their hearts in reſpect of the Catholike Church which they impugne, then the Iewes haue concerning Chriſt, can not ſee, though they reade or heare the Scriptures reade neuer ſo much, the maruelous euidence of the Catholike Church and truth in all points: but when they ſhall returne againe to the obedience of the ſame Church, they ſhall finde the Scripture moſt cleere for her and her doctrine, and ſhall wonder at their former blindneſſe. *The hereticks more blinde in not ſeeing the Church, then the Iewes in not ſeeing Chriſt.*

CARTVV. 5 [14. *The ſelfe ſame veile.*] S.

Verſe. 17 And * our Lord is a Spirit. And where the ſpirit of our Lord is, there is l libertie,

RHEM. 6. [17. *Libertie.*] The ſpirit and grace of God in the new Teſtament diſchargeth vs of the bondage of the Law and ſinne, but it is not a warrant to vs, of fleſhly licence, as S. Peter writeth: not diſchargeth Chriſtians of their obedience to order, law, and power of Magiſtrates ſpirituall or temporall, as ſome Heritickes of theſe dayes do ſeditiouſly teach. *True Chriſtii, an libertie.* 1. Pet. 2. 16.

CARTVV. 6. [17. *Libertie.*] S.

CHAP. IIII.

MARGINAL NOTES.

Verſe. 17 For that our tribulation which preſently is momentanie and light, l worketh aboue meaſure exceedingly an eternall weight of glorie in vs,

RHEM. 1. [17. *Worketh aboue.*] The Engliſh Bible 1577. doth falſely tranſlate *prepareth.*

CARTVV. This is anſwered in the Annotation upon this verſe.

ANNOTATIONS.

Verſe. 2, But wee renounce the ſecret things of diſhoneſty, not walking in craftines, nor l adulterating the word of God, but in manifeſtation of the truth, commending our ſelues to every conſcience of men before God.

RHEM. 2. [2. *Adulterating.*] He giueth often warning of falſe teachers, whoſe ſpeciall and proper ſtudy is to falſifie and adulterate by deceitfull conſtructions, interpretations, and applications, the word of God; hauiug no other end but to make their aduantage of the Scriptures, and to gaine glory and eſtimation among the ſinfull and ſimple, by new deuiſed expoſitions. Wherein the Proteſtants do excell the ancient Heretickes, none euer more impurely handling the word of God then they do. Origen calleth ſuch *Scripturarum fures & adulteros*, theeues and adulterers of the Scriptures. S. *Cyprian* (*de vnit. Ec. num.* 7.) calleth them, corrupters of the Goſpell, falſe interpreters, artificers and craftmaſters in corrupting the truth. On the other ſide, for ſpeciall reuerence and ſinceritie of dea- *Hereticks corrupters of Gods word: Catholike Doctors true handlers thereof.*

ling

ling in thoſe matters, the fathers and all Catholike preachers or Expoſitors were of old called
2. Tim. 2. according to S. Paules word to *Timothie*, *Recte tractantes verbum Dei*, right handlers of the word of God.

CARTVV. 2. [2. *Adulterating.*] Seeing you haue here no tooth of argument to bite with, you may barke your fill: or elſe take your anſwer before, vpon 2. Cor. 2. 17.

Tribulation meritorious of glorie. RHEM. 3. [17. *Worketh.*] The temporall and ſhort tribulations which wee patiently and willingly ſuffer for Chriſt, do winne vs euerlaſting ioy and glory. And it is here to be noted againſt the Heretickes, that tribulations do worke or cauſe the ſaid ſaluation, which they deny to bee giuen for ſuch things, but for or by faith onely. S. *Auguſtine* maketh ſuch tribulations for Chriſt ſo much the meritorious cauſe of euerlaſting life and the reſt, that he ſaith it is ſalable and brought thereby. And it is written. Sap 10. *God rendreth or repaieth to iuſt men the hire of their labours.*
Aug. in. Pſ. 93. prope finem.

CARTVV. 3. [17. *Worketh.*] *Tribulations worke glory: therefore they worke it by their merit or deſert*; is no good conſequence. Firſt confuted manifeſtly out of this text, where he ſheweth, that the tribulations are *light*, and therefore cannot (by deſert) purchaſe an *exceeding weight of glory*. Then, in that he ſaith, they are *momentany*, and therefore cannot procure (by merit) *everlaſting glory*. Whereas (in things which are gotten by *hire* and *ſale*) there muſt be even and anſwerable proportion between the *hire* and the labour, and betweene the price and the thing ſold. Secondly, the
Rom. 8. 28. Apoſtle aſcribing working to our good vnto the indurance of afflictions) addeth preciſely, the ſame is in them which are *called according to the purpoſe of God*: thereby taking all the good that it worketh
1. Pet. 3. 7. from the merit of affliction, and carrying it to the onely good will and purpoſe of God; even as Peter calleth eternall *life*, a *grace*, and therefore no merit of our ſuffering. As for *Auguſtine in* Pſal. 93. you haue ſhamefully falſified him. For (ſpeaking how Chriſt ſhall iudge the earth in truth) hee citeth Math. 25. where (as he hath no ſuch either words or ſence as you ſuppoſe) ſo hath he that which maketh flatly againſt you For he ſaith, *If thou wilt haue mercy* (which he oppoſeth to iuſtice) *be mercifull*. And (ſpeaking of almes) he ſaith, that when a man giveth to the poore (becauſe hee giveth of that which he hath received of God) it is but a *reſtoring* of that which he hath received, whereas it ſhould be a *largis* if he gaue of his owne.

CHAP. V.

MARGINALL NOTES.

Verſe. 8 BVT we are bold, and haue a good will to be pilgrimes rather from the body, and ‡ to be preſent with our Lord.

RHEM. 1. [8. *To be preſent with our Lord.*] This place proueth that the Saincts departed now ſince Chriſt, ſleepe not till the day of iudgement, and that they bee not holden in any ſeuerall place of reſt of the fruition of God till the reſurrection of their bodies, but that that they be preſent with God in their ſoules.

CARTVV. 1. [8. *To be preſent with our Lord.*] Your note, that the *Saints that dye ſince the comming of Chriſt ſleepe not*, implieth a ſoule ſleeping in them that died before: which is abſurd and hereticall.

ANNOTATIONS.

Verſe. 10 For *we muſt all be manifeſted before the iudgement ſeate of Chriſt, that euerie one may receiue † the proper things of the body, according as he hath done, ‡ either good or euill.

The obiection againſt prayers for the dead, anſwered by S. Auguſtine. RHEM. 2. [10. *The proper things of his body.*] S. *Auguſtine* (*Enchirid. cap.* 110) obiecteth this ſpeach of the Apoſtle, as in the perſon of ſuch as deny the prayers, almes, and ſacrifices of the liuing to bee auaileable for the dead, and hee anſwereth as followeth. *This practiſe* (ſaith he) *of Gods Church in the commendation of the dead, is nothing repugnant to the ſentence of the Apoſtle, where hee ſaith, that we ſhall all ſtand before the iudgement ſeate of Chriſt, that euery one may receiue according to his deſerts in the body, either good or euill. For, in his life and before death hee deſerued this, that theſe works after his death might bee profitable vnto him, for indeed they are not profitable for all men, and why ſo? but becauſe of the difference and diuerſity of mens liues, whiles they were in the fleſh.* The like hee hath in diuers other places. *Aug. li. de Prad. Sanct. c.* 12. *& ad Dulcit. q.* 2. And ſo hath S. Denys c. 7. Ec. Hierarch.

CARTVV. 2. [10. *The proper things of his body.*] The Apoſtles words are cleere, that a man ſhall receiue according to that which hee hath done in his body: which is ſtrengthned by the diſcourſe of the Apoſtle, who profeſſeth that hee was ſharpned and pricked forward the rather, to walke carefully in his vocation, for that he muſt be iudged by that which he ſhould doe here in this life. Which ſpurre they take away that giue hope of having reliefe after death in the things that were
Ioh. 9. 4. Gal. 6. 10. wanting in this life. Neither hath the exhortation (that we ſhould worke while it is day, and while we haue time) any force, if when night is come, and the houre-glaſſe of our life is runne out, we may haue others to procure us the good which we come ſhort of. And when one Scripture ſaith, that the
Math. 6. 26 Apoc. 14. 13 good workes they doe, go before the faithfull into heaven, and are laid up there for them, as a treaſure: and another, that they follow them, it is manifeſt, that both theſe ſpeeches ouerthtow *Auguſtines ſaying*, which ſuppoſeth that the good workes that are done in this life, are made profitable by prayers after death: for ſo ſhould they not go before, but come begging after: neither ſhould they follow the faithfull of their owne accord, but be drawne after them by force of other mens prayers. And therefore it hath a farre better harmony with the place of the Apoſtle, which *Auguſtine* ſaith, that

that there *is no other place of correcting then in this life, for every one after it shall haue that he hath purchased to himselfe in it.* And againe, *In what state every mans last day shall finde him, in the same state shall the last day of the world take him: for that what manner of one every man dyeth, in that day such he shall bee iudged in this.* These sentences of *Augustine* are so like the Apostles, that all men may see that the one begate the other, that he speaketh otherwise (in the places heere quoted) it came of this that he sometime doubting whether there were a purgatory, and sometime denying it vtterly, at other times affirmed, that there was such a place where soules departed might feele the beenefite of the Churches prayers. And that he received of certaine Greek Writers which entred into the schoole of Christ, or ever they had shaken off the Philosophicall dust which they had gathered in *Platoes* schoole, the first founder of Purgatory. The place of *Denis lib. Eccl. Hier. c. 7.* maketh nothing for them, where he saith, *they praise the dead, and exhort all to follow them, and when he hath comforted all and prayed for all, hee powreth on oyle and layeth vp the bodie with other Saints bodies of like degree*: where it is evident, that the *prayer for all* is referred to the living onely as is the *comforting of all.*

Aug. epist 52 ad Macedon. Epist. ad Hesich. 80.

Aug. de Civ. Dei. l. b. 21. cap. 13. Plato lib. 10 de Rep. & in Gorgia.

RHEM. 3. [10. *Either good or euill.*] Heauen is as well the reward of good works, as Hell is the stipend of ill works. Neither is faith alone sufficient to procure saluation, nor lacke of faith is the onely cause of damnation: by good deeds men merite the one, and by ill deeds they deserue the other. This is the Apostles doctrine here and in other places, howsoeuer the Aduersaries of good life and works teach otherwise.

Workes meritorious & demeritorious.

CARTVV. 3. [10 *Either good or euill.*] It hath beene shewed vpon *Math. 5. 12. & 6. 4. &c.* that reward of workes proueth no *merite of them.* And therefore your bare and often repetition of it, maketh it no truer then the Cuckowes song by often singing, is sweeter.

Verse. 18 But all of God, who hath reconciled vs to himselfe by Christ: and hath given vs the ministerie of reconciliation:

RHEM. 4. [18. *The ministery of reconciliation.*] Christ is the chiefe Minister, according to his manhood, of all our reconciliement to God: and for him, as his ministers, the Apostles and their successours the Bishops and Priests of his Church, in whom the word of reconcilement, as well by ministring of the sacrifice and Sacraments for remission of sinnes, as by preaching and gouernment of the world to saluation is placed. And therefore their preaching must be to vs, as if Christ himselfe did preach: their absolution and remission of sinnes, as Christs own pardon: their whole office being nothing else (as we see by this passage) but the Vicarship of Christ.

Bishops and Preists vnder Christ, ministers of our reconciliation.

CARTVV. 4. [18 *The ministery of reconciliation.*] It hath been shewed vpon *Mat. 9. 6. 8.* that *Christ is the chiefe Minister according to his God-head* and Man-hood both, and not as you say, *according to his Man hood* onely, and such is your impudency, as you dare affirme it, even in the face and presence of that Scripture which manifestly conuinceth you. For it is here expressly said, that *God was in Christ reconciling the world vnto himselfe*: whereby it is manifest, that the nature of the God-head in Christ Iesus, worketh in the attonement which was made to the Father, the Sonne, and the Holy Ghost. The like fore-head you haue in building your *Sacrifice* out of this place, which razeth it even from the ground: For the Apostle shewing how the benefite of our reconciliation in Christs death is applyed to us, and made effectuall for us, doth not say, that hee *hath put a Sacrifice* in the hands of his Ministers to offer for their reconciliation, but *hath put the word of reconciliation* in them, which (least you should draw to your Masse mumbling, and gibberish wherewith you round your hoast in the eare, sometime crying out like a bullock of three yeare old, and sometime speaking softly like a mouse in a cheese) the Apostle expounding himselfe, that this word, is the word of an *Embassadour*, and not of a Priest, a word of *exhortation*, and not of incantation; a word of *beseeching* the people, and not whispering in the eare of the Hoast: a word spoken that all may vnderstand, and not thrown in the eare where it profiteth no man. The rest (of the *Vicarship of Christ* committed to the Ministers of Christ) wee acknowledge and see not, how you will well accord it, with the vicarship of Christ, ascribed onely to the Pope.

See the Counsel of Trent which so commandeth, Sess. 22. c. 5

Verse. 21 Him that knew no sinne, for vs he made sinne: that wee might be made the iustice of God in him.

RHEM. 5. [21. *The iustice of God.*] *Euen as* (saith S. *Augustine*) *when we reade Saluation is our Lords, it is not meant that saluation whereby our Lord is saued, but whereby they are saued whom hee saueth, so when it is said Gods iustice, it is not to be vnderstood wherewith God is iust, but that wherewith men are iust who by his grace he iustifieth,* See S. *Augustine de Sp. & lit. c. 18. & ep. 120. ad Honorat.* and abhorre *Caluins* wicked and vnlearned glose on this place, that teacheth iustice no otherwise to bee in man, then sinne to be in Christ. Whereus the Scriptures, call man iust, because *he doth* iustice: but not so call they Christs sinne, because he doth sinne, but because he taketh away sinne, and is a sacrifice for sin, as the Heretickes know very well, that know the vse and signification of the Hebrew word in all the old Testament namely *Psal. 39. 8.* and in the booke of *Leuiticus* very often, *c. 5. 6. 9. 12. 14. 16.* and *Num. c. 29.*

Gods iustice, wherewith he maketh vs iust.

1. Ioh. 13. 7. תטהרה.

CARTVV. 5. [21 *The iustice of God.*] The Reader is bidden by them to *abhorre Caluins wicked and vnlearned gloss* of this place, why so? because *Augustine saith thus*, and thus. If it were true, yet is it a very vnlearned reason, and directly contrary to many of *Augustines* own sayings, wherein he giveth all men warning, that they should giue him, nor any other Father, more credite, then they bring warrant for out of the word of God. In the meane season, the Iesuites are heere faine secretly to confesse, that they haue nothing out of this place whereby they may make vp the breach which this Canon of the Apostle hath made into their Pharasaicall pride, of iustification by their workes. And indeed the argument of the comparison which the Apostle vseth, is so evident for the truth in this point, that they see it would cut them, what part soever they touch of it; for hee sheweth that so wee are made righteous by Christ, as Christ was made sinne for vs, but

Epist. ad Hieron. 19. contra Donatistas de Baptismo. 2. b. c. 56. contra Cresc. l. 2 cap. 31. 32. &c.

Christ was not made sinne for us, by sinne inhering in him, therefore wee are not made iust by Christ, by righteousnesse inhering in us. And this place is notable to be compared with that to the Romanes, where Christ is called a figure of *Adam*; because as in the particular sinne that *Adam* himselfe did, and not we, yet we are condemned: so in the particular iustice of Christ that he did, and not we, we are iustified. And againe, as our sinnes imputed to Christ, were not imaginatiue, but true sinnes indeed, as those which he bare the punishment of hell for; even so his righteousnesse imputed unto us, is not an imaginatiue, but a true righteousnesse, as that for which we shall receiue the reward of heaven. Neither is that of *1. Ioh. 3. 7. that he is iust which doth iustice* any thing against us (who grant that the iustified by Christ must necessarily do iust workes, but deny that they are the cause of our iustification, which are the fruits and effects thereof) considering that as the tree must first be good, or ever it can bring forth good fruit: so the man must first be iust or ever hee can bring forth iust workes, although the iustice which is done by us cannot stand nor abide the touch-stone of Gods iudgement.

Rom. 5. 14. 19.

Phil. 1. 3. Mat. 12. 33

Now as touching *Augustin. de spirit. & lit. c. 18. & 120. ad Honor.* he hath not a word against us, who frankly confesse that the iustice of God is that whereby we are made iust, and that as truely, as if we had fulfilled the Law our selues. But when he saith, it is *of grace that God iustifieth*, hee breaketh the head of your iustice, which you place in your own *merite*. And as this which you haue cited maketh against you, so that which followeth doth manifestly confirme our cause. For he saith, that the iustice wherewith, *as with a garment we are cloathed that we be not found naked, is the iustice of faith*, as we say, and not the iustice of workes, as you affirme. And in the Epistle hee affirmeth, that *pride whereby men trust in their own workes is contrary to this iustice of God*: Whereunto the testimony of *Chrysostome* doth notably agreee, who saith, that the Apostle *saith not, that we should be iust, but iustice, and the iustice of God: for this is the iustice of God, when it is not of workes, seeing it is necessary that there should be no spot found, that iustification should be of grace.* And *Theophilact* saith, that *this is the iustice of God when a man is iustified by grace, that no blemish might be found in him.* Let the reader therefore *abhorre* your *wicked and unlearned glosse*, whereby (contrary both to the evident words of the Apostle, and the plaine meaning of your own authority) you would beate downe the manifest truth. Your quotation of *Psal. 39. 8. Levit. c. 5. 6. 9. 12. 14. 16. &c. Numb. c. 29. to proue that* sinne *signifieth a sacrifice for sinne*, argueth, that your lay on loade when you haue no aduersary.

Chrysost. in hunc locum. Theophil. in hunc locum.

CHAP. VI.

MARGINALL NOTES.

Verse. 10 AS sorowfull, but alwaies reioycing as needie, but enriching many: as ‡ hauing nothing, and possessing all things.

RHEM. 1. [10. *Hauing nothing.*] S. *Augustine* (*in psal. 113.*) gathered hereby, that the Apostles did vow pouerty.

CARTVV. 1. [10. If by these words (*as hauing nothing*) it be proued that *Paul vowed wilfull poverty*: then by these words, *as vnknowne*, and *as sorowfull*, he vowed to be vnknowne of all, and to be in perpetuall sorrow: considering that as the one is said of him, so is the other. Nay, by the same reason he vowed the *possession of all things*: seeing that the word (*as*) must be vnderstood as well here as there. Last of all, the Apostle shewing that it is the part of all Christians to be *as if they possessed not*, (that is, ready to quit their possessions, as if they were not theirs, as oft as the cause of the Gospell requireth it) it must needs follow (by the Iesuites logicke) that all men are bound to *vow* wilfull *poverty*. *Augustine* hath no such thing upon the Psalme 123. But how he is against them, hath been shewed before, upon *Math. 19. 21.*

1. Cor. 7. 30

ANNOTATIONS.

Verse. 1 And we ‖ helping doe exhort, that you receiue not the grace of God in vaine.

RHEM. 2. [1. *Helping.*] For that he declared before the Ministers of the new Testament to be Christs deputies, and that when they preach or do any function, God as it were speaketh or doeth it by them, he boldly now saith, *Helping therefore*: that is to say, ioyning or working together with God, we do exhort.

Gods Ministers are his coadiutors. συνεργοῦντες

CARTVV. 2. [1. *Helping.*] The note is true of the *Ministers working together with God*: as for the translation of *helping*, look before, upon 1. *Cor. 3. 9.*

RHEM. 3. [1. *Grace in vaine.*] The grace of God worketh not in man against his will, nor forceth any thing without his acceptation and consent: and therefore it lieth in mans will to frustrate or to follow the motion of God, as this text plainely proueth.

Gods grace forceth no man against his will. John 8. 34. Rom. 6. 20. Iohn 15. 5.

CARTVV. 3. [1. *The grace of God in vaine.*] They must not receiue the grace of God (that is, the doctrine of the grace of God) in vaine: therefore *not against their will*, followeth well. But therefore *by their own free will*, or of themselues (in this corrupt nature which can doe nothing but sinne) is the begging of the question.

Verse. 5 In stripes, in prisons, in seditions, in labours, ‖ in watchings, in fastings,

RHEM. 4. [5. *In watching.*] When in the middes of many miseries and persecutions, the Apostles yet of their own accord added and required voluntary vigils, fastings, and chastitie,

Voluntary penance.

wc

wee may well perceiue theſe works to be wonderfull gratefull to God, and ſpecially needfull in the Clergie.

CARTVV. 4. [5. *In watchings.*] Watchings in private men, that their houſe be not digged up by the thiefe, and watchings in the Miniſter for the City of God, that it be not betraied, if it be for whole nights, we will like well of.

Verſ. 14 Beare not the yoke with infidels. For what participation hath iuſtice with iniquitie? or what ſocietie is there betweene light and darkenes?

RHEM 5 [14. *What ſociety*] Generally here is forbidden conuerſation and dealing with all Infidels, and conſequently with Hereticks, but ſpecially in prayers, or meetings to Schiſmaticall Seruice preaching, or other diuine office whatſoeuer. Which the Apoſtle here vttereth in more particular and different termes, that Chriſtian folke may take the better heed of it. No ſociety (ſaith hee) nor fellowſhip, no participation nor agreement, no conſent between light and darkneſſe, Chriſt and Baal, the temple of God and the temple of idols: all Service, as pretended worſhip of God ſet vp by Hereticks or Schiſmatickes, being nothing elſe but Service of Baal and plaine Idolatry, and their conuenticles nothing but conſpirations againſt Chriſt, from ſuch therefore ſpecially wee muſt ſeuer our ſelues alwaies in heart and minde, and touching any act of religion in body alſo, according as the children of Iſraell were commanded by God to ſeparate themſelues from the Schiſmatickes Cora, Dathan, and Abiron, and their tabernacles, by theſe words: *Depart from the tabernacles of the impious men, and touch yee not thoſe things which pertaine to them, leſt you bee enwrapped in their ſinnes.*

Not to cõmunicate with Heretickes in any act of religion.

Num. 16. 26.

CARTVV. 5. [14. *What ſocietie.*] S.

CHAP. VII.

MARGINAL NOTES.

Verſe. 10 FOR ‡ the ſorow that is according to God worketh penance vnto ſaluation that is ſtable: but the ſorow of the world worketh death.

RHEM. 1. [10. *To ſorrow that.*] Contrition or ſorrowfull lamenting of our offence, is the cauſe of ſaluation. Not onely faith then ſaueth, as the Hereticks affirme.

CARTVV. 1 [10 *The ſorrow that*] Here is alſo another poynt, wherein our contrition differeth from the Popiſh. The Ieſuites ſay, that *it is the cauſe of ſalvation*, and ſay it onely, for proofe they haue none. But we ſay, that it is the fruit or effect of true repentance, and an undoubted token of ſalvation; and proue it, for that the cauſe of our ſalvation is in the free forgiueneſſe of our ſins, through Gods mercy in Chriſt. Secondly, for that the Corinthes were iuſtified and ſaued before this contrition, and therefore did onely declare themſelues to be iuſtified and ſaued by this godly ſorrow. Thirdly, for that the inceſtuous perſon himſelfe (whom they imagine to haue made ſo great ſatisfaction by horrible tortures that the Divell put him unto) was not taken into the lap of the Church againe, but by grace. And if it be of grace, then not of the worke of contrition: for then grace were no grace. And if any will ſee the fathers iudgements againſt this blaſphemous opinion, let him look before vpon *Math.* 3. and in their owne Canon Law, which hath gathered them. Laſt of all, let it be obſerued, that in both theſe notes of *penance* and *contrition*, as they haue no ſtone to build with out of *Pauls* quarrey: ſo haue they not builded ſo much as vpon their owne ground. For this *penance* (if they will needs call it ſo) and *contrition* here mentioned, is not of any criminous or notable malefactors, but of the whole Church. Neither had it any auricular confeſſion going before, or enioyned ſatisfaction following after, which they require in all penance, as eſſenciall parts thereof. Wherefore they are not onely like the foole, that buildeth or ever he had wherewith to furniſh his work: but like vnto him that ſetteth vp a houſe in another mans ground. For hereby they iuſtifie our tranſlation, which turn the word *μετανοια* repentance, and make it common to every faithfull man that committeth ſin, and condemne their own, which turne it *penance* reſtrained vnto publicke and Eccleſiaſticall correction, enioyned by the gouernours of the Church.

2. Cor. 2. 10 Rom. 11. 6.

Diſtinct. 1. de penitent. vide

ANNOTATIONS.

Verſe. 9 Now I am glad: not becauſe you are made ſorie, but becauſe you were made ſorie to penance. For you are made ſory according to God, that in nothing you ſhould ſuffer detriment by vs.

RHEM. 3. [9 *Sorry to penance.*] The ſorrow which a man taketh for wordly loſſes or any temporall aduerſity, is not here commended, but that which is and ought to be in all men for their ſins paſt, which is called here, Sorow towards God and for penance, otherwiſe called Contrition, and is a thing exceedingly requiſite & much praiſed, the fruits whereof are theſe that the Apoſtle reckoneth, working ſaluation. Which doctrine is farre diſtant from **Luthers*, and *Caluins*, and ſuch wicked Libertines, that teach contrition to bee altogether a means to make ſinners either hypocrites, or to put them in deſpaire.

Contrition for a mans ſin worketh ſalvation. Tom. 2. in aſſert. art. 6. a Leone damnat.

* *Conc. Trident Seſſ. 4. cap. 4.*

CARTVV. 2. [9. *Sorry to penance.*] If our profeſſion, practiſe, and writing, do not cleare us from this ſlander of miſliking godly *ſorrow for our ſins*, with a harty hatred and deteſtation of them: let us hardly be condemned, when we are iudged. But if we commend this ſorrow, and condemne onely the Popiſh contrition, which requireth **perfect charitie*, perfection of repentance, and ſufficient breaking of the ſpirit, anſwerable to the proportion of the ſinne committed (which is the maull of Sathan to make an irrepairable breach in the conſcience of the ſinner) then let the Law of *Deuteronomie* be

The Ieſuites vpon Math. 3. 2. Deu. 19. 19

be executed vpon their falſe tongues, by ſuffering that which we ſhould haue done, if by any oyle of truth they could haue cauſed theſe colours to cleaue vnto vs.

CHAP. VIII.

MARGINALL NOTES.

Verſe. 5 AND not as we hoped, but their owne ſelues they gaue firſt to our Lord, ‡ then to vs by the will of God.

RHEM. 1. [5. *Then to vs.*] The principall reſpect next after God, is to be had of our maiſters in religion, in all temporall and ſpirituall duties.

ANNOTATIONS.

Verſe. 14 Let in this preſent time your | aboundance ſupplie their want: that their aboundance alſo may ſupplie your want, that there be an equalitie,

Temporal benefit: vpon ſpirituall perſons.

RHEM. 2. [14. *Aboundance ſupply.*] Hee meaneth that ſuch as abound in worldly riches, ſhould communicate for ſupply of other their brethrens neceſſities, whatſoeuer they may: that on the other ſide they whom they helpe in temporals: may impart to them againe ſome of their ſpirituall riches, as prayers, and other holy works and graces which is a happy change and entercourſe for the wealthy men, if they could ſee it. And this place proueth plainly that the faſtings and ſatisfactory deeds of one man, be auaileable to others, yea and that holy Saincts, or other vertuous perſons may in meaſure and proportion of other mens neceſſities and deſeruings, allot vnto them, as well the ſuper-errogation of their ſpiritual works, as theſe that abound in worldly goods, may giue almes of their ſuperfluities, to them which are in neceſſity. Which enterchange and proportion of things the Apoſtle doth euidently ſet down.

One may ſatisfie and ſupererrogate for another.

CART. 2. [14. *Abundance ſupply*] Theſe Soule-marchants make the Churches of God nothing els but ſhops and ware-houſes. For vpon this, that the Churches (abounding in any commodity) are commanded to giue mutuall ſupply each to other, they conclude *ſatiſfactory and ſupererrogatorie workes one to another.* The caſe is, that the Churches of Iudea and Ieruſalem were (by often incurſions and pillages of the Romanes, and by perſecution alſo) brought to great poverty: notwithſtanding (both according to the Propheſie, that *the Law of God ſhould go out of Syon, and the Word out of Ieruſalem*, and by our Saviour Chriſts commandement, whereby the Apoſtles remained there many yeares after his aſcenſion) the Churches there abounded in the knowledge of the Goſpel, and in Apoſtolicall men, which were ſent from them into other Churches. Now forſomuch as other Churches (and namely *Rome*, *Macedonia* and *Achaia*) were able ſomewhat to relieue the poore Churches in Iudea, he exhorteth the Corinthes in Achaia, that as they had received of the aboundance of the Goſpell in Iudea, wherewith their need was furniſhed, ſo they would ſend to them of their aboundance in wealth, wherewith the neceſſity of the Churches in Iury might be releeved. Now what word or ſillable is there, to vphold the Ieſuites drowſie dreame of *ſatiſfactory*, and *ſupererrogatorie workes*: Nay this is manifeſtly ouerthrown by the Apoſtles own words, who affirmeth, that both the Churches of Rome, of Achaia and Macedonia, were debters vnto the Churches of Iudea in this office of contribution. And although the dutie of the Churches of Iury was more excellent, by ſending out Miniſters of the Goſpell, then that of a mony ſupply, ſent by the other Churches to them: yet had they as ſtrait an obligation, and bounden dutie to do that, as the other had to performe the leſſe. For although the office of the eye in the body is more noble and excellent then the office of the foot, yet is the eye as neerely bound to yeeld that which it can vnto the foot, as the foot is bound to performe his beſt ſervice vnto the eye. And the Apoſtle (ſeeking all manner of arguments to excite and to quicken the Corinthians to this duety, as that other Churches had provoked them, and others ſhould be provoked by them; that both he and they ſhould not be aſhamed: that God by thankeſgiving and prayer for them might bee glorified: yet) never remembreth this conſideration, that the Ieſuits dreame of. And where they imagine a *ſuperabundance of faſtings and ſpirituall workes* in the Churches releeved: there is not a word nor a ſteppe of any ſuch thing in the Apoſtle, but the contrary rather, that the Churches of Corinth abounded in all faith, word, knowledge, with care and loue toward the Apoſtle. Neither ſee they heere how fooliſhly they hurt themſelues, where they need not, whileſt they (at vnawares) confeſſe, that the Church of Rome amongſt others, had need of the Satisfactory workes of the Church of Ieruſalem, and make (it) the treaſury of meritorious workes, which they would ſo faine build at Rome. And if there had been any ſuch ouer-flow of *ſpirituall workes* at Ieruſalem, yet that they were *ſatisfactorie*, not onely appeareth not, but as hath been ſhewed, they were meere debt.

Acts 11. 19 28. 29. Acts 8. 1. Eſay 2. 3 Acts 1. 18.

Rom. 15. 26 27.

verſ. 1. 2. 3. verſ. 8. cap. 9. v. 4. verſ. 11. 12 13. 14. 2. Cor. 8, 7.

CHAP. IX.

MARGINAL NOTES.

Verſe. 4. LEſt when the Macedonians ſhall come with mee, and finde you vnready, we (that we ſay not, ye) may be aſhamed ‡ in this ſubſtance.

RHEM.

RHEM. 1. [4. *In this ſubſtance.*] That is, in this matter of almes, *Chryſ. Theophyl.*

CARTVV. 1. [4.] In this confidence of glorying, as the Syrian, Arabian, and their owne interlineall expound it, as the circumſtance of the place, and finally, as the conference of chap. 11. 17. (where your ſelues are conſtrained otherwiſe to tranſlate then here) doth manifeſtly evince. Againſt all which *Chryſoſtomes and Theophilacts* authority is not able to ſtand: although for any matter of controverſie between us, your ſence is as good as that which we follow. ἐν τῇ ὑποστάσει ταύτης τῆς καυχήσεως.

Verſe. 9 And God is able to make all grace abound in you, that in all things alwaies hauing all ſufficience, you may abound vnto all good workes. As it is written: He diſtributed, he gaue to the poore, ‡ his iuſtice remaineth for euer.

RHEM. 2. [9. *His iuſtice remaineth.*] The fruite of almes is the encreaſe of grace in all iuſtice and good works to life euerlaſting: God giuing theſe things for reward and recompence of charitable workes, which therefore hee called the ſeede or meritorious cauſe of theſe ſpirituall fruites.

CARTVV. 2. [9. *His iuſtice remaineth.*] He calleth almes a ſeed of further graces, to be reaped by the givers: but a *meritorious cauſe* (as you falſly ſay) he calleth it not. The word of ſeed doth rather make againſt you: for as there is no difference of the corne which tarrieth ſtill in the garner, and that which is buried in the ground, in their owne nature, but the difference riſeth onely by the bleſſing and gracious increaſe of God (in the one more then the other) who at his pleaſure giveth it a body: ſo the almes that is given out, for the refreſhment of others, will be as dead as that which is holden at home for the maintenance of our ſelues, unleſſe it be made fruitfull by the ſweet ſhower of the grace and mercy of God, and not by the filthy ſoulage and dung of mans merit. 1. *Cor.* 15. 38.

ANNOTATIONS.

Ver. 1. For concerning the miniſterie that is done ‡ toward the ſaincts, it is ſuperfluous for me to write vnto you.

RHEM. 3. [1. *Towards the Saincts.*] By the Apoſtles earneſt and often calling vpon the Corinthians to giue almes for relieuing the faithfull in diſtreſſe, the Paſtors of Gods Church may learne, that it ſpecially pertaineth to their office to bee proctors for holy men in priſon, pouerty, and all other neceſſities, ſpecially when their want commeth for confeſſion of their faith. *Proctors for Catholike priſoners.*

CARTVV. 3. [1. *Toward the Saints.*] S.

Verſe. 5 Therefore I thought it neceſſarie to deſire the brethren that they would come to you and prepare this bleſſing before promiſed, to be ready ſo, as a bleſſing, ‡ not as avarice.

RHEM. 4. [5. *Not as avarice.*] The couetous man that parteth with his penny painfully and with ſorrow as though he loſt a lim of his body is noted: and cheerefull, ready, voluntary, and large contribution is commended. *Cheerefull giving.*

CART. 4. [5. *Not as avarice.*] S

Verſe 6. And this I ſay he that ſoweth ſparingly, ſparingly alſo ſhall reape: and hee that ſoweth in bleſſing, of bleſſings alſo ſhall reape.

RHEM. 5. [6. *Soweth ſparingly.*] Almes is compared to ſeede, for as the ſeede throwen into the ground, though it ſeeme to be caſt away, yet is not loſt, but is laid vp in certaine hope of great increaſe: ſo that which men giue in almes, though it ſeeme to bee caſt away and to periſh in reſpect of the giuer, yet indeed it is moſt fruitfull, the benefit thereof manifoldly returning to him againe. Whereupon the Apoſtles concluſion is cleere, that according to the meaſure of the almes or ſeeding (which is more or leſſe in reſpect of the will and ability of the giuer) the encreaſe and aboundance of harueſt, that is, of grace and glory ſhall enſue. See S. *Auguſtine in Pſal.* 49. *circa med. & q.* 4. *ad Dulcitum.* *The greater almes, the greater merit and reward.*

CART. 5. [6. *Soweth ſparingly*] Silence to the note, and defiance to the ſcrap in the margent, which argueth *greater merit of greater reward.*

Verſe. 12. Becauſe the miniſtery of this office doth not onely ſupply thoſe things that the Saints want, but aboundeth alſo by many thankeſgiving in our Lord.

RHEM. 6. [12. *Doth not onely ſupply.*] When almes are giuen, ſpecially to holy men, not onely the giuers obtaine great benefit thereby, and the wants of others bee ſupplied, but God alſo by the receiuers continuall prayers and thankeſgiuing therefore, is exceedingly honoured: ſo that charity beſtowed in this ſort, is an act of Gods worſhip and of religion. *Almes redound to Gods honor.*

CART. 6. [12. *Doth not onely ſupply.*] Almes is a token of the true worſhip of God (belonging to the fourth commandement of the ſecond table) and is *no act of Gods worſhip*, which is onely commanded in the former table. *Eph.* 4. 28.

CHAP. X.

ANNOTATIONS.

Verſe. 4. FOr the ‡ weapons of our warfare are not carnall: but mightie to God unto the deſtruction of munitions, deſtroying counſels.

Punishing of heretiks. Their pride.

RHEM. 1. [4. *VVeapons.*] Hee meaneth the ample spirituall and Apostolicall power giuen by Christ for the punishment of false Apostles, Hereticks, and rebels to Gods Church, who are here noted specially by pride and insolence (which is the proper marke of such fellowes) to extoll themselues aboue the measure of the science of God, which consisteth in humble obedience to the faith and the preachers of the same.

CARTVV. 1. [4 *VVeapons.*] The Apostles *weapons* are longer, and reach to *all loftinesse and all vnderstandings* that incounter with God. And therefore are vnadvisedly shortned of you which turne the edge of them to *Heretickes*, with whom the Apostle hath least of all to do in this Epistle.

Vers. 6 And hauing in a readines | to reuenge all disobedience, when your obedience shall be fulfilled,

The spirituall power of Bishops against heretickes. Calvin vpon this place. Heretical Conjurations.

RHEM. 2. [6. *To reuenge.*] You may see hereby that the spirituall power of Bishops is not onely in preaching the Gospell, and so by perswasion and exhortation onely (as some Heretickes hold) to remit or retaine sinnes, but that it hath authority to punish, iudge, and condemne Heretickes and other like rebels: which power one of the principall rebels of this time being conuinced by the euidence of the place, acknowledgeth to be grounded vpon Christs word. *Whatsoeuer you binde in earth, shall be bound in heauen. Mat. 18. 18.* applying also the words spoken to *Ieremy* (*c.* 1. 10.) *Behold I appoint thee ouer Nations and Kingdoms, that thou plant, pluck vp, build and destroy*: to confirme and explicate the power Apostolike here alleaged by S. *Paul*, *Mary* they would gladly draw this power from the lawfull successours of the Apostles, to themselues their ministers and consistories which are nothing else but the shops and Councels of sedition and all the conspiracies of this time, against the lawfull Princes of the world.

CARTVV. 2. [6 *To revenge.*] Not onely the worthy servant of God *M. Calvin*, but the whole aray of all the Churches of the Gospell, acknowledge (not compelledly but frankly) the spirituall power of the Ministers *to binde and loose*; by preaching and pronouncing, privately and publiquely, the gracious promises to the repentant, and horrible threatnings to the disobedient. They confesse also the spirituall sword of excommunication given into the Churches hand, which they worthily take away from the Pope, as from a mad man, that neither knoweth, nor will learne, how to use it. And if this grieue you, the Law is open, and your complaint shall bee heard in any lawfull assembly. But if you thinke, that the place of *Ieremy*, concerning planting and rooting out, will serue you to depose Christian Kings and Princes from their royall estate, wee haue no society in that interpretation: Neither haue you any fellowship therein with the Prophet, who upon speciall commandement, and revelation, of God pronounced onely the planting, and rooting out of them, and never medled with any other execution, but permitted that unto God, who fulfilled those Prophecies of rooting out, by the hands of most wicked tyrants: unlesse therefore you will take upon you that which belongeth unto God alone, and think it lawfull for you to arme the Turke and Sophy against Christian Princes, this place cannot maintaine the *Ieroboam* of Rome, to rise against his lawfull Masters, the Christian Kings and Queenes of the world. Beside that, as you haue heere no agreement with *Ieremy* the Prophet, so are you (as the Madianites) at variance with your selues: For if you had not forgotten your own voyce, that the Pope hath nothing to do with Heathen Kings, but onely with Christian; you would haue been ashamed to haue holden out the example of *Ieremy*, whose authoritie to roote out Kings, was as great amongst the Heathen, as amongst the Kings of Iuda.

Verse. 8 For and if I should glorie some what more of our power, which our Lord hath giuen vs | vnto edification and not to your destruction: I shall not be ashamed.

Ecclesiasticall censures, namely excommunication, when & where to bee executed.

RHEM. 3. [8. *Vnto edification.*] This great power of the Churches censures, specially of Excommunication, as it was giuen for the good and saluation of the people, so it must not be vsed against the innocent: no nor yet vpon Hereticks or other offenders, but where & when it may by likelihood benefit either the parties, or the people, or may be executed without the hurt or perturbation of the whole Church, as oftentimes it cannot be, by reason of the multitude of offenders. Which caused the Apostle here to signifie that hee would not vse his vttermost authoritie against the false Apostles which disturbed them, till themselues were in perfect obedience vnto him, lest by punishing the principall offenders, a greater disturbance and reuolt might fall among the people, if they were not before in perfect obedience.

CHAP. XI.

ANNOTATIONS.

Verse. 3 BVT I feare lest, as the serpent seduced Eue by his subtiltie, so your sences may be corrupted, and fall | from the simplicitie that is in Christ,

As Eue by the serpent, so the people are seduced by Heretickes.

RHEM. 1. [3 *From the simplicity.*] People fall from their first faith, virginitie, and simplicity in Christ, not by soden reuolt, but by little and little, in giuing eare to the subtill perswasion of the Serpent, speaking to them by the sweet mouthes and illurements of Heretickes, of which kind of seduction, he giueth Eue for an example, who was by her greedy desire of knowledge and the Deuils promise of the same, drawn from the natiue simplicity and obedience to God, as at this day, promise and pretense of knowledge driueth many a pore soule from the sure, true, sincere, and onely beleefe of Gods Church.

Verse

Verſe. 6 For although I rude in ſpeach, yet not in knowledge, but in all things we are made manifeſt to you.

RHEM. 2. [6. *Rude in ſpeach.*] Hereby we ſee that the ſeditious and falſe teachers haue often the gift of eloquence whereby the ſimple be eaſily beguiled. Such were Core and Dathan, as *Ioſephus* writeth *Antiq. lib. 4. c. 2.* for the ſame S. *Auguſtine* (*lib. 5. Confeſ. c. 3. & 13.*) calleth the Hereticke *Fauſtus Manichæus, Magnum laqueum Diaboli, A great ſnare of the Deuill*, ſaying that hee paſſed the glorious Doctor S. *Ambroſe* in ſhew of words, but far inferiour to him (without all compariſon) in ſubſtance and matter. In which ſort the Apoſtle here is glad to compare himſelfe with the falſe Apoſtles, whom the Corinthians did follow and extoll far aboue him by reaſon of their eloquence, graunting to them that gift, but chalenging to himſelfe ſuperioritie in knowledge, which all wiſe men preferre before vaine words. And it is the bane of our pore countrey, that the the people now a dayes giue credit rather to new orators and fooliſh yonkers, for their ſweete ſpeaches: then to the glorious Doctors of Chriſts Church, for their ſingular knowledge and more graue eloquence.

Heretikes ſometime eloquent Knowledge better then gay words. Yong orators among Heretikes preferred before the ancient doctors.

CARTVV. [6 *Rude in ſpeech.*] Whether our *new Orators and yong yonkers* (as it pleaſeth you to terme them) haue made your *graueſt and* moſt *gracious* Doctors babes, not having a word of anſwer, we had rather other mens lips ſhould ſpeake then our own. And wee can well affoord, that you ſhould ſet your ſelues in the higheſt places, that the Maſter of the houſhold may bid you come down, and giue place unto your fellowes, that are better then you.

Pro. 27. 2.

CHAP. XII.

MARGINALL NOTES.

Verſe. 2 I know a man in Chriſt aboue fourteene yeares agoe (whether in the body, I know not: or out of the body, I know not: God doth know) ſuch a one ‡ rapt euen to the third heauen.

RHEM. 1. [2. *Rapt euen.*] By this we may proue that it is neither impoſſible, incredible, nor vndecent, that is reported by the ancient fathers of ſome that haue been rauiſhed or rapt (whether in body or out of body God knoweth) and brought to ſee the ſtate of the next life, as well of the ſaued as damned.

CARTVV. Look for anſwer in the Annotation upon the firſt verſe.

Verſe. 21 Leſt again when I come, God humble me among you: & I mourne many of them that ſinned before, and ‡ haue not done penance for the vncleannes and fornication and incontinencie that they haue committed.

RHEM. 2. [21. *Haue not done.*] τῶν μὴ μετανοησάντων, which as S. *Auguſtine* ſaith (*epiſt. 108.*) is ſpoken here of doing great penance for heinous ſinnes, as *Pœnitentes* did in the Primitiue Church. So that it is not onely to repent or to amend their liues, as the Proteſtants tranſlate it.

CARTVV. 2. [21 *Haue not done.*] *Auguſtine* 108 *Epiſtol.* proueth, that thoſe which ſinne after Baptiſme, muſt do repentance or *penance*, as you will needs call it. But of *great* repentance, or *great* penance, he hath not a word. And whether the Apoſtle meane heere of publicke and Eccleſiaſticall, or private repentance, our *Tranſlation* of *repentance* is faithfull, as hath been ſhewed, upon *Math. 3.*

ANNOTATIONS.

Vrſe. 1 If I muſt glory (it is not expedient in deed) but I will come to the ‡ viſions and reuelations of our Lord.

RHEM. 3. [1. *Viſions.*] S. *Cyprian* (*ep. 69. nu. 4.*) complaineth that the Aduerſaries of Gods Church and Prieſts, giue no credit to viſions, but their incredulity is much more in our dayes, that condemne all ſuch reuelations, though they be reported and recorded, for moſt certain, of holy S. *Gregory*, S. *Bede*, or who elſe ſo euer. Yea they are ſo wicked in this caſe, that the viſion which the holy author of the booke of *Machabees*, *calleth *fide dignum*, worthie of credit is one cauſe why they denie the whole booke to be Canonicall, and as well might they for this viſion denie all S. *Paules* Epiſtles, and for the like of the Acts of the Apoſtles, *Acts 9. 10. 11. 12. 27.* and the Goſpell it ſelfe, *Matth. 1. 20. 2. 13 19.*

Viſions haue no credite with here tikes. 2. *Mac. 15. 11.*

CARTVV. 3. [1 *Viſions.* & 2 M.] The *viſions* in holy Scripture we ſtedfaſtly beleeue, as if we our ſelues had ſeene them: conſidering that (beſide the ſway of authority in the witneſſes that haue written them) they haue ſuch pith of words, ſuch weight of matter, ſuch concord and harmony, with the bodie of the doctrine of the Scriptures, and ſuch aptneſſe for the ſpeciall point & caſe they are ſhewed for, that a man cannot want light enough to ſee, that they are diuine. Whereof when your *viſion* (2. *Mach. 15. 11.*) hath nothing, our reiecting it from *the Canon of the Scripture* is iuſtifiable: We haue cauſes (both enough and weighty) beſide this to refuſe it, and we remember not that it is reiected for this cauſe: yet (becauſe you pull us hither) to omit other thiugs, we aske you how you will excuſe the ignorance of the Author of that ſtory, for confounding a dream and a viſion, by calling that a viſion verſ. 12. which he called a dreame verſ. 11. whereas, not onely Moſes and the Prophets do manifeſtly diſtinguiſh them, as ſeuerall meanes whereby God reuealed himſelfe to his ſeruants, but the continuall practiſe of the Scripture doth declare that dreames were when men were a ſleep, and viſions when they were awake. And albeit we are tyed to the faith of no viſions, but of thoſe in Scripture, and know that the truth being ſufficiently ſealed, the uſe of them now is very ſparing, yet if there be any ſhewed, in whoſe faces do appeare the graces

Numb. 12. 6 Ioel. 2. 28. Acts 2. 17.

before

before ſpoken of, in any tollerable meaſure, we are content that they haue a ſecond lodging in our faith, reſerving the priuie chamber thereof vnto the viſion of the Scripture. But vnto S. *Bridgets* viſions, and ſuch like, fayned for credite of Popiſh doctrine, not onely beſides, but contrarie to the Scriptures, we will giue no credite, nor your ſelues neither, vnleſſe the efficacy of deluſion to beleeue lies, be fallen vpon you.

2. Theſſ. 2. 11.

As for your *raviſhed* and *rapt men*, whereby you would, if you durſt, avow S. *Francis* reuelations, &c. we are ſo much the harder to beleeue them, as their tongues being ſhorter, and their lips more uncircumciſed then *Pauls*: they find the world much babble of that which they haue ſeeen and heard, where *Paul* neither ſpeaketh word of that he ſaw, and confeſſeth that he could not vtter the things which he heard.

2. Cor. 12. 4.

Verſe. 11 I am become fooliſh: you haue compelled me. For I ought to haue bene commended of you: for I haue bene nothing leſſe then they that are aboue meaſure Apoſtles: although I am nothing.

The Apoſtles *ſome greater then other.*

RHEM. 4. [11. *Aboue meaſure Apoſtles.*] Though all were in that they were Apoſtles, of one and the ſame order, yet wee may ſee that ſome had maruelous great preheminence and priuiledge aboue others in the ſame office: ſpecially S. *Peter* and S. *Iohn*, whom S. *Paul* often calleth *great Apoſtles, aboue meaſure or paſſing Apoſtles, the pillers, &c.* 2. Cor. 11. 5. 12. 11. Gal. 2. 9.

CARTVV. 4. [11 *Aboue meaſure Apoſtles.*] It is well that you haue found *Iohn* to bee *Peters* fellow in *greatneſſe*: But what hath *Iames* offended you that you ſhut him forth from this *preheminence and priviledge* of greatneſſe, whom *Paul* taketh into this fellowſhip as well as *Peter and Iohn,*

Gal. 2. 9.

Verſe. 12 Yet the ſignes of my Apoſtleſhip haue bene done vpon you in all patience, in ſignes and wonders and mightie deeds.

We muſt ſticke to the faith firſt planted by miracles.

RHEM. 5. [12. *In ſignes.*] Miracles bee neceſſary, and bee great ſignes of truth, when it is firſt newly taught. And therefore let all Catholike men hold faſt that faith which was firſt preached and confirmed by miracles, as in England by S. *Auguſtine*, and in other nations by other holy Apoſtolike men. And let the Heretickes that preach extraordinarily, newly, and otherwiſe then we receiued at our firſt conuerſion, ſhew their calling and doctrine by miracles, or elſe let them be taken for falſe Apoſtles as they be.

CARTVV. 5. [12 *In ſignes.*] It is well known by teſtimonies of ſtories, and Fathers, that our *Countrie* had the true Religion planted in it long before *Auguſtine* the Monke came amongſt us, and even at the ſame time wherein he kept the ſturre he did. And beſide that, he ſhould do a greater miracle then ever that *Auguſtine* did, which ſhould proue that he wrought *miracles* amongſt us: We anſwer, that if it were proued that he did, yet we anſwer you with a far better and ancienter Auguſtine then yours, that which he ſometime anſwered vnto the Maniches, that if he *did miracles. yet would we beware euen of the miracles wrought of him, by that inſtruction which the Lord giueth vs.* Math. 24.

Contra Fauſtum l. 3. c. 5

CHAP. XIII.

ANNOTATIONS.

Verſe. 5 TRY your owne ſelues if you be in the faith: proue ye your ſelues. Know you not your ſelues that Chriſt Ieſus is in you, vnleſſe perhaps you be reprobates.

We may know that we haue faith, but not that we are in grace.

RHEM 1. [5. *Trie your ſelues.*] The Heretickes argue hereupon, that euery man may know himſelfe certainely to be in grace: where the Apoſtle ſpeaketh expreſſly and onely of faith, the act whereof a man may know and feele to be in himſelfe, becauſe it is an act of vnderſtanding, though he cannot be aſſured that he hath his ſinnes remitted, and that he is in all points in ſtate of grace and ſaluation: becauſe euery man that is of the Catholike faith, is not alwayes of good life and agreeable thereunto, nor the acts of our will ſo ſubiect to vnderſtanding, that we can know certainly whether we be good or euill. See S. *Auguſt. to. 7. de perf. inſtit. c. 15. Li. de Cor. & grat. c. 13. &* S. *Thomas* 1. 2. *q.* 112. *art.* 5.

CARTVV. 1. [5 *Try your ſelues.*] To elude the plaine teſtimony of the Apoſtle of our certainty of the grace of God by faith, you bring that *the act of faith is an act of vnderſtanding which a man may know to be in himſelfe*, which is nothing elſe, but a begging of that which is in queſtion: The falſehood whereof is euident, not onely by other places, which teach that there is an act of the will and affection ioyned therewith, as that we are made the *ſonnes of God* by it, haue *free acceſſe* and boldneſſe *to call him Father*, and *receiue a ſeale or pledge of our redemption vntill the full time*, but manifeſtly by this place alſo. For *Paul* telling how we ſhould try our faith, calleth us to this triall by the effect of it, which is to haue Chriſt dwell in us. Now if we be able to try whether Chriſt by his Spirit do dwell in us, and we in him, it followeth, that we may know that wee are the children of God, and that no condemnation can come vnto us. Againe, the Apoſtle ſhewing that they are reprobate, or men reproued and miſliked of God, if Chriſt dwell not in them by faith, thereby declareth, that (having Chriſt dwelling in them) they are through faith pleaſing vnto God: Whereby your deteſtable opinion is manifeſt, which aſcribe the dwelling of Chriſt in the hearts of the faithfull, and Gods allowance and liking of his children, vnto a naked faith, deſtitute of good workes, which may be in the devils. Another reaſon of yours is, becauſe that euerie

Ioh. 1. 12. Gal. 4. 6. Epheſ. 3. 12 Epheſ. 1. 13, 14. Epheſ. 3. 17. Col. 1. 17. Rom. 8. 14. & verſ. 1.

one

one that beleeueth *is not alwayes of good life agreeable thereto*: whereby presuming, our holines to be the rule of our certainty of Gods grace, you beg the question the second time: Where wee confesse, that if the certainety of our salvation depended of our righteousnesse we could never be sure of our salvation: And therefore affirme with the Apostle, that *it is of grace that the promise may bee certaine, and not of the works of the Law*, and that it standeth of the loue of God towards us, and not upon our loue towards him. *Augustine de perfect. iusticia c.15. & lib. de correp. & grat. c.13.* hath nothing for you: he hath the cleane contrary iudgement, saying, that *our hope is certaine, as if the things we hope for were already perfected: for we feare not as long as the truth promiseth, seeing the truth can neither deceiue, nor be deceiued.* And againe, *presume, or be assured not of thine own work, but of the grace of Christ, for of grace you are saued, as saith the Apostle.* *Thomas* in our Churches, hath as much authority as M. *Luther* hath in yours.

Rom. 4.15, 16. Rom. 5. 5. & 8.35. Aug. in præf. Psal. 123. Aug. Serm. 28. de verbis.

THE ARGVMENT OF THE EPISTLE OF S. PAVL *TO THE GALATIANS.*

RHEMIST.

THAT this Epistle may seeme to be the first that S. *Paul* wrote, was declared in the Argument of the Epistle to the Romanes, notwithstanding that in the second chapter it is euident to haue been written foureteen yeeres at the least after his Conuersion, and (as it is said) from Ephesus, belike at that time of his being there, which is mentioned, Act. 18.

The occeasion of it were such false Apostles, as we read of, Act. 15. *Et quidam descendentes, &c. And certaine comming down from Iewry, taught the brethren* (that is the Christian Gentiles at Antioch) *that vnlesse they bee circumcised according to the manner of Moyses, you can not be saued.* Such commers also to the Galatians (whom S. *Paul* had conuerted, Act. 16. as himselfe mentioneth Gal. 1. and 4.) did seduce them saying, that all the other Apostles to whom they should rather harken, then to *Paul* (who came they knew not from whence) did vse Circumcision: yea and that *Paul* himselfe, when hee came among them, durst doe no other. And to winne them more easily, they did not lay on them the burden of the whole Law, but of Circumcision onely.

Against these deceiuers, S. *Paul* declareth, that he receiued his Apostleship and learned the Gospell that he preached of Christ himselfe after his Resurrection: and that the other Apostles (although he learned nothing of them) receiued him into their society, and allowed well of his preaching to the Gentiles, though themselues being Iewes, and liuing among the Iewes, had not yet left the ceremonies of the Law: howbeit they did not put in them any hope of iustification, but in Christ alone without them. He declareth moreouer, that the said false Apostles belied him, in saying that hee also preached Circumcision sometimes. Againe, that they themselues in preaching no more but Circumsion, did against the nature of Circumcision, because it is a profession to obserue the whole Law: finally, whatsoeuer they pretended, that in deed they did it onely to please the Iewes: of whom otherwise they should be persecuted.

So that in this Epistle he handleth the same matter, which in the Epistle to the Romans: but here lesse exactly, and more briefly, because the Galathians were very rude, and the Romans contrariwise, *repleti omni scientia* (Rom. 15.) *replenished with all knowledge.*

CARTVV. In this argument there is some untruth: As, that this Epistle seemeth to be written first, which was written after divers, especially those to the *Thessalonians*, *Timothy* and *Titus*. Also, that he wrote more briefly to the Galathians then to the Romans, because of their rudenesse, and the Romans great knowledge: whereas rudenesse requiring ampleneſse in teaching, knowledge is content with short summes. The truth of this shortnesse is, the Galathians decay in few, although principall poynts of religion: and the cause of that length is, that the whole body of the Gospell being summarily shut up in the Epistle to the Romans, might from thence, as from the imperiall Cittie of the world, haue many hands to carry it into all the corners and coasts of the earth. We could alledge also priviledges of this Epistle aboue that unto the Romans: As that which the Apostle himselfe presseth, in that he wrote so long a letter with his own hand: whereas to the Romans, hee wrote by the hand of *Tertius*. Howbeit these are such things as we will not go to Law for: with you especially, against whom we haue greater suites.

THE EPISTLE OF PAVL TO THE GALATIANS.

CHAP. I.

ANNOTATIONS.

Verse. 1 PAVL an Apoſtle not of men, neither by man, but by Ieſus Chriſt, and God the Father that raiſed him from the dead,

RHEM. 1. [1. *Neither by man.*] Though hee were not firſt by mans election, nomination or aſſignement, but by Gods own ſpeciall appointment, choſen to be an Apoſtle: yet by the expreſſe ordinance of God he tooke orders or impoſition of hands of men, as is plaine. *Act.* 13. Let vs beware then of ſuch falſe Apoſtles, as now a dayes intrude themſelues to the office of Miniſtery and preaching, neither called of God, nor rightly ordered of men.

S. Paul ſent to preach by ordinary impoſition of hands.

CARTVV. 1. [1 *Neither by man.*] Anſwered before, upon *Acts.* 13. 2. where they haue the ſame note which they here ſo ſtomly repeate.

Verſe. 8 But although we, or an Angel from heauen, euanglize to you beſide that which we haue euangelized to you, be he anathema.

RHEM. 2 [8. *Or an Angell.*] Many worthy obſeruations are made in the fathers writings, of the earneſt admonitions of the Apoſtle, and much may we gather of the text it ſelfe, firſt, that the credit of any man or Angell for what learning, eloquence, ſhew of grace or vertue ſoeuer, though he wrought miracles, ſhould not mooue a Chriſtian man from that truth which hee hath once receiued in the Catholike Church: of which point *Vincentius Lirinenſis* excellently treateth. *lib. cont. prophan. hæreſ. Nouitates.* Whereby we may ſee that it is great pitty, and ſhame, that ſo many follow *Luther* and *Caluin* and ſuch other leud fellowes, into a new Goſpell, which are ſo farre from the Apoſtles and Angels, that they are not any whit comparable with the old Hereticks in gifts of learning or eloquence much leſſe in good liſe.

No ſhew of learning or vertue muſt moue vs from the faith.

RHEM. Secondly, S. *Auguſtine* noteth vpon the word, *Beſide*, that not all other teaching, or more preaching then the firſt, is forbidden but ſuch as is contrary and diſagreeing to the rule of faith. *The Apoſtle did not ſay*, ſaith he, *If any man euangelize to you more then you haue receiued, but, beſide that you receiued, for if hee ſhould ſay that, hee ſhould be preiudiciall to himſelfe, who coueted to come to the Theſſalonians that he might ſupply that which was wanting to their faith. Now he that ſupplieth, addeth that which was lacking taketh not away that which was &c* By which we ſee how friuouſly and calumniouſly the Hereticks charge the Church with addition of the Scriptures.

Tract. 98. in Ioan. Preaching cõtrary to the faith receiued is forbidden, not other preaching.

RHEM. Thirdly, as well by the word *euangelizamus* (we euangelize) as the word *accepiſtis* (you haue receiued) we may note that the firſt truth, againſt which no ſecond Goſpelling or doctrine may be admitted, is not that onely which he wrote to the Galatians, or which is conteined either in his or any other of the Apoſtles or Euangeliſts writings, but that which was by word of mouth alſo preached, taught, or deliuered them firſt, before he wrote to them. Therefore the aduerſaries of the Church that meaſure the word of God or Goſpell by the Scriptures onely, thinking themſelues not to incurre S. *Paules* curſe, except they teach directly againſt the written word, are fouly beguiled. As therein alſo they ſhamefully erre, when they charge the Catholikes with adding to the Goſpell, when they teach any thing that is not in expreſſe words written by the Apoſtles or Euangeliſts, not marking that the Apoſtle in this Chapter, and elſe where, commonly calleth his and his fellowes whole preaching, the Goſpell, be it written or vnwritten.

The Goſpel is not only in the written word of Scripture, but in vnwritten tradition alſo.

Fourthly by the ſame words wee ſee condemned all after preachings, later doctrines, new ſectes and authors of the ſame: that onely being true, which was firſt by the Apoſtles and Apoſtolike men as the lawfull husbandmen of Chriſts field, ſowed and planted in the Church: and that falſe which was latter and as it were ouerſowen by the enemy. By which rule not onely *Tertullian* (*de præſcript. nn.* 6. & 9.) but all other ancient Doctors, and ſpecially S. *Ireneus* (*li.* 3. *c.* 2. 3, 4.) tried truth from falſhood, and condemned old Heretickes, prouing *Marcion*, *Valentine*, *Cerdon*, *Menander*, and ſuch like, falſe Apoſtles, becauſe they came in with their noueltie long after the Church was ſettled in former truth.

After preaching and ouerſowing of nouelties argueth falſe doctrine.

Fiftly, This curſe or execration pronounced by the Apoſtles, toucheth not onely the Galatians, or thoſe of the Apoſtles time, that preached otherwiſe then they did, but it pertaineth to all times, preachers and teachers, vnto the worlds end, and it concerneth them (as *Vincentius Lirinenſis* ſaith) that preach a new faith, or change that old faith which they receiued in the vnitie of the Catholike Church. To

The Apoſtles curſe vpon all that teach new doctrine,

preach

preach any thing to Christian Catholike men (saith he) *besides that which they haue receiued, neuer was it lawfull, neuer is it, nor neuer shall it be lawfull, to say anathema to such it hath been, and is, and shall be alwayes behoofull.* So S. *Augustine* by this place holdeth all accursed, that draw a Christian man from the society of the whole Church, to make the seuerall part of any one sect: that call to the hidden conuenticles of Heretickes, from the open and known Church of Christ: that allure to the priuate, from the common: finally all that draw with chatting curiositie the children of the Catholike Church, by teaching any thing besides that they found in the Church. *ep.* 48. *Psal.* 103 *Con.* 2. * mentioning also that a Donatist feined an Angell to haue admonished him to call his friend out of the Communion of the Catholike Church into his sect, and he saith, that if it had been an Angell indeed, yet should he not haue heard him, Lastly S. *Hierome* vseth this place, wherein the Apostle giueth the curse or anathema to all false teachers not once but twice, to proue that the zeale of Catholike men ought to be so great toward all Heretickes and their doctrines, that they should giue them the anathema, though they were neuer so deere vnto them. In which case, saith this holy Doctor, I would not spare mine own parents. *Ad Pam. c. 3. cont. Io. Hieros.* *Zeale against heretikes.*

CARTVV. 2. 8. *Or an Angell.*] The first obseruation we grant: the application whereof against M. *Luther* and *Caluin*, is with as much ease sent home to you by our bare *No*, as it is wrested against us by your naked *Yea*.

In your second obseruation you offer open violence to the words of the Apostle: whilest to open a wicket to your wicked decrees, you expound *beside that which you haue receiued*, to be, *contrary or against that which you haue haue receiued*. For albeit in this particular knowledge and Art of Theologie, it is true, that whatsoeuer is not contained in the word preached by the Apostles, the same is contrary vnto it: yet both the nature of the words, and condition of all other Sciences (Diuinitie excepted) make a plaine difference between *beside* and *against*, or *contrary*. Neither is there any *Grammar* that teacheth, that *beside* and *against* are of one signification: nor Rhetoricke, that setteth out any such trope of speech, wherein one thing is so taken for another. And therefore albeit the Apostle by pronouncing a curse vpon him that preacheth any thing against that which hee taught, should haue barred all addition vnto his doctrine: yet when he vseth this speech of *besides*, he giueth a further aduantage against the additions of men, which the Iesuites would by this violence wring out of the Churches hand. Neither is this a controuersie of words onely, seeing vnder this glosse of expounding *beside* by *against*, they would establish doctrines not contained in the word of the Apostle.

Now let it be obserued, how the Iesuites by this vnlearned and shamelesse shift, haue insnared themselues. For vpon this assertion of theirs, that *a man may adde more to that which was preached by S. Paul, so it be not contrary to his preaching*, according to their minde; it followeth necessarily, not onely that the Scripture is shut vp in narrower bounds then the word preached by the Apostle: but also that the word preached by him is no sufficient rule of faith, but that a man may adde somewhat vnto it which he never taught. Contrary to their owne doctrine, who to giue an entry vnto their vnwritten verities, say, *that they be such as the Apostles preached, albeit they haue no place in their writings*. As for *Augustine in Tract. 98. in Io.* who affirmeth that *more may be taught, and that a supply may be made of that which is wanting*, he is shamefully wrested. For *Augustine* by *more*, and by *supply of want*, meaneth one and the same, both Doctrine and Christ deliuered out of the Scripture, and dispensed sometimes by milke, sometimes by stronger meate, according to the capacitie of the learners, which the example he bringeth doth manifestly proue: where hee calleth the doctrine of the manhood of Christ strong meate: which is yet more plaine, in that hee affirmeth, *that euery one may teach another that which he knoweth, when the Holy Ghost by his going forward shall make him more capable*. This violent handling of *Augustine* is yet more manifest, in that he setteth forth this doctrine by a similitude of wayfarers, who fault against the law of cunning and skilfull trauelling, not onely when they take a cleane contrary way, but also when they goe never so little out of the appointed way, either on the right or left hand, saying, that he which goeth *beside the rule of Faith, goeth out of the way*: which should not be true, if a man might goe *beside*, and yet not offend against it. 1. *Cor.* 3. 2.

In the third obseruation, wherein they make the word of God preached to be of a larger extent then the Scriptures and written word, they doe directly against both the generall rule and example of the Apostle. His rule is, that *no man should be wise aboue that which is written*. So that, as in this place of the Galathians, he would haue nothing receiued *beside* that which he preached: so to the Corinths, he will haue nothing admitted *aboue* that, or more then that which is written. It is also against his example, who plainly testifieth of himselfe, that he taught nothing but that which was contained in the *Law and the Prophets*. And here we haue the testimony of *Augustine* expresly against them, which applieth this curse vnto any that shall teach any thing *beside* that which is contained in the Scripture, saying, *Whether it be of Christ or his Church, or of any thing whatsoeuer pertaining to our faith and life, I will not say, if we, but if an Angell from heaven shall preach to you beside that which you haue receiued in the Scriptures of the Law and the Gospell, let him be accursed*. Where he condemneth the Donatists, for that neither in the bookes of the Prophets nor the Apostles there were any testimonies set downe to proue them to be the Church of Christ. Where he biddeth them also *to proue their doctrine by the Testament*. But neither could he thus proue that they are heretickes, nor binde them to the Testament to proue their doctrine, if there had been any storehouse of vnwritten verities to make their proofes by. And lest they should here cauill at the word *Testament*, as they do at the word of God, to make it as well nuncupatory and vnwritten, as written, speaking otherwhere of the auoiding of all strifes that may arise between brethren, whom he exhorteth to repaire to the Fathers Testament: he saith, *Open it, let vs read*. The like testimony vnto this of *Augustine*, is another of *Basil*, exhorting those *which are learned in the Scriptures, to try the things which are sayd of their teachers, and to admit things agreeable to them reiecting those that are not*: he vseth for proofe, these words of the Apostles curse, for confirmation of his saying. And againe, *If all that is not of faith be sinne, and faith commeth of hearing, and hearing of the word of God; whatsoeuer is without the Scripture, giuen by inspiration, because it is not of faith, is sinne*. Where it is to

1. *Cor.* 4. 6. *Act* 26. 22. *Contra liter. lib. 3. cap. 6.* *August. in Psal.* 21. *exposit.* 2. *Basil. in moral. summa.* 27. *cap.* 1. *Basil. ibid. summa* 80. *cap.* 22.

ɔe obſerved firſt, that *Baſil* taketh the word of God, and the Scriptures given by inſpiration, for all one; ſaying as well that it is ſinne, becauſe it is not of the faith of the Scriptures, as that it is not of the faith of the word of God: contrary to the Ieſuites, which make the word of God more Generall then his Scriptures. Secondly, that he taketh being *beſide the Scriptures*, to be all one with being *without the Scriptures*: where the Ieſuites expound *beſide the Scriptures*, to be *againſt* or *contrary to them*. Wherefore it is evident, that both *Auguſtine* & *Baſil* pronounce the Ieſuits accurſed, which in deciſion of the cauſes of faith and good manners, will not ſuffer themſelues to be holden within the territories and bounds of the Scriptures.

To the two next obſervations we willingly accord, and marvell in the former at their blindneſſe, which ſee not their defection from the old and ancient doctrine of the Primitiue Church: and in the other their ſenſeleſſe aſtoniſhment, which tremble not at this horrible curſe of the Apoſtle, that is with no leſſe force diſcharged againſt them, then when it was firſt ſhot off againſt the ſeducers of the Churches of Galatia.

Verſe. 18 Then after three yeres I came to Hieruſalem | to ſee Peter: and taried with him fiftene daies.

S. Paul doth viſit S. Peter of honour and reuerence toward him. Vocegerus.

RHEM S. [18. *To ſee Peter.*] In what eſtimation S. *Peter* was with this Apoſtle it appeareth: ſeeing for reſpect and honour of his perſon, and of duty as *Tertullian de præſcript.* ſaith (notwithſtanding his great affaires Eccleſiaſticall) he went ſo farre to ſee him not in vulgar maner, but (as S. *Chryſoſtome* noteth the Greeke word to import) to behold him as men behold a thing or perſon of name, excellency, and Maieſtie, for which cauſe, and to fill himſelfe with the perfect vew of his behauiour, hee abode with him fifteen dayes. See S. *Ierome ep.* 103. *ad Paulinum to.* 3. who maketh alſo a myſtery of the number of dayes that hee taried with S. *Peter*. See S. *Ambroſe in Comment. huius loci*, and S *Chryſoſtome* vpon this place, and *hom.* 87. *in Ioan.*

CARTVV. 5. [18. *To ſee Peter.*] Your argument is, That *Paul* went to ſee *Peter*, therefore *Peter* was his head and ruler. The ſhame whereof doth appeare, in that ſuch ſhameleſſe men as you durſt not ſet it together, but leaue it to your readers curteſie, if he peradventure in pitty towards your wofull and pittifull cauſe, would take it for an argument. Let therefore the Reader underſtand (for
Gen.45.28 the Ieſuites ſeeme to underſtand it well enough) the vanity hereof by the like. *Iacob* went into Egypt to ſee *Ioſeph* his ſonne: therefore *Ioſeph* the ſonne was head and ruler over *Iacob* the father. And where this argument, as a meſſenger ſent of the Popes errant, is lame, and hath no legges to goe on, the Ieſuites are carefull to provide it ſtilts, by urging the Greeke word, which is, *to ſee, not in vulgar maner, but to behold him as a perſon of name, excellencie and maieſtie. Name and excellencie* we grant: but the word of *maieſtie* is not fit for a poore Miniſter, but for God alone, and Princes which are his vicegerents upon earth. All which titles agreeing well with *Ioſeph* at that time when his father tooke his iourney to ſee him, yet notwithſtanding cannot proue him to be his fathers head. And if *Ioſeph* be not a perſon full enough of Maieſty, becauſe he had the King aboue him;
2. King. 10. 1. yet *Salomons* glory and maieſty, which the Queene of Saba came from a farre country to behold, as the onely wonder of the whole word, is able to encounter with *Peters* maieſtie: yet haue wee never heard this concluſion gathered thereof, That *Salomon* was therefore head and ruler of the Queen of Saba.

A ſecond circumſtance they urge out of *Tertullian, de præſcript.* that he did it of dutie. Wherein they wreſt *Tertullian*: for he placeth this dutie of *Paul*, not in regard of any thing due unto *Peter*, but in reſpect of *Pauls* own office of preaching, thereby to notifie his agreement with *Peter* in the doctrine which he preached. Which is evident not onely by his words, but by his diſcourſe, which is to anſwer thoſe that gathered difference of *Paul* and *Peters* doctrine, becauſe *Paul* reproved him. Secondly, if every one which of duty taketh a iourny unto another, ſhould be ſubiect to him, towards whom the iourny is undertaken (to go forward in the ſame example) *Iacob* the father ſhould be ſubiect to his ſon
Gen.46. 3. *Ioſeph*. For howſoever *Iacobs* iourney was voluntary at the firſt, yet after the Lord had willed him to go to *Ioſeph*, it was a neceſſary duty.

The third circumſtance, that *Paul went notwithſtanding his great affairs Eccleſiaſticall*, is friuolous: ſeeing that both the doing of this dury, in regard of his preaching, was a ſingular furtherance of his *Eccleſiaſticall* affaires: and that he might as well execute his miniſtery at Ieruſalem, during
Act.20.16. & 21. 17. his abode there, as in any other place of the world. In which regard he went to Ieruſalem when *Peter* was not there.

The laſt circumſtance is, that he tarried there 15. dayes, which is enforced by *Ierom, Epiſt.* 103. *ad Paulinum, who maketh a myſtery of this number*. But to make a myſtery thereof, is to ſeeke a knot in a ruſh. And ſeeing *Ierom* hath not expounded the myſtery, it is as favourable to proue *Peters* equality with *Paul*, as his ſuperiority aboue him. *Ambroſe* expoundeth this his abode with *Peter* for the ſpace of fifteene dayes, to haue been a token that he *was received to boaſt as a fellow Apoſtle of the ſame minde with him*. *Chryſoſtom* affirmeth, that *to ſay no more of Paul* (meaning no more in his commendation) *he was of equall honour unto Peter*; yet that he went unto him as to his *greater*. And wherein that greatneſſe ſtandeth, he expoundeth in the next word, which ſignifieth that he was elder in yeares: whereas if he had been greater in authoritie, he could not haue been equall in honour. That *Ambroſe* ſaith, that *the care of the Churches was committed unto Peter*: and *Chryſoſtome*, that *hee was the mouth of the Apoſtles*. And both *Ambroſe* and *Chryſoſtom* upon *Iohn, hom.* 87. that hee was *the firſt and the Prince of the Apoſtles*, it maketh nothing to proue primacie in authority and power as hath been ſhewed upon *Math.*16.18.

CHAP.

CHAP. II.

MARGINAL NOTES.

Verse. 11 AND when Cephas was come to Antioche, ‖ I resisted him in face, because he was ‖ reprehensible.

RHEM. 1. [11. *In face.*] That is, *presence, before them all,* as Beza himselfe expoundeth it. Yet the English Bezites to the more disgracing of S. Peter, translate, *to his face,* No Test. an. 1580.

CARTVV. 1. Look for answer upon the Annotations of this verse.

Verse. 16 But knowing that * man is not iustified by the workes ‡ of the Law, but by the faith of Iesus Christ: we also beleeue in Christ Iesus, that we may be iustified by the faith of Christ, and not by the workes of the Law, for the which cause, by the works of the Law no flesh shall be iustified.

RHEM. 2. [16. *Of the Law.*] By this and by the discourse of this whole epistle, you may perceiue, that when iustification is attributed to faith, the works of Charity be not excluded, but the works of Moses law: that is, the ceremonies, sacrifices and sacraments thereof principally, and consequently all workes done meerely by nature and free will, without the faith, grace, spirit, and aide of Christ.

ANNOTATIONS.

Verse. 2 And I went vp according to reuelation: and ‖ conferred with them the Gospel which I preach among the Gentiles, but apart with them that seemed to bee something, lest perhaps ‖ in vaine I should run or had run.

RHEM 3. [2. *Conferred with.*] Though S. Paul were taught his Gospell of God and not of man, and had an extraordinary calling by Christ himselfe, yet by reuelation he was sent to Hierusalem to conferre the said Gospell which he preached, with his elders the ordinarie Apostles and Rulers of the Church, to put both his vocation and doctrine to their triall and approbation, to ioyne in office, teaching, and society or communion with them. For there is no extraordinary or miraculous vocation, that can seuer or separate the person so called, in doctrine or fellowship in Christian life and religion, from the ordinary known society of Gods people and Priests. Therefore whosoeuer he be (vpon what pretence soeuer) that will not haue his calling and doctrine tried by the ordinary Gouernours of God, or disdaineth to goe vp to the principall place our religion, to conferre with Peter and other pillers of the Church, it is euident that he is a false teacher, a Schismatike, and an Heretick. By which rule you may trie all your new teachers of Luthers or Caluins schoole: who neuer did nor neuer durst put their preaching to such conference or triall of holy Councels or Bishops, as they ought to do, and would do, if it were of God, as S. Paules was.

S. Paul conferred with S. Peter, and the rest, for tryall of his doctrine. The heretickes submit their doctrine to no tryall of Bishops or Councels.

CARTVV. 3. [2 *Conferred with them.*] Paul offered neither his vocation nor doctrine to the tryall of the other *Apostles,* as you falsly surmise, contrary both to the word of *Conference,* which as Ierome witnesseth argueth equality, and the whole discourse of the Apostle, which is to shew that his authority was as great, as any the greatest among them: which should not haue been if either his vocation or doctrine had been subiect unto any other tribunall then that of Christ himselfe, of whom he had both his calling and doctrine immediately. And the difference which you make of Paul and the other Apostles, in making his calling extraordinary, and theirs ordinary, is false, the one being as ordinary as the other, though both extraordinary. And if there were difference of authority, yet notwithstanding this example of Pauls going up to Ierusalem, is no warrant for that seruile attendance that your Bishops are bound by oath every yeare, either by themselues, or by their messenger to dance at Rome, unlesse they be dispensed with. For first of all, this was done but once: Secondly, it was done by reuelation from God immediately: Thirdly, upon occasion of a false surmise, that Paul taught contrary to the residue of the Apostles, without which speciall cause there had been no iourney taken. Last of all, if any yearely repaire to the principall place of Religion were necessary by this example, it is due as well to Ierusalem, where Iames is said to haue been Bishop, and to Ephesus, where Iohn had his seate, as to Rome, where Peter is esteemed to haue had his chaire. As for us, we confesse our case to be in this point far unlike Pauls, who are bound to make *defence of the hope which is in us, to euery one that shall aske an account of us.* And albeit neither we know, nor you can shew why you should not yeeld account unto us, as well as we unto you, yet we refuse not to offer *triall of our vocation and doctrine* even unto you, so that it might bee with any equall or tollerable conditions. But to take you for Iudges, which are parties, and sworne to the maintenance of those opinions which be between us, and that in such sort, as it is void whatsoeuer Councell shall decree against the authority of the seate of Rome; were a folly, which you would as much deride us for in yeelding unto it, as now you barke at us, because we resist you in it. And yet so little we esteeme the authority of your condemnation in this behalfe, that were it not, that you haue made of your Councell house a slaughter-house, and changed your gate of iudgement into hilles most infamous, by robberies and murders of most worthy and excellent personages, which you partly did, and more would haue done, if you had not been resisted: we would not refuse to plead the cause of our chaste religion at the very gates of the whore of Babylon, nor flie from the iudgement of the Master thiefe of Rome, in the triall of our lawfull possession of the truth whereof we make profession.

Hieron. in Epist. ad Gal. 1. 2.

Gal. 1. 12.

Ego. N. Episc. extra de iureiurando.

1. Pet. 3. 15.

Triden. Concil. Sess. 6.

Iohn Hus. Ierom of Prage, Luther.

RHEM. 4. [2. *In vaine.*] Though S. Paul doubted not of the truth of the Gospell which he

preached, knowing it to be of the holy Ghoſt: yet becauſe other men could not, nor would not acknowledge ſo much, till it were allowed by ſuch as were without all exception known to be Apoſtles and to haue the ſpirit of truth, to diſcerne whether the vocation, ſpirit, and Goſpell of *Paul* were of God, he knew he ſhould otherwiſe without conference with them, haue loſt his labour, both for the time paſt and to come. *He had not had* (ſaith S. *Hierome*) *ſecuritie of preaching the Goſpell, if it had not been approued by Peters ſentence and the reſt that were with him.* *Hierom. ep* 89. *c.* 2. *See Tertull. lib.* 4. *Cont. Marc. in.* 8. Therefore by reuelation he went to conferre with the Apoſtles at Hieruſalem, that by them hauing his Apoſtleſhip and Goſpell liked and approued, hee might preach with more fruit. Wherein wee ſee, this holy Apoſtle did not as the ſeditious proud Heretickes doe now a dayes, which refuſing all mans atteſtation or approbation, will be tried by Scriptures onely. As alſo we may learne that it is no ſuch abſurditie, as the aduerſaries would make it, to haue the Scriptures approued by the Churches teſtimony. Seeing the Goſpell which S. *Paul* preached (being of as much certainty and of the ſame holy Ghoſt that the Scriptures be) was to be put in conference and examination of the Apoſtles, without all derogating of the truth, dignity, or certainty of the ſame. And the cauilling of Heretickes, that we make ſubiect Gods Oracles to mans cenſure, and the Scriptures to haue no more force then the Church is content to graunt vnto them, is vaine and falſe. For, to beare witneſſe or to giue euidence or atteſtation that the preaching or writing of ſuch, is true and of the Holy Ghoſt, is not to make it true: no more then the Gold-ſmith or touch-ſtone that trie and diſceme which is true gold, make it good gold, but they giue euidence to man that ſo it is. And therefore that diſputation alſo, whether the Scripture or the Church bee of greater authoritie, is ſuperfluous either giuing teſtimonie to the other, and both aſſured by the holy Ghoſt from all error; the Church yet being before the Scriptures, the ſpouſe of Chriſt, and proper dwelling temple, or ſubiect of God and his graces, for the which Church the Scriptures were, and not the Church for the Scriptures. In which Church there is iudiciall authoritie by office and iuriſdiction to determine of doubtfull queſtions touching the ſenſe of the Scriptures and other controuerſies in religion, and to puniſh diſobedient perſons. Of which iudiciall power the Scriptures bee not capable, as neither the truths and determination of the ſame can be ſo euident to men, nor ſo agreeable and fit for euery particular reſolution, as diuerſity of times and perſons requireth. Certain is the truth, and great is the authority of both: but in ſuch divers kinds, as they cannot be well compared together. The controuerſie is much like as if a man touching the ruling a caſe in law or giuing ſentence in a matter of queſtion, ſhould aske, whether the iudge, or the euidence or the parties, be of more authoritie or credit, which were as friuoulous a diſpute, as it were a diſordered part for any man to ſay, hee would bee tried by no other iudge but by his own writings or euidences. With ſuch triflers and ſeditious perſons haue wee to doe now a dayes in diuinitie, as were intollerable in any prophane ſcience or faculte in the world.

The approbation of S. Paul's doctrine by Peter & the reſt was very requiſite.

No abſurdity that the ſcriptures be approued by the churches teſtimony.

The Church maketh not Canonicall ſcripture, but declareth that it is ſo.

The Scripture and Church compared togither for antiquitie auctoritie, &c.

CARTVV. 4 [2 *In Paine.*] That other men neither could nor would acknowledge *Pauls* doctrine to be of the holy Ghoſt, untill it were allowed by the other Apoſtles, is a manifeſt falſhood, ſeeing in the ſpace of ſeuenteene yeares before he had planted diuers Churches, as appeareth not onely by the ſtorie of the Acts, but by the words of the Apoſtle in this chapter, where he ſaith, *That God which had wrought effectually by the Miniſterie of Peter towards the circumciſion, wrought likewiſe by his towards the uncircumciſion.* The ſaying of *Ierome*, Epiſt. 89. that *Paul had no ſecuritie of preaching the Goſpell, if it had not beene approued by Peters ſentence, and the reſt with him*, may ſeeme contrary to that which your ſelues confeſſe, that *Paul doubted not of the truth of the doctrine which he preached*: Where if he had no ſecurity of his doctrine, hee muſt needs haue been afraid, either that his doctrine was not true, or that his calling was not good to deliuer it, And it is no marvell although *Ieromes* building might heere be ſtubble, when his foundation whereupon this is ſet, was of ſtiks: for he bringeth this ſaying for maintenance of his opinion, that *Peters diſſimulation at Antioch, was no fault indeed, nor Pauls reproofe of him in good earneſt.* Howbeit, if you will interpret *Ieromes* ſentence of *Pauls inſecurity* of his doctrine to be in regard of thoſe to whom he preached, and not in regard of himſelfe; and in regard of the authority that he had with the falſe Apoſtles, and not in regard of the authority it ſelfe, we will neither ſtriue with you, nor with *Ierome* in this behalfe, as that which maketh nothing for *Peters* ſuperiority aboue *Pauls*: In which reſpect it is fondly alledged by ſome of your own faction, who may proue by the ſame reaſon, that both *Iohn* and *Iames* were ſuperiours unto him as well as *Peter*. *Tertullians* words they durſt not ſet downe. But where you condemn us upon this ground of *Paul's* conference with the reſt of the Apoſtles, becauſe *we will be tryed by the Scriptures oncly*, the proverbe is fulfilled, that a fooles bolt is ſoone ſhot. For firſt of all, we flatly deny that there was any triall of doctrine. Secondly, if any had beene, yet the ſame, even amongſt the Apoſtles themſelues had been no other then by the iuſt weights and ſtandard meaſure of the holy Scriptures, as appeareth manifeſtly by the handling of the doctrine of iuſtification in the Councell holden by the Apoſtles at Ieruſalem. *The approbation of Scriptures by the Churches teſtimonie* we allow: and therefore your ſurmiſe of us to the contrary is a leud practiſe, well beſeeming the proctors of ſuch a deſperate cauſe as yours is. Wee denie onely, that the truth of the Scriptures dependeth of the authoritie of the Church, or is *ſubiect unto it*. Which thing when you deny to be affirmed by you, you are either ſtrangers at home, and in your own writings, or elſe you are out of meaſure ſhameleſſe. For of *Pighius* it hath been ſhewed, how he ſaith, that *the Apoſtle wrote certaine things, not that thoſe writings ſhould beare rule over our faith and Religion, but rather that they ſhould be ſubiect.* Alſo, that *the authority of the Church is not onely inferiour or equall, but euen ſuperiour unto the authority of the Scriptures.* And againe, *that in a doubtfull matter the authoritie of the Churches tradition is more fit and more effectuall to make proofe and certainety then the Scriptures.* Againe, *that no man may lawfully beleeue any thing by the authority of the Scripture, be the ſame in our iudgement never ſo plaine and evident, againſt the cleere and conſenting iudgement of the Catholike Fathers, and common determination of the Church.* One of your Cardinals affirmeth, that *the Scriptures follow the Church, and not*

Ad Auguſt. Epiſt. 11. *inter Epi. Aug.*

Act. 15. 6.

Hierarch. cap. 2. *lib.* 1. *Ibid. c.* 3. *Ibid. cap.* 4. *Pigh. in locis communib. de Eccl.* *Cuianus ad Bohemos Epiſt.* 7.

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the Church the Scriptures. Another, *that the Articles of our faith ſay not, I beleeue the holy Bible, I beleeue the holy Scriptures, but I beleeue the holy Church.* The Popes decretall Epiſtles are preferred before the Canonicall Scriptures, and *Auguſtine* wickedly wreſted thereunto. Not to ſpeake of the Popes Paraſites, his Canoniſts, who gaue him power to diſpenſe with the old and new Teſtament, which notwithſtanding you might heere bee preſſed with, ſeeing the moſt authenticall, and infallible iudgement of the Church is placed of you in his definitiue ſentence. And wee deny that the Church is that to the Scriptures which the touchſtone is to gold: for euen the true Church is often deceiued in the interpretation of them. But we affirme, that as one iron whetteth another, ſo one Scripture is the touchſtone to another, and is tryed by another. And if it be aſked, what ſhall be done when a man giueth no credit to the Scripture: we aske againe, what if he will not beleeue the Church? What if men will not credite either the *Goldſmithes* or the *touchſtone*?

Hoſius in confeſſ. Petricomens Diſtinct. 19 c. in canonicis

Before upon Iohn 14. 26 & Acts 15. 28.

You ſay that the *diſputation* whether the Scripture or the Church be of greater authoritie is ſuperfluous, wherein your uncouering of your fathers nakednes, whereof all in a manner haue beene thus idlely occupyed, might deſerue ſome commendation, were it not that you do it to cover your own filthineſſe: who by inſinuating your miſlike of them which make the Churches authority aboue the Scriptures, hope to finde great favour for their equality in authority, which you ſhall never proue: Albeit your words make ſhew of a miſlike of your fathers deformed birth, in preferring the authority of the Church before that of the Scripture; yet the greateſt part of your reaſons ſeeme to haue beene ſhapen for the nurcing of that blaſphemie.

Your firſt reaſon, that *the Church is as free from errours as the Scriptures*, is a groſſe begging of that in queſtion, and before confuted.

The ſecond, that *the Church was before the Scriptures*, is firſt fond, as that whereby *Iohn* Baptiſt and the Prophets may be proued to be aboue or equall unto our Saviour Chriſt: and it is not unlike the falſe Apoſtles reaſon, wherewith they would haue proued *Paul* inferiour unto the other Apoſtles in authoritie, becauſe he came to his miniſtery after them. Secondly, it is falſe: for the word of God being before the Church, which is the ſame that is now written, and thereof called Scripture, it followeth, that in the thing it ſelfe, the being and ſubſtance of it was before the Church, although in this circumſtance and manner of being it was after.

The third reaſon, that *the Church is the ſpouſe of Chriſt*, is flat againſt you: for it is meet that the ſpouſe ſhould be obedient, and under the word and voyce of Chriſt her husband, which voyce is the Scripture.

The fourth, *that the Church is the proper temple and ſubiect of God, and his graces*, is firſt of all doubtfully and dangerouſly ſpoken. For God dwelleth not in the Church but by his Spirit and graces: ſo that you ſhould haue ſpoken more aptly, if you had ſayd, that the Church is *the temple of God* by his graces, then, *and his graces* When you ſay alſo, that the Church is the proper temple of God, you giue ſuſpition of aduancing the Churches credit too much for your aduantage in this queſtion: conſidering that God dwelleth properly onely in the humanity of Chriſt: and in the Church unproperly and by a trope, although truely and effectually to that end for the which he dwelleth in it. Secondly, God dwelleth not in his Church by his Spirit, but by meane of the Scripture: ſo that in this regard of the Spirit dwelling in the Church, there is more due to the Scripture, then to the Church, which without it, and before it ſhould be, and was a den and caue of uncleane ſpirits.

Laſt of all, the Scripture was delivered unto us by the Spirit of God, which is without all mixture of ignorance, or other pollution: whereas the Spirit of God which dwelleth in the Church ſo long as it is upon earth, hath an euill neighbour by reaſon of a remnant of ignorance and euill affection, not onely dwelling by it, but alſo intermedled with it: whereupon it commeth, that the teſtimony of the one is the whole truth, where the witneſſe of the other hath often a wreſt and tacke of her corruption, and is not beleeued in any thing that it ſaith true, further then it borroweth credit of the banquet of the holy Scripture, which needeth no pawne or ſureties hip of any other.

The fifth reaſon, that the Scriptures are for the Church, and not the Church for the Scriptures, is inſufficient: for ſo you may proue the Angels author tie, which is for the Church, and not the Church for them, vnder or equall unto the Churches authority. And if you ſay, that the authoritie of the Church, generally in the whole body, is equall unto the authority of the Angels, yet cannot every ſeuerall member of the Church (to whom the Miniſtery of many Angels is appointed) haue equall authority with the Angels which attend upon them, and miniſter unto them, no nor equall unto the authoritie of one onely Angell, which by your iudgement is aſſigned to the cuſtody of every faithfull man. The Princes and Lawes of Common-weales, are for the people, and not the people for their Princes and Lawes: yet you may not thereof conclude, that the peoples authority is either aboue or equall unto the authority of their Lawes and Princes. And if in the ſmall regard you haue to Princes and their Lawes, you will grant that: yet you will not admit it in your Pope and his decrees, which being for the Church (as you teach) and not the Church for them: be notwithſtanding (by your doctrine) aboue the authoritie of the Church. And in this argument you endeuour to proue the Churches authoritie greater then the authority of the Scriptures, is euident: for your reaſon leaneth upon that rule of *Ariſtotle*, who affirmeth that the eare is better then that which is referred thereunto. Which rule you ought to haue underſtood to be true, when in other poynts the end and the things reſpecting it are equall. For although the Church be better then the Scriptures in ſome regard, as in that there ſhall be an uſe of the Church in the world to come, when there ſhall be none of the Scripture, yet thereof it followeth not that the Church is equall (much leſſe better in every poynt then the Scripture.

Heb. 1. 14.

Gen. 19 15 Mat. 18. 10 Pſal. 91. 11.

1. Cor. 13. 8 10. Reu. 21. 22

Your laſt reaſon, that *in the Church there is iudiciall authority to determine of doubtfull queſtions, and to puniſh diſobedient perſons, which the Scripture is not capable of*, is vaine and frivolous: conſidering that this *iudiciall authoritie*, it hath for and by the Scripture: from which when ſhee ſwarveth, her iudgements are as eaſily condemned as pronounced, euen as the ſentence of the

the iudge is easily repealed, that departeth from the Law appointed for the rule of his iudgement. And here the rule of reason is against you: for that, for whose cause another thing is such or such, ought in that poynt to be preferred before that which is for the sake thereof. Whereupon although the most ordinary *resolution of doubts* be by the ministery of the Church: yet may particular persons in their doubts by study and invocation of the name of God, in the reading, meditation, and conference of the Scripture, loose their owne knots without the Church: where the Church without the Scriptures may well cut the knot, but can never loose it. And even in your example of the *Evidence and Iudges authority*, who is so foolish, as having his evidence agreeable and answerable unto the lawes, will yeeld unto the Iudges sentence pronounced against him, and esteeme himselfe to haue an evill cause therefore? When you say, that we defending the decision of all causes by Scriptures onely, *do as he which will be tried by no other iudge but by his own evidence*, you doe right both to us and your selues, in confessing at unawares, that the Scriptures are our evidences, and that you haue no part nor portion in them: although therein you trifle with the world, when you would giue it to understand, that we refuse to haue any Iudge of ours, which are content to make your selues iudges, so that you iudge according to the Lawes of God in the holy Scripture. But Iudges of the Scriptures we neither make our selues, nor will admit you, which proudly lift up your selues into that iudgement seat. But such is the heavie state of our times, which driveth us to the answer of such trifling arguments, which deserue better to be tumbled into a darke corner in silence, then to be buried with any honour of confutation.

Vers. 6 But of them that seeme to be something, (what they were sometime, it is nothing to me. * God accepteth not the person of man) for to mee, they that seemed to be something, added nothing

The Scriptures alwaies true in themselues, are so known to bee by the Church.

RHEM. 5. [6. *Added nothing.*] The Gospell and preaching of S *Paul* was wholy of God, and therefore though it were put to the Churches probation, as gold is to the touch stone, yet being found in all points pure, nothing could be altered or amended therein by the Apostles. Euen so the Scriptures which are indeed wholy of the Holy Ghosts enditing, being put to the Churches triall, are found, proued, and testified vnto the world to be such, and not made true, altered, or amended by the same. Without which attestation of the Church, the holy Scriptures in themselues were alwayes true before: but not so known to be, to all Christians, nor they so bound to take them. And that is the meaning of the famous sentence of S. *Augustine cont. ep. fund. c.* 5. which troubleth the hereticks so much. *I would not beleeue the Gospell* (saith he) *vnlesse the authoritie of the Church moued me.*

In the answer to the Iagges which are after the Preface.

CARTVV. 5. [6. *Added nothing.*] We take that which you grant, that *the Church alereth not the Scriptures*, and thereof couclude, that you are not the Church, which (not to speake of the rest) by adding unto them the patchment of traditions, alter them. But, that *Christians are not so bound to take them without the Churches attestation*, is all one as if you had said, that the Iewes had not been so bound to take IESVS for their Christ, unlesse *Iohn* had so testified of him. Where the bond of beleeving then, is alwayes one, even in the Infidels, much more in Christians, although the meanes of performing the bond be better with the testimony of the Church then without it: which notwithstanding hath no weight further then her testimony is grounded out of the Scripture it selfe. Wherefore they are strange Christians even of your stampe, and not of S. *Pauls*, that *are not so bound to take the Scriptures to be indited by the holy Ghost*. Better Christians then these a man may finde in the Iewes Synagogue. *Augustines* sentence, *contra epist. fund. c.* 5. we haue shewed to make nothing for you.

The Apostles commission generall through the world, and yet peculiar to certaine prouinces. Iewes and Gentiles specially committed to the two principal Apostles. Mat. 15. Rom. 15. Neither Peter only of the Iewes, nor Paul Apostle of the Gentiles onely. Caluins foolish reason that Peter was not B. of Rome, and his derogation from Peters Apostleship.

Verse. 7 But contrariwise when they had seen, that to me was committed the Gospell of the prepuce, as to Peter of the circumcision.

RHEM. 6. [7. *To Peter of the circumsion.*] Wee may not thinke, as the Heretickes deceitfully teach, that the charge of the Apostles was so distincted, that none could preach or exercise iurisdiction, but in those seuerall places or towards those peoples or prouinces onely, whereunto by Gods appointment by their own lot or election, they were specially designed. For, euery Apostle might by Christs commission (*Mat. 28. Goe, and teach all nations*) vse all spirituall function through the whole world, yet for the more particular regard and care of prouinces, and for peace and order sake, some were appointed to one country, and some to another: as, of the other Apostles, we see in the Ecclesiasticall histories, and for S. *Peter* and S. *Paul*, it is plaine by this place and other that to them as to the two chiefe and most renowmed Apostles, the Church of all nations was giuen as deuided into two parts, that is, Iewes and Gentiles, the first and principall being S. *Peters* lot, that herein also he might resemble our Sauiour, who was sent namely * *to the lost sheepe of Israell*, and was properly * *the minister of the circumsion* the second being S. *Pauls*, whom Christ chose specially to preach to the Gentiles: Not so for all that, that either he was limited to the Gentiles onely, whom the Acts of the Apostles report in euery place, first to haue entred into the Synagogues, and preached Christ to the Iewes, as he wrote also to the Hebrews, and euer had speciall regard and honour to them,) or *Peter* so bound to the Iews onely that he could not meddle with the Gentils: seeing he was *the man chosen of God, by whom the Gentiles should first beleeue, who first baptized them, and first gaue order concerning them. Therefore the treacherie of *Calvin* is intollerable, that vpon this distinction of the Apostles charge, would haue the simple suppose, that S. *Peter* could not bee Bishop of Rome (so might he barre S. *Iohn* from Ephesus also, nor deale among the Gentiles, as a thing against Gods ordinance and the appointment between him and S. *Paul*: as though thereby the one had bound himselfe to the other, not to preach or meddle within his fellowes compasse which is further most seditious, hee exhorteth all men to keepe fast the foresaid compact, and rather to haue respect to S. *Pauls* Apostleship, then to S. *Peters*: as though the preaching, authoritie, and Apostleship of both were not alike true, and all of one holy Spirit, whether they preached to the Iewes or Gentiles, as both did preach vnto both peoples, as is alreade proued, and at length, partly by the daily decay of the Iewish state and their incredulity, and partly for that in Christianity the distinction of the Iew

and

and Gentile ceaſed after a ſeaſon, both went to the chiefe citty of the Gentiles, and therefore founded the Church common to the Hebrewes and all nations, *Peter* firſt, and *Paul* afterward. And therefore *Tertullian* ſaith, *de præſcript. nn.* 14. *O happy Church, to which the Apoſtles powred out all doctrine with their bloud: Where Peter ſuffered like to our Lords paſſion, where Paul is crowned with Iohn (Baptiſts) death.* *The Church founded at Rome by S. Peter and S. Paul.*

CARTVV. 6. [7. *Peter of the circumciſion.*] They impoſe upon us, that *we teach the charge of the Apoſtles Paul and Peter to haue been ſo difficult, that neither of them could preach in his fellowes compaſſe*: the contrary whereof is true, as M. *Calvins* both iudgement and reaſon, wherewith they haue enlarged and ſet out their note, doth evidently witneſſe. What hope is there then, that our words can be fenced enough from the venome of theſe lying tongues, which ſhame not to father on us that, the contrary whereof we not onely inſinuate in a word, but teach in whole periods, not in darke or doubtfull ſpeeches, but in moſt cleere and plaine termes, *Peter* having a ſpeciall charge of the Iewes, *had the firſt of the two parts*, whereinto the whole people of the world were divided: But that he had the *principalleſt part*, which neither had the greateſt in number, nor the ſtrongeſt in faith, nor the durableſt in perſeverance of the Goſpell which they once received, is utterly untrue. Neither is the principallity of his charge aboue *Pauls* helped, in that *it was (as our Saviour Chriſts) towards the circumciſion*: For our Saviours Miniſtery was therefore ſhut up in Iury, becauſe the time of the calling of the Gentiles was not then come, which notwithſtanding at the time when this partition was made, was in great fulneſſe, ſo that there was then, *neither Iew nor Gentile, neither circumciſion nor uncircumciſion* regarded, *but onely the new creature*: yea that circumſtance of Chriſts preaching, by ſo much embaſeth the lot of *Peters* Miniſterie, as he entred upon the labours of Chriſt, and of the Prophets, built upon their foundation, and reaped where they had ſown: where on the contrary part, the Apoſtle *Paul* magnifieth his Miniſtery for that *he built not upon the foundations that other men had laid, but preached unto thoſe who had never heard of Chriſt before*: Not to ſpeak of the ſingular prerogatiue of *Pauls* miniſtery aboue *Peters*, in that hee was called of Chriſt glorified in heaven, when *Peter* was of Chriſt converſing upon earth, and learned his doctrine miraculouſly as it were at one inſtant, where *Peter* learned it in ſome yeares, and by more ordinary meane. Beſide that, if *Peter* haue any principality of miniſterie in this point of being ordeined the ſpeciall miniſter of the Iewes, he had it in common with *Iames* and *Iohn*. So that unleſſe they will make *Pauls* Miniſtery inferiour unto *Iames* and *Iohns*, they cannot by this ſlight make it inferiour to *Peters*.

Ad hunc locum.

Rom. 1.16. *Gal.* 4.27. *Act.* 20.28 *Rom.* 5.14. 15. 2. *Pet.* 2.1. *Iude.* *Gal.* 3. 28. & 5. 6. *Ioh.* 4. 38. *Rom.* 15. 21

Act. 9. 5. *Gal.* 1. 12.

Gal. 2. 9.

Where M. *Calvin* proveth out of this place, that *Peter* was not Biſhop of Rome, his argument is ſound: For notwithſtanding that *Peter* might come to Rome and preach there, ſaving the bounds of his calling, yet could he not haue a fixed and ſpeciall Miniſterie in Rome, but he muſt needs leaue his ſtanding, wherein both our Saviour Chriſt, and the mutuall compact of the Apoſtles had ſet him: Eſpecially if it be remembred, that the Iewes, over whom his ſpeciall charge was, were by an Edict of *Claudius* baniſhed Rome. And therefore the reply which they make of *Iohn remaining long at Epheſus*, is frivolous, conſidering that it appeareth manifeſtly, by the Epiſtles to the *Epheſians* and *Timothy*, that the Church of the *Epheſians* ſtood (in a great part thereof) of Iewes, as well as of the Gentiles: Whereunto adde, that being the moſt traffiqueable and Marchandable Citie of all Aſia, he had by his abode there a ſingular meane of intangling the Kingdom of Chriſt amongſt the Iewes, which came to and fro. Neither is their reaſon, of *the daily decay of the Iewiſh ſtate in the true Religion*, thereby to proue *Peters* relinquiſhing of his Miniſtery amongſt the Iewes to be lawfull, any better: For the very flower and greateſt increaſe of the Iewes in the Churches of the Goſpell fell into thoſe yeares wherein they ſuppoſe *Peter* to haue been firſt Biſhop of Rome. And both the Epiſtles of *Peter* teſtifie, that the Iewes Churches held out during the life of *Peter*. And *Iohns* Epiſtle teſtifieth of ſome reaſonable continuance after *Peters* death. The reſt belonging to this queſtion is anſwered before, in the anſwer to the argument of the Preface.

Luk. 22.32 *Gal.* 2. 7. *Act.* 18. 2.

Laſt of all, whereas upon theſe words of M. *Calvin, lib.* 4. *c.* 6. *nn.* 15. *Inſtitut. We ought more to reſpect the Apoſtleſhip of Paul then of Peter*, they ſignifie *that he placeth more authority and truth in S. Pauls preaching then in S. Peters*, they depart not from their old cuſtome of wreſting the words of worthy men unto their advantage. For it appeareth manifeſtly that his meaning is, that we that are Gentiles ought to account the grace of our calling unto the Goſpell, to haue beene rather by the Miniſterie of *Paul* then of *Peter*. And who is ſo beaſtly ignorant, as when he heareth exhortation given to a Church that it ſhould haue more regard unto the miniſterie of their proper Paſtor, then to his that hath not ſo ſtraite a bond of inſtructing them, will thereof conclude, that he eſteemeth the authority or truth of the others doctrine leſſe, towards thoſe to whom it more properly appertaineth, then their own Miniſters authority & truth of doctrine is towards them. And if they be not ignorant that a ſouldier of ſome one band fighteth with more courage when hee heareth his own trumpet blown then by the ſound of another that is not ſo proper unto his Enſigne: this ſpeech of M. *Calvins* ſhould not haue ſeemed ſtrange unto them. And how would you haue triumphed if you were able to charge us in this point, as we are able to convince you, who to make roome for traditions, affirme not of the Preaching, but of the Epiſtles of the Apoſtles, that they *were written not unto the whole Church, but unto particular Churches as occaſion ſerved*, where we affirme with the Scripture, that the Epiſtles written to one Church belong unto all the Churches as well as unto that whereunto they were written; and unto us that now liue, as to them that lived in the times wherein they were written. As for *the happineſſe of Rome by ſhedding the bloud of the Apoſtles Peter and Paul*, mentioned by *Tertullian de Præſcrip.* it is ſuch as we pray daily may not fall into the Citie of God: wee rather count it our happineſſe when the true profeſſors of the Goſpell haue not once wet their fingers in that bloud: wherof look more before upon *Mat.* 17.9. Notwithſtanding the Church of Rome in *Tertullians* time might thereby be ſaid to be happy, becauſe of the abundant grace of God prevailing againſt the ſinnes of that place, that their innocent bloud which might iuſtly haue brought a

Pigh. Hierar. lib. 1. *cap.* 3, *Rom.* 15.4. *Col.* 4.16. 2. *Pet.* 3.15

curſe vpon it to a perpetuall barrenneſſe, was in ſtead of raine to make it to beare fruit: But the praiſe thereof is due vnto the blond of Chriſt, and not to the Apoſtles bloud, much leſſe to the Church of Rome then, and leaſt of all to that which is now: which for every drop of innocent bloud that Rome then ſpilt, having drunk whole Gallons of the blond of chaſte Martyrs, hath made it ſelfe guilty, and brought vpon her head all the bloud which was ſhed from the firſt day that ſhe perſecuted the Goſpell, vntill this day wherein ſhe perſecuteth the ſame Goſpell.

Verſe. 9 And when they had knowen the grace that was giuen me, Iames and Cephas and Iohn, which ſeemed to be pillers, I gaue to me and Barnabas the right hands of ſociety: that we vnto the Gentiles, and they vnto the circumciſion:

All Catholike preachers and Paſtors muſt communicate with Peter and his ſucceſſors.

RHEM. 7. [9. *Gaue the right hand of ſociety.*] There is and alwayes ought to be, a common fellowſhip and fraternitie of all Paſtors and Preachers of the Church: Into which ſociety whoſoeuer entreth not, but ſtandeth in Schiſme and ſeparation from *Peter* and the chiefe Apoſtolike Paſtors, what pretence ſoeuer he hath, or whence ſoeuer he challengeth authority, hee is a Wolfe, and no true Paſtor. Which vnion and communion together was ſo neceſſary euen in S. *Paul's* caſe, that notwithſtanding his ſpeciall calling of God, yet the Holy Ghoſt cauſed him to go vp to his elder Apoſtles, to be receiued into their fellowſhip, or brotherhood, for it is to bee noted, that S. S. *Peter*, *Iames*, and *Iohn* were not ſent to S. *Paul*, to ioyne with him or to be tried for their doctrine and calling, by him: but contrariwiſe he was ſent to them as to the chiefe and known ordinary Apoſtles. They therefore gaue *Paul* their hands, that is to ſay, tooke him into their ſocietie, and not he them And S. *Hieromes* rule concerning this, ſhall be found true to the worlds end, ſpeaking of S. *Peters* ſucceſſour, *He that gathered not with thee, ſcattereth: Epiſt.* 57. And in another place for the ſame cauſe hee calleth Rome, *tutiſſimum communionis portum*, the moſt ſafe and ſure hauen of communion or ſociety. *Ep* 16. *c.* 3. And whereas the Hereticks by this alſo would proue that *Peter* had no preeminence aboue *Paul* being his fellow Apoſtle, it is ridiculous. As though all of one fellowſhip or brotherhood be alwayes equall, or as though there were not order and gouernment, ſuperiority and inferiority, in euery ſociety well appointed. And they might perceiue by this whole paſſage, that *Peter* was the ſpeciall and in more ſingular ſort, the Apoſtle of the *Iewes*, though *Iames* and *Iohn* were alſo; as S. *Paul* is alſo called in more ſingular ſort the Apoſtle and doctor of the Gentiles, then S. *Barnabas*, and yet they were both alike taken here into this ſociety, as they were both at once and alike ſegregated into this miniſterie, and ordered together *Act.* 13. It is a poore reaſon then to ſay or thinke S. *Peter* not to bee aboue S. *Barnabas* neither, becauſe of this ſociety and fellowſhip vnto which he was receiued together with S. *Paul*,

The Hereſtikes ridiculous argument againſt Peters preeminence.

CARTVV. 7. [9. *Gaue the right hand of Societie.*] Let it be firſt obſerued, that the Ieſuites whole trauell here is, vtterly to ouerthrow S. *Pauls* driſt in theſe two firſt chapters, which is to ſhew againſt the falſe Apoſtles, that neither by his firſt calling, nor by any courſe which he had runne in his miniſtery, he was inferiour to any of the Apoſtles. And how the Ieſuits iumpe iuſt with the falſe Apoſtles, in haling *Pauls* iourney to Ieruſalem for conference with the Apoſtles, to proue his inferiority vnto them: directly contrary to the Apoſtles teſtimony which affirmeth, that they conferred or gaue nothing vnto that which he had before. Now let us ſee their reaſons: Firſt, they ſay that *Paul was ſent to the Apoſtles, and not they to him.* The reaſon whereof was, that ſome couered with the vizard of the profeſſion of the Goſpel, called into queſtion *Pauls* authority and doctrine, and that vnder colour of giuing the eſtimation which was due vnto the Apoſtles at Ieruſalem. Now therefore if the dignity of *Pauls* miniſtery be impaired, becauſe it ſuffered more contradiction then the miniſtery of the reſt of the Apoſtles; they may ſo call downe the credit of our Sauiour Chriſts miniſtery, as that which had more gainſaying and oppoſition then any other. Secondly, it was more meete that two equals ſhould goe to three, yea (as it ſeemeth) to 12. whereof three were of ſpeciall account) then that the greater number ſhould goe to the ſmaller. Thirdly, the Apoſtles had an eſpeciall commandement to tarry at Ieruſalem, and to labour in the territory of Iewrie, before they ſhould go into the other quarters of the world. Laſt of all, that *Paul* by reuelation went vnto the other Apoſtles, and not they to him, proueth no more any ſuperiority of them aboue him, then *Peter* going by reuelation to *Cornelius*, and not *Cornelius* vnto him, proueth *Peter* inferiour in authority vnto *Cornelius* the Centurion. Therefore their concluſion inferred hereupon, *that they gaue Paul the handes, and not he them*, can haue no force, ſeeing that hath none whereupon it ſtandeth. And indeed it proueth as much ſuperiority, as it followeth, that the Crier in the Olimpiacke exerciſes is ſuperiour vnto him that gat the beſt prize, becauſe he put the Crowne which he had deſerued vpon his head. And if the Biſhop of a ſmall Dioceſſe in Italy, be not therefore ſuperiour vnto the Pope, becauſe hee confirmeth and ratifieth his election, much leſſe can *Peter* be ſuperiour vnto *Paul*, who never confirmed and ratified his calling, but onely gaue teſtimony vnto it.

Gal. 1. 16. 17.

Gal. 2. 6.

Gal. 2. 2.

Acts 1. 8, & 8. 1.

Act. 10. 23.

Oſtienſis Epiſcopus.

Athanaſ. Apol. 2.

In epiſt. ad Epiſc. Antiochiæ apud Athan. Apol. 2.

Ierom. Epiſt. 57. is anſwered vpon *Math.* 12. 30. His other *Epiſt.* 16. *c.* 3. maketh nothing to the purpoſe. For it ſheweth nothing elſe but that Rome was then the fitteſt place for the Biſhop of Alexandria (other declining to the Arrian hereſie) to haue harbour in, becauſe it profeſſed the truth, and for the Empires ſake, which had the chiefe ſeat there, was of greateſt credit, which is euident in that the hearing and iudging of their cauſe was referred vnto a Councell holden at Rome, and not vnto the Biſhop of Rome. And yet further, in that the Arrians laying to *Iulius* the Biſhop of Romes charge, that he had croſſed them, and oppoſed himſelfe vnto that which they had determined in Councell, he anſwereth, that *whatſoeuer he dealt or wrote therein, he did by the Councels iudgement and conſent, and not of his own head.* And further ſaith vnto the Biſhops of the Eaſt, that he *exhorted them to meet at the Councell holden at Rome*, and ſaith not, that he commanded them. Our reaſon of equality amongſt the Apoſtles, becauſe of their fellowſhip, they ſcornefully in words caſt away, but indeed it ſticketh ſtil to the ribbes of their primacie, conſidering that their reaſon of *order and gouernment in euery ſocitie*

ſocietie, cannot ſhake it off: forasmuch as there may be both *order and gouernement without ſuperiority and inferioritie*. And ſuperiority and inferioritie alſo might well be in the Church, yea, amongſt the Eccleſiaſticall gouernours of Ieruſalem, although it were not amongſt the Apoſtles: as there was in the Senate of Rome and yet not betweene the Conſuls. Now where they ſay, that men *may perceiue by this whole paſſage, that Peter was in a more ſpecial ſort an Apoſtle then Iames and Iohn*, they begge that in queſtion, and ſhew no light how we ſhould ſee it. We ſee that Iames is ſet before Peter: which confirmeth us in that we haue ſet downe before, that *Iames* gouerned the action, and was preſident in the Councell holden at Ieruſalem, as heere alſo he ſeemeth to haue been. *Look the Treatiſe upon Mat. 18. 18 &c. and Act. 15. 13. Act. 15. 13.*

We ſee alſo, that the diſputation of *Pauls* equalitie with the other Apoſtles, is eſpecially urged in the compariſon betweene him and Peter, becauſe the falſe Apoſtles (as you do now) vaunted moſt of him and his authority therein. Therefore we ſee *Paul* preſſing, that the Apoſtleſhip ouer the heathen was euen ſo, and with like authority committed unto him as the Apoſtleſhip of the Iewes unto *Peter*. But *Peters* prerogatiue we ſee not, nor you neither, but that your eyes are bewitched with *Magus* of Rome. For your reaſon, that *Barnabas was taken into this ſociety, and yet S. Paul called in a more ſingular ſort an Apoſtle, then he*, is but a miſt which cannot abide the heat and light of that Sunne which ſhineth in theſe dayes. For howſoeuer *Pauls* and *Peters* Apoſtleſhips were more famous by either gifts or fruits, then his: yet the authority of their Apoſtleſhip is all one.

And that this giving of the right hand of ſociety proueth an equality, it may appeare, for that unto *Titus*, who came with them, this right hand was not given, although he were both an Euangeliſt, and preached the ſame doctrine that they did. Laſt of all, where you ſay, *Paul and Barnabas were both at once and alike ſegregated unto this miniſtery, and ordered both together. Actes 13.* you utter your palpable ignorance, conſidering that *Paul* had exerciſed his Apoſtleſhip ſome yeares before that ordination. Neither were they ordained ſimply at that time unto the miniſtery of the Apoſtleſhip, but particularly to that voyage, which S. *Luke* deſcribeth, chap. 13. and 14. which being furniſhed, they gaue an account of to the Church, which ſent them forth thereunto. *Chap. 14. 26. 27.* *Gal. 2. 1.*

Verſe. 11 And when Cephas was come to Antioche, I reſiſted him in face, becauſe he was I reprehenſible.

RHEM. 8. [11. *I reſiſted him.*] Wicked *Porphyrie* (as *Hierome* writeth) chargeth S. *Paul* of enuy and malepart boldneſſe, and S. *Peter* of errour, *Prem. Comment. in Galat.* Euen ſo the like impious ſonnes of *Cham*, for this, and for other things, gladly charge S. *Peter*, as though hee had committed the greateſt crimes in the world, for it is the property of Heretickes and ill men, to bee glad to ſee the Saincts reprehended and their faults diſcouered, as we may learn in the writings of S. *Aug* againſt *Fauſtus* the Manichee, who gathered out the acts of all the holy Patriarchs, that might ſeeme to the people to be worthy of blame. Whom the ſaid holy Doctor defendeth at large againſt him as both he, and before him S. *Cyprian*, find hereupon this Apoſtles reprehenſion, much matter of praiſing both their vertues: S. *Pauls* great zeale, and S. *Peters* wonderfull humility: that the one in the cauſe of God would not ſpare his ſuperiour, and that the other, in that excellent dignity, would not take it in ill part, nor by allegation of his Supremacy diſdaine or refuſe to bee controuled by his iunior, which of the two they count the greater grace and more to bee imitated. *For neither Peter* (ſaith S. *Cyprian*) *whom our Lord choſe the firſt and vpon whom hee built the Church, when Paul diſputed with him of circumciſion, challenged inſolently or arrogantly tooke any thing to himſelfe, ſaying that he had the primacy, and therefore the latter Diſciples ought rather to obey him*, ep. 71. ad Quintum. num. 2. And S. Auguſt. ep. 19. c. 2. in fine. *That* (ſaith he) *which was done of Paul profitably by the liberty of charity, the ſame Peter tooke in good part by holy and beniene godlineſſe of humility, and ſo he gaue vnto poſterity a more rare and holy example if at any time perhaps they did amiſſe, to be content to be corrected of their inniors, then Paul, for to bee bold and confident: yea the inferiours to reſiſt their betters for defending the truth of the Goſpell, brotherly charity alwayes preſerued.* By which notable ſpeaches of the doctors we may alſo ſee, how friuolouſly the Heretickes argue hereupon, that S. *Peter* could not be Superiour, to S. *Paul*, being ſo reprehended of him: whereas the Fathers make it an example to the Superiours, to beare with humility the correption or controulement euen of their inferiours. Namely by this example S. *Auguſtine li. 2. de bapt. c. 1.* excellently declareth, that B. Martyr, S. *Cyprian*, who walked away touching the rebaptizing of them that were chriſtened of Heretickes, could not, nor would not haue been offended to be admoniſhed and reformed in that point by his fellowes or inferiours, much leſſe by a whole Councell. *We haue learned*, ſaith he, *that Peter the Apoſtle, in whom the Primacie of the Apoſtles by excellent grace is ſo preeminent, when he did otherwiſe concerning circumciſion then the truth required, was corrected of Paul the latter Apoſtle. I thinke* (without any reproch vnto him) *Cyprian the Biſhop may be compared to Peter the Apoſtle, how beit I ought rather to feare leſt I be iniurious to Peter, for who knoweth not that the principalitie of the Apoſtleſhip is to bee preferred before any dignitie of Biſhop whatſoeuer? but if the grace of Chaines or Sees differ, yet the glory of the Martyrs is one.* And who is ſo dull that cannot ſee, that the inferiour, though not by office and iuriſdiction, yet by the law of brotherly loue and fraternall correption, may reprehend his ſuperiour? Did euer any man wonder that a good Prieſt or any vertuous perſon ſhould tell the Pope, or any other great Prelate or greateſt Prince in earth, their faults? Popes may be reprehended, and are iuſtly admoniſhed of their faults, and ought to take it in good part, and ſo they do and euer haue done, when it commeth of zeale and loue, as of S. *Paul*, *Irenæus*, *Cyprian*, *Hierome*, *Auguſtine*, *Bernard*: but of *Simon Magus*, *Nonatus*, *Iulian*, *Wickleffe*, *Luther*, *Caluin*, *Beza*, that do it of malice, and raile no leſſe at their vertues then their vices, of ſuch (I ſay) Gods Prelats muſt not be taught nor corrected, though they muſt patiently take it, as our Sauiour did the like reproches of the malicious Iewes, and as *Dauid* did the malediction of *Semei. 2. Reg. 16.* *The Heretikes maliciouſly derogate from S. Peter.* *Pauls reprehenſion of Peter, teacheth vs the zeale of the one, and humilitie of the other.* *It proueth nothing againſt Peters ſuperioritie, that he was reprehended.* *The Superiour may be reprehended or admoniſhed of the inferior.* *Heretikes reprehenſion of Catholike Biſhops is rather railing.*

CARTVV. 8. [11. *I reſiſted him.*] *Pauls* purpoſe being evident to ſhew his authority amongſt the reſt of the Apoſtles, if this hiſtory of his reproving *Peter*, maketh nothing for it; it would follow that *Paul* therein is beſide his furrough. If therefore taken apart, and by it ſelfe alone, it bee not able

to proue an equality: yet accompanied with the Arguments which go before, whereof every one is an euident demonstration of his purpose: it both inforceth or strengthneth, and garnisheth or setteth out every of them. Howbeit euen the very manner of the reproofe, without preface of honour in all boldnesse and sharpnesse, especially, towards *Peter* his elder, both in yeares and in Apostleship, carry manifest and euident tokens of his equally. For albeit inferiours may reproue their superiors, yet ought that to be done with submission and some acknowledgement of their place and dignity aboue them: which would vtterly shut up their mouthes, if Gods glory, and the profite of the neighbour, and brother especially, did not constraine them to open them.

Hereunto may be added that *Barnabas* the Apostle being in the same fault with *Peter*, yet *Paul* passing by him, reproueth *Peter*: whereas the proverb of beating the dog that the Lyon may take heed, might haue admonished *Paul*, if he had esteemed *Peter* his superiour, to haue rather reproued *Peter* in the person of *Barnabas* then *Barnabas* in *Peters* person. And we see that notwithstanding the Pharises were the chiefe that blasphemed Christ, in obiecting unto him that hee could not saue himselfe, yet the repentant thiefe hearing both them and his fellow blaspheme, chose rather by a Christian discretion to reproue the Pharises in the rebuke of his fellow, then to rebuke his fellow in reproaching the Pharises: Which boldnesse, as amongst equals, that our *English Translations* hath noted, by turning κατὰ πρόσωπον *to his face*, seeing it displeaseth you, you ought to haue confuted it by the nature and signification of the word: For it is like, that if he had meant nothing but a signification of presence, he would haue rather said as before ἐν προσώπῳ then κατὰ πρόσωπον, Howsoever it is, we sought not herein *Peters* disgrace, more then the Holy Ghost himselfe, by the pen of *Paul* hath done. If the Greeke words do yeeld the sense which wee haue followed; yet the plaine words of the story, which bring in *Paul* speaking unto *Peter* in the second person, do euidently proue that what he spake, he spake not onely in *the face and presence of all* the Church, but euen to the face and presence of *Peters* own person. Now where you would proue that the Fathers haue holden this rebuke, to haue proceeded from *Paul* as from the inferiour against *Peter* as his superiour, you shamefully abuse your Reader. For the primacy that *Cyprian Epist. 71. ad Quintium*, giveth unto *Peter* aboue *Paul*, he euidently (in the beginning and end of the sentence alleaged by you) doth expound to be that he was *first chosen* to the Apostleship, and that *Paul* was a later disciple in regard of *Peter*: for otherwise both in honour and power, it hath beene shewed out of *Cyprian* upon *Math. 16. 18.* that all the Apostles, much more *Paul*, were equall unto *Peter*, and euen in the latter end of the sentence, a part whereof you haue alleaged, *Cyprian* concludeth of this example, that we ought to suffer the check which is given by our *brethren and fellowes in office*. The next testimonie of *Augustine, Epist. 19.* first strengtheneth this answer out of *Cyprian*, considering that the humilitie of *Peter* is there commended for receiving patiently the rebuke of *Paul*, which was his *Iunior* both in age and Apostleship. Secondly, it is manifest against them, in that *Augustine* having gathered the doctrine of this place of the Galathians, proceedeth further, and sheweth, that not onely *Iuniors*, as *Paul*, but inferiours also may resist their superiours for the defence of the Gospell: whereof the particle (*Yea*) is witnesse, which maketh a plaine separation of this case of the inferiour, reproving the superiour, from *Paul* reproving *Peter*.

His other place, *Lib. 2, de baptis. c. 1. l. 6.* is idlely alledged: for notwithstanding that there was *no equall comparison between Peter & Cyprian*, whereof the one was a Bishop, & the other an Apostle, yet that can haue no place in *Paul*, that was an Apostle as well as *Peter*. Where you say, *that Popes may be admonished of their faults*, you may be suspected to say so, either for shift of answer, or feare of the people: considering that your brethren the Canonists, with whom you striue whether of you may sing sweetest in the Popes eares, affirme, that whatsoever the Pope doth, no man may presume to say, *Sir, why do you so?* Your railing and barking against the seruants of God, let the Lord himselfe rebuke you for it.

Math. 27. 41. 42. Luk. 23. 39. 40.

In their marginall note.

De consec. prebende in gloss

S. Peter erred in faith, but in conuersation or behauior

Luc. 22. 32.

** See S. Chrysost Theophyl. &c.*

Act. 20. 20

RHEM 9. [11. *Reprehensible*] The Heretickes hereof againe inferre, that *Peter* then did erre in faith, and therefore the Popes may faile therein also. To which wee answer, that howsoeuer other Popes may erre in their priuate teachings or writings, whereof wee haue treated before in the Annotation vpon these words, *That thy faith fayle not*: it is certaine that S. *Peter* did not here faile in faith, nor erre in doctrine or knowledge, for it was *conuersationis non prædicationis vitium*, as *Tertullian* saith, *de præscript. num. 7.* It was a default in conuersation, life, or regiment, which may be committed of any man, bee he neuer so holy, and not in doctrine. S. *Augustine* and whosoeuer make most of it, thinke no otherwise of it. But S. *Hierome* and many other holy fathers deeme it to haue been no fault at all, nor any other thing then S. *Paul* himselfe did vpon the like occasion: and that this whole combate was a set thing agreed vpon betweene them. It is a schole point much debated betwixt S. *Hierome* and *Augustine ep. 11, 19. apud Aug.*

CARTVV. 9. [11. *Reprehensible.*] You should haue alledged them that say, that *S. Peter erred in faith*: for we remember none such.

As for your Popes, as they erre in the whole body of religion, so wee haue shewed, upon *Luke* 22. 31. that euen in those things which you grant heresies, they haue shamefully failed, and that in their publicke Decrees and Councels; your selues also granting here, that they may erre in their *priuate teachings*, thereby grant they succeed not unto the Apostles spirit, which could no more erre in priuate teachings then in publicke, as it appeareth by *Paul*, who chalengeth the same truth unto his priuate teachings, as he doth unto his publike.

And where you make it a moot case or as you tearme it, a *Schoole poynt*, whether *Peter faulted* at all or no, because certaine of the *fathers* say, that *he faulted not, and that it was a set thing agreed upon betweene them*, your prophannesse (whereof your owne conscience, as it seemeth, convinceth you) is out of measure prophane: for thus under the cloke of the iudgement of certain learned men, and the same contraried by other men as learned as they, you make it a *Schoole*, that is, a doubtfull or difficult poynt in diuinitie, whether the holy Ghost which wrot by the pen of *Paul*, that

Peter

Peter was worthy of rebuke, be rather to bee charged with a flat lie, then *Peter* ſhould bee charged with this fall. You likewiſe make it a doubtfull poynt in divinitie, whether *Peter* and *Paul* are from Apoſtles changed into players: and the Church of God, where they played theſe parts, from the ſchoole of Chriſt, transferre men into a ſtage. This alſo is made a ſchoole point, whether *Peters* diſſimulation were well healed by *Paules* reproofe, who by this iudgment diſſembled as wel as he: that is to ſay, whether one filth is (according to the proverbe) cleanſed by another. And why may not you as well make it a ſchoole poynt, that our Saviour Chriſt ſpake untruely when he foretelleth that *Peter* ſhould deny him? ſeeing *Hillary* and *Ambroſe* defending *Peter* that he denied not Chriſt, for that he ſaid, *hee knew not the man* (whom notwithſtanding he knew to be God) is for any thing that we remember, not once confuted (as this is) by any of the ancient Fathers of the Church. Finally, thus ſhall it come to paſſe, that there is nothing ſo certaine in the Holy Scriptures, nor no caſe ſo over-ruled in the Law of God, but ſhall be made a moot caſe, and *Schoole poynt*, if any godly learned falling aſleepe, ſhall haue a contrary dreame unto it.

CHAP. III.

MARGINAL NOTES.

Verſe. 1 O Senſles Galatians, who hath ‡ bewitched you, not to obey the truth, bee fore whoſe eies Ieſus Chriſt was preſcribed, being crucified among you.

RHEM. 1. [1. *Bewitched you.*] For any people or perſon to forſake the faith of their firſt Apoſtles and Couuerſion at the voice of a few nouellaries, ſeemeth to wiſe men a very bewitching and enſles brutiſhnes. Such is the caſe of our poore Country, Germany, and others.

CARTVV. 1. [1. *Bewitched you.*] Looke the anſwer before: vpon *Rom.* 6. 17. albeit, being the bare blaſt of their mouth, it is vnworthy of anſwer, as that alſo is before.

Verſe. 7 Know ye therefore that they are ‡ of faith, the ſame are the childeren of Abraham.

RHEM. 2. [7. *Of faith, the ſame.*] This faith whereby *Abraham* was iuſtified, and his children the Gentiles be eeuing in Chriſt, implieth all Chriſtian vertues, of which the firſt is faith, the ground and foundation, of all the reſt. and therefore heere and elſe where often named of the Apoſtle.

CARTVV. 2. [7. *Of faith, the ſame.*] They ſay that the *faith whereby Abraham was iuſtified implieth all Chriſtian vertues, whereof faith is the firſt and foundation.* Where if by implying they meane conteined, as they needs muſt to haue any ſhift of anſwer, their whole cauſe lieth a bleeding: yet do they neither alleage reaſon, nor ſcripture, nor father. And it is directly contrarie to the words of the Apoſtle, who both in the 6. and 10. verſes oppoſeth faith to the works of the Law, that is, to all Chriſtian vertues; ſeing there is no Chriſtian worke or vertue beſide faith, which the Law commandeth not. And in verſe 12. he ſetteth faith againſt the Law in this very point, that the Law is performed in working onely: which were no oppoſition if hee meant by faith to vnderſtand all good works, aſwell as the beleeuing of Gods promiſes. We haue good cauſe therefore to loue this place ſo much the better as it hath ſtricken the Ieſuites ſo dumbe in the greateſt controuerſie between vs, as euen their common chat, which they are ſo ready in, is here taken from them.

ANNOTATIONS.

Verſe. 10 For whoſoeuer are of the workes of the Law, are vnder curſe. For it is written: ‡ Curſed be euery one that abideth not in all things that be written in the booke of the Law to doe them.

RHEM. 3. [10. *Curſed be.*] By this place the Heretickes would prooue that no man is iuſt truely before God, al being guiltie of damnation and Gods curſe, becauſe they keepe not euery iot of the law, where indeed the Apoſtle meaneth not ſuch as offend venially (as it is plain by the place of *Deuteron.* whence he reciteth this text) bnt only ſuch as commit great and damnable crimes, and ſo by greeuous and mortall tranſgreſſions wholy break Gods preceps, and thereby incurre the curſe of the Law, from which the ſaid Law could not deliuer them of it ſelfe, nor by any other meanes, but by the faith, and grace of Chriſt Ieſus.

Notwithſtanding venall ſinnes, men are truely iuſt, and may keepe the commandements.

CARTVV. 3. [10. *Curſed be.*] Let the reader firſt note the care of the holy Ghoſt, to ſhut up all manner of tranſgreſſion of the Law under the curſe of God: firſt that he ſaith, that every one is accurſed: ſecondly, that he ſaith, that hee is accurſed, that obſerueth not all which the Law commandeth. So that unleſſe that their *veniall ſinne*, which they would exempt out of this curſe, be not contained in the circuit of the Law, Gods curſe muſt needs light upon him that committeth it. Thirdly, in that he is accurſed that continueth not in the obedience thereof, ſo that if he were able to do the whole law all the dayes of his life, and yet faile in the end, yet the curſe of God muſt needes ouertake him. Laſt of all, in that he ſaith, he muſt do them, he declareth, that although he know them all, which no man atayneth unto, and remembreth them alwayes, which is impoſſible, and haue a good deſire to fulfill them, yet unleſſe that he do them perfectly, with all his ſoule, he cannot eſcape the curſe of God. Againſt all which evidence of words, what do theſe brabblers bring? nothing at all, but that the Apoſtle (forſooth) *underſtandeth theſe words of great crimes, becauſe Moſes in the place of Deuteron. from whence this text is taken, maketh recitall of ſuch great & damnable crimes*;

then which, what can be more blockiſhly ſpoken? As if that had been the neereſt way for the Apoſtle to haue driven the Galathians to ſeeke their ſalvation in Chriſt alone, andnot in their workes, to tell them that the Law condemneth them for thoſe things which many heathen men that beleeue not in Chriſt are free from. And indeed there is not one of thoſe crimes which *Moſes* reckoneth up, but if they be reſtrained unto the bare Law and expreſſe words, as the Rhemiſts do reſtraine them, which may not be performed of any Iew, Turk or Athieſt, and are oftentimes performed of them.

Math. 5. But if under groſſe faults, and greater crimes, *Moſes* doth there, as in the ten commandements, comprehend the ſmaller, which are of affinitie and allied unto thoſe groſſer ſins that are there mentioned, then not *crimes*, but ſlips alſo, and the leaſt treading awry from the ſtraight way of Gods Law, muſt needs be ſubiect to the curſe there ſpecified. And if there were no ſuch capacity of *thoſe crimes* there mentioned, but that they were ſtraitned to the particular and ſpeciall acts there expreſſed, yet ſo deſperate is the Ieſuites cauſe, that that would not relieue it: for after *Moſes* had made choice of the principalleſt crimes which ſhould be by expreſſe words proclaimed, becauſe it was both inconvenient and impoſſible for the people to ſtand between the two hils, where the curſes were pronounced, untill all the breaches of the Law were reckoned up, he will haue that exerciſe of applying curſes to themſelues, whereby they might make the greater ſpeed to ſeek after Chriſt, to bee ſhut up with this ſentence, where whatſoever either curſe or breach of the Law was not ſpoken of

Numb. 15. 22. 23. 24. Deut. c. 4. & 5. before, ſhould be contained. Heereof it is that *Moſes* commandeth that the children of Iſrael ſhould offer a ſinne offering for the breach of any one of the commandements which the Lord had given them by him, from the firſt day they had received them, forward from age to age, albeit the ſame were committed through ignorance either of the law or of the fact. Which neceſſity of ſacrificing for every breach, and that at any time, doth evidently argue the curſe of the Law to condemnation here ſpoken of, if it had not been removed by the bleſſing of Chriſts death, figured in the death of the beaſt which was ſlaine for a ſin-offering.

And what a brutiſh thing is it, to aſcribe the redemption of the greater crimes unto the death of our Saviour Chriſt, and to take away this vertue from it, that it ſhould not bee the price of our

Math. 18. Math. 15. ſmaller ſins? When if by his death he hath paid the talent and pounds of our great ſinnes, and fulfilled the greateſt letters of the Law for us; he hath much more paid the mites and farthings, and fulfilled the *litle tittles*, and *iods* of our ſlips. Which we ſpeake not that we eſteeme them light, but according to their indgement of them: albeit we alſo willingly confeſſe that there are ſtaires in ſin,

Mat. 11. 21 22. whereby ſome men go deeper down into hell then otherſome do, as *Catiline* more then *Camillus*, *Coraſim* and *Bethſaide* more then *Tyre* and *Sidon*. Nay what blaſphemie is it thus to deny that our Saviour Chriſt hath perfected and made a full accompliſhment of our ſalvation, when by this meanes

Heb. 10. 1. Ioh. 19. 30. Pro. 17. 15 Eſay 5. 23. we are left to ſatiſfie for our ſmall ſins? By this it may appeare how abſurd it is, that men which commit veniall ſinne ſhould be iuſt, and fulfill the Law, when the Law ſaith that they are execrable: whereby alſo the Law it ſelfe (which is horrible once to thinke) ſhould become execrable, in pronouncing that man to be iuſtified which is a ſinner.

Verſe. 11. **But that in the Law no man is iuſtified with God, it is manifeſt, becauſe The | iuſt liveth by faith.**

Not onely faith. RHEM. 4. [11. *Liueth by faith.*] It is neither the Heretickes ſpeciall preſumption and confidence nor the faith of Diuels, nor faith without works which is dead in himſelfe as S. *Iames* ſaith that can giue life to the iuſt, for that which is dead, can not bee the cauſe of life, but it is the Catholike faith, as S. *Auguſtine* writeth, which worketh by charity (according to the Apoſtles own explication of this whole paſſage) by which the iuſt liueth. *Li. 3. c. 5. cont. duas ep. Pelag.* See the Annotations vpon the ſame words. *Rom. 1.*

CARTVV. 4. [11 *Liveth by faith.*] They ſkirmiſh with their own ſhadow in diſputing againſt *the dead faith that is ſevered from charitie*, and deale leudly by changing the ſtate of the queſtion between us; which is not, whether good workes be neceſſary to be done of a man that ſhall be ſaved, but whether they be the cauſe of our ſalvation. A certaine argument unto the Reader of their inability to maintaine their cauſe, that would ſo gladly change it.

Verſe. 27. **For as many of you as are baptized in Chriſt, | haue put on Chriſt.**

Baptiſme giueth grace & iuſtification not faith only. RHEM. 5. [27. *Haue put on Chriſt.*] Here the aduerſaries might haue ſeen, if they were not blinded by contentious ſtriuing againſt Gods Church, that when iuſtification is attributed to faith without mention of good works or other Chriſtian vertues or Sacraments, it is not meant to exclude any of the ſame from the working of iuſtice or ſaluation, for here wee learne that by the Sacrament of Baptiſme alſo we put on Chriſt, which is to put on faith, hope, charitie, and all Chriſtian iuſtice. By the ſame we proue alſo that the Sacraments of the new Law giue grace, for that the receiuers thereof put on Chriſt. And the Aduerſaries euaſion, that it is faith, which worketh in the Sacrament, and not the Sacrament it ſelfe, is plainely falſe: Baptiſme giuing grace and faith it ſelfe to the infant that had none before.

CARTVV. 5. [27 *Haue put on Chriſt.*] To proue that we are *not iuſtified by faith alone*, they alleage, that *by Baptiſme we put on Chriſt*. But if Chriſt were not *put on before Baptiſme*, it followeth that faith doth not iuſtifie us in part, contrary to their own doctrine: conſidering that until we haue put on Chriſt, we are utterly deſtitute of iuſtice. But the Apoſtle in the verſe next before, doth plainely affirme, that by faith *we are the ſons of God*: which is as much as to haue put on Chriſt, and to ſtand before God our holy Father, as his ſons through Chriſt, who is by nature the Son of God: And therefore the *Sacrament of Baptiſme* is nothing elſe but the ſeale of this adoption and ſonſhip which we haue by Chri. as circumciſion was the ſeale of the

Rom. 4. 11. righteouſneſſe of *Abraham*, and no part of *Abrahams* iuſtice, as that which he received after that he was made righteous. Therfore where we are ſaid to put on Chriſt by Baptiſm, it is the uſuall phraſe

of

of the Scripture, which giveth that unto the Sacrament which is due unto the thing whereof it is a Sacrament, becauſe that as liuelily as that doth betoken our putting on of Chriſt; ſo truely do we put him on by faith. Wherefore in aſcribing *the putting on of Chriſt unto the works of the outward Sacrament*, you declare that you haue put off all good and ſound ſenſe of wholeſome doctrine. It appeareth alſo, in that you ſay the Sacraments of the *new Teſtament gaue grace*, oppoſing them therein unto the Sacraments of the old Teſtament, as though they gaue none, that you are as mad as the Manichees, whom *Auguſtine* chargeth with *doting*, for that *they eſteemed that the Sacraments* of the one Teſtament and the other *being changed, the things themſelues were diuers.* Or if (as he iudgeth) they thought that the *things ſignified* by the Sacraments were the ſame that the Sacraments which ſignifie that they are already fulfilled, ſhould not be other then thoſe which ſignified that they ſhould be fulfilled after. And when the neglect or contempt of the Sacraments of the old Teſtament, Circumciſion and the Paſſe-ouer, are puniſhed ſo horribly, with the rooting out of the ſoule that ſhould ſo neglect or contemne them, it muſt needs follow, that in the lawfull and reuerent uſe of them, they then received grace by them.

Contra Fauſt Manichæum, lib.9.c. 16.

CHAP. IIII.

ANNOTATIONS.

Verſe. 3 SO we alſo, when we were little ones, were ſ ſeruing vnder the elementes of the world.

RHEM. 1. [3. *Seruing.*] There can be no externall worſhip of God nor aſſociation of men in religion, either true or falſe, without the vſe of corporall things or elements. The Heathen ſo vſed the creatures of elements that they ſerued them as their gods. The Iewes of whom the Apoſtle here ſpeaketh, ſerued not the creatures themſelues which they occupied in their ceremonies, but they ſerued the onely true God vnder the elements: that is to ſay, being ſeruilely clogged, yoked, kept occupied and in awe with innumerable fleſhly, groſſe, and cumberſome offices about creatures, The Chriſtians neither ſerue elements, as the one, nor be kept in ſeruile thraldome thereby, as the other, but occupy only a few exceeding eaſie, ſweet, ſeemly and ſignificant, for an agreeable exerciſe both of body and minde. Whereof S. *Auguſtine* ſaith thus: *li.3.c.9. de doct. Chriſt. Some few for many, moſt eaſie to be done, moſt honorable for ſignification, and moſt cleane and pure to bee obſerued and kept, hath our Lord himſelfe and the Apoſtolicall diſcipline deliuered. And lib de ver. relig. c.17. Of the wiſdom of God it ſelfe mans nature being taken whereby we were called into liberty, a few Sacraments moſt holeſom were appointed and inſtituted, which might contein the ſociety of Chriſtian people, that is, of the free multitude vnder one God.* And againe *cont. Fauſt. lib.19.c.13. The Sacraments are changed, they are made eaſier, fewer, holſomer, happier:* the ſame hee hath in the 118. epiſtle c.1. and many other places beſides. By which you may ſee, it is not all one to vſe elements, viſible Sacraments or ceremonies, and to ſeruе them as the Pagans do, or to ſerue vnder them as the Iewes did, wherewith the Heretickes calumniouſly charge the Chriſtians. And as touching the ſmall number, facilitie, efficacie and ſignification, wherein the ſaid holy father putteth the ſpecial difference: who ſeeth not that for ſo many buſie ſacrifices, we haue but one: for Sacraments will neere infinite, but ſeuen: alſo ſo eaſie, ſo full of grace, ſo ſignificant, as can be poſſible, as of euery one in their ſeuerall places is proued.

External worſhip of God by vſe of creatures neceſſarie: and how the Heathen Iewes, and Chriſtians differ in the ſame.

The vſe of externall elements in the Sacraments.

Our Sacraments few and eaſie in reſpect of the Iewes.

RHEM. 2. Here let the good Readers take heed of a double deceite vſed by the Aduerſaries about S. *Auguſtines* place alleadged, firſt, in that they ſay he made but two Sacraments, which is vntrue, for, although treating of the difference between the Iewiſh Sacraments and ours, hee namely giueth example in Baptiſme and the Euchariſt (as ſometimes alſo for example hee nameth but one) yet he hath no word nor ſigne at all that there ſhould bee no more, but contrariwiſe in the foreſaid epiſtle 118. he inſinuateth, that beſides thoſe two, there be other of the ſame ſort in the Scriptures Yea, with water and bread, which be the elements of the two foreſaid Sacraments: hee expreſly nameth oile alſo *li.2.cont. lit. Petil.c.104.* the element or matter of the Sacrament of confirmation: which in the ſame place he maketh to be a Sacrament as Baptiſme is So doth he affirme of the Sacrament of Orders. *li.1.de bapt.c,1.* and alſo of Matrimony *lib. de bono coniug c 24.* of Penance likewiſe, he ſpeaketh as of Baptiſme which he calleth Reconciliation. *lib.1.de adult.coning.c.28.* Laſtly, by the booke *de viſitatione infirmorum in.* S. *Auguſtine li.2.c.4. by Proſper de pradictionibus, p.2.c.29. S. Innocentius ad Eugubinum to.1. Conc.ep. ad Eugub.c.8.* S. *Cyrill, lib.2.in Leuiticum*, and *S. Chriſoſtome lib.3. de Sacerdotio* * *extreme vnction*, is proued to be a Sacrament. It is falſe then that the Heretickes affirme of S. *Auguſtine*, by whoſe doctrine it is plaine, that though the elemens or Sacraments of the new law bee but few and very few in compariſon of thoſe in the old law, yet there bee no fewer then ſeuen ſpecified by him. Which number of ſeuen the holy Councels of Florence and Trent do expreſly define to haue been inſtituted by Chriſt, againſt theſe late Hereticks. See more of theſe Sacraments in their places. *Act.8.1.Tim.4.lo.20.Ia.5.Epheſ.5.*

S. Auguſtine falſly alledged of the Heretikes for two Sacraments onely.

Ep.11.8c.1 & in Pſ. 103.conc.1.

The other Sacraments proued out of S. Auguſtine.

* *Augu.ſer. 21. de temp. & de reſtitud. Cath. conſurſat.*

RHEM. 3. The other forgerie of the Aduerſaries concerning the elements or ceremonies, is, that S. *Auguſtine* (epiſt.119.c.19.) ſhould affirme, that the Church and Chriſtian people in his dayes (whereupon they infer that it is ſo much more now) were ſo loden with obſeruation of vnprofitable ceremonies, that they were in as great ſeruilitie and ſubiection to ſuch things as the Iewes, he ſaith ſo indeed of ſome particular preſumptious inuentions, and vſages of certaine perſons, as that ſome made it a heinous matter to touch the ground with their bare feete within their own Octaues, and ſuch like vanities, whereby ſome ſimple folke might be infected, which this holy Doctor ſpecially miſliked, and wiſheth ſuch things (as they may without ſcandall) to bee taken away. But that hee wrote or meant ſo of any ceremony that the Church, vſeth, either appointed by Scripture or Coun-

S. Auguſtine falſly alledged againſt the ceremonies of the Church.

cell,

cell, or custome of the Catholike Church, himselfe denieth it in expresse termes in the same place, and in sundry other: where he alloweth all the holy ceremonies done in the ministration of the Sacraments, and elsewhere. Whereby it is cleere, that the Churches most comely orders and significant rites pertaine not to the yoke of the old law, much lesse to the superstition of Gentility, as Hereticks affirme: but to the sweet yoke of Christ and light burden of his law, to order, decency, and instruction of the faithfull, in all liberty, loue, faith, grace, and spirit.

Aug. de Ciu. lib. 4. cap. 9. & 11. and lib. 7 c. 5. 9. 23.

CARTVV. 1. [3. *Serving.*] The heathen serued the creatures as their gods, but neuer so grosly as the Papists, which both giue godly worshipp vnto diuers creatures, as did the heathen, and worship a peece of bread as the eternall God, which the heathen neuer did: who although they worshipped diuers things vnder the name of gods, which were none, yet did they take them as petty and vnder gods, subiect vnto the highest, whom they cal'ed *Iupiter*. And as herein they are worse then the heathen, so both in multitude and *carnality or grossnesse of ceremonies* they farre surpasse *the Iewes*. For notwithstanding that their seruice and worship of God was by earthly and corporall things, yet were not they as you falsly affirme, *carnall Iewes*, nor their *ceremonies grosse and fleshly*, but heauenly, as those which came from heauen: and spirituall, as ordained by the spirit of God. Whereas yours are not only for the matter *carnall and grosse*, but in regard of voluntary and will worship by them, hellish and diabolicall. And touching your blasphemous and abhominable *sacrifice* of the Masse, which you oppose vnto the multitude of sacrifices offered vnder the Law, it commeth after to bee spoken of in the proper place. Here remaineth to speake of the number of the *sacraments*, which although you pretend to be *infinitely* fewer among you, then amongst the Iewes: yet in the proper nature and signification of a sacrament, which is to seale the Gospell and gracious promises of eternall life, with some outward element in the bodies of those which are in the couenant of grace: you haue (by your profession of *seuen*) moe then the Iewes had. And in the generall and large taking of the word Sacrament, which is by a visible or corporall thing to set forth some inuisible and spirituall thing, you haue more Sacraments then the Iewes. So that of which side soeuer you turne you, you are in the multitude of sacraments more then Iewish. The truth whereof, as it is euident by your Churchbooke compared with the Law of *Moses*: so may it easily appeare in that you being oftentimes charged with a greater swarme of ceremonies then the Iewes vsed by prescript of the Law, durst neuer come to the scanning and surueying of them, lest the number of the one and the other being compared, the surplus and remainder of yours should be manifest. Wherein you shift off *Augustine Epist ad Ianuarium*, which condemneth the multitude of ceremonies in Gods seruice, by saying that he meaneth, *that of particular vsages of certaine persons*, is shamelesse. So in saying, that the Iewes state was more tolerable then that whereof he complaineth, he alledgeth for reason, *that their burdens were by Gods Law, and those the deuices of men*: not as you pretend, of *particular men*. Againe, in that in the same place he opposeth that packe of ceremonies to those which God hath now left, *most few and most manifest*. But for the number of Sacraments taken in the straighter signification, first we will shew that there are and ought to bee two sacraments onely in the new Testament. For proofe whereof, let it first be obserued, that the Apostle to beat downe the vaine confidence, that the Corinthians had in the vse of the sacraments, which they esteemed to be a buckler good enough to break the poynt of Gods iudgements, threatned for their carnall and licencious abusing of the libertie of the Gospell, the Apostle declareth that the Iewes hauing the sacraments of baptisme & of the Lords Supper as well as they, yet notwithstanding were ouertaken with fearefull iudgements which lighted vpon them: where if the Corinthians had any more then these two sacraments which the Apostle there receiteth, neither had the Apostle broken the whole staffe of their vaine confidence and security, and the Corinthians might haue replied that it followed not that the iudgements of God should fall vpon them as long as they had the vse and ordinary exercise of their Sacraments, seeing they had other sacraments vnder the new Testament, which the Iewes had not vnder the old.

Sacrar. cerem. Rom. Eccles. Pontifical. Rom. Missale. Rom.

1. Cor. 10. 3 4.

1. Cor. 12. 12. 13.

Againe, to proue that the diuersitie of members, and of their seuerall functions and operations, doth not hinder nor destroy the perfect vnitie of the body of the Church, he alledgeth the two sacraments of Baptisme and the Lords Supper, which by a trope of the part for the whole, he setteth forth in the Cup, as those which perfectly set forth the vnitie of the Church. And if the vnitie of the Church be by these two sacraments perfectly sealed to be the body of Christ, and members one of another, it followeth that there be no more but these.

Vers. 13.

Now that this vnitie is perfectly sealed by *these* two sacraments, it shall be the easier perceiued, if the reader consider that the Apostle compareth the Church vnto a man, consisting both of one body and of one soule: which comparison being set downe, he confirmeth the vnitie of the body in the Church, by the Sacrament of baptisme, saying, that *by the spirit we are baptised into one body*, that is, to bee one body: and the vnitie of the Church in one soule by the sacrament of the Lords Supper, saying, that *by the spirit* (for these words must needs be repeated, as common to both the parts of the sentence) *we are made to drinke into one soule*, that is, to be one soule. For although the Sacrament of baptisme do as well seale the vnitie of one soule in the Church, as the Sacrament of the Lords Supper: and of the other side, the Sacrament of the Supper doth as well seale the vnitie of one body in the Church, as doth the Sacrament of baptisme, yet the Apostle by a certaine elegancy of speech, ascribeth the one sacrament to the seale of the vnitie of the body, and the other to the seale of the vnitie of the soule of the Church, even as he ascribeth to the death of Christ the remission of our sins, and vnto his resurrection our iustification: when as notwithstanding neither our sins had been done away without his resurrection, nor our iustification could haue been perfect without the forgiuenesse of our sinnes, which was purchased by his death. Neither can the Apostles relying and dwelling vpon the comparison of the Churches vnity in the similitude of a body, hinder that hee should enter into this similitude of setting forth the vnitie of the Church by one soule, considering that hee tooke pleasure to walke more largely in the discourse of that similitude of the body, for that it is more familiar to the senses, and consequently to the vnderstanding, then is that of the soule, whose

Rom. 4. 25

parts

parts or faculties are neither ſo many, nor ſo well known, as are the members & offices of the body. And as all indifferent iudgement muſt needs yeeld unto this ſenſe and meaning of the Apoſtle, which ſhall weigh the manifeſt expoſition of the words of the Apoſtle, *Into one body, and into one ſoule*, ſo the like ſpeech of the Apoſtle upon like occaſion otherwhere, is able to ſhut up the mouth of the contentious. For the Apoſtle ſhewing that the Church is one, notwithſtanding the great diverſitie of gifts & offices in the ſame, uſeth the ſame compariſon of one body and one ſoule, as he doth in the place to the Corinthes. In this interpretation we trauell ſo much the more willingly, as it is notable to proue the perfect number of the Sacraments. For the Apoſtle applying the number of the Sacraments unto the number of the comparatiue and parabolicall parts of the Church, placed in the two principall parts of man, his body and his ſoule, it is manifeſt that unleſſe we will ſay, that there are more parts of a man by whom the myſticall perſon of the Church is ſet forth, then two, the body and the ſoule; It followeth, that we can no more ſay, that there are moe ſacraments to ſeale the untie of thoſe parts with, then two, Baptiſme and the Supper of the Lord. This number is yet further euident, in that there is no promiſe made unto us of life euerlaſting in Ieſus Chriſt, which is not ſufficiently witneſſed and aſſured unto us by theſe two Sacraments of Baptiſme and of the Lords Supper. For the ſumme of all the promiſes of God in Chriſt are called unto theſe two heads, that for his ſake we are receiued into the fauour and houſhold care of God: and that being once receiued, we ſhall be continued in the ſame for euermore. The former whereof being ſealed by Baptiſme, and the later by the Lords Supper, it muſt needs be, that if there were any other ſacrament, it ſhould be a ſacrament without a promiſe, and a ſeale without a deed of gift, or to a blanke: which ſeeing it is abſurd, it followeth, that a great number of ſacraments which begetteth this abſurditie, muſt likewiſe be abſurd. Fourthly, as the Church is compared to a man, ſo the meanes to preſerue the Church to life euerlaſting, is compared with the meanes wherewith a man is upholden in this life. Whereupon, foraſmuch as the Apoſtle ſaith, that having meate and drinke, and couering in this life, we haue that which is fully ſufficient, and wherewith we ought to be content: it followeth, that as Chriſt is our ſufficient clothing and food to eternall life, ſo the ſacrament of Baptiſme being a ſeale of clothing, and the ſacrament of the Lords Supper a pledge of feeding to eternall life, are a competent number of ſacraments to eſtabliſh and aſſure our faith in the hope of eternall life. Wherefore to make moe ſacraments then theſe, is to reproach the Church with diſcontentment of thoſe Sacraments wherewith it is and ought to be ſufficiently contented.

εἷς σῶμα εἷς πνεῦμα *Epheſ. 4. 4.*

1. *Tim. 6. 8.*

Gal. 3. 27. 1. *Cor. 10. 3. 4.*

And thus much for the prooſe of the iuſt number of Sacraments out of the Scripture: which iudgement the ancient Writers haue from time to time followed, as *Iuſtine, Irenæus, Tertullian, Ambroſe*, who neither in their Treatiſes that they wholly ſet apart to the laying forth of the doctrine of the Sacraments, nor in thoſe Treatiſes wherein upon occaſion they make mention of the Sacraments of the Church, ſpecifie any other then either Baptiſme or the Lords Supper. And if any of them doth otherwiſe at any time, as [a] *Ambroſe*, which termeth the waſhing of feete before the Communion, and [b] *Tertullian* Chriſme and laying on of hands to be Sacraments, the ſame is to no aduantage of the aduerſaries which allow not of *Ambroſes* Sacrament, and meane another annointing and impoſition of handes then *Tertullian*, who annexeth both theſe ceremonies to Baptiſme, and doth not make them Sacraments apart, as they do. And as theſe acknowledge none of theſe *ſeuen Sacraments*, but onely Baptiſme and the Lords Supper, ſo *Cyprian* in ſaying that men are then *altogether ſanctified and may be the ſonnes of God, when they be borne by both the Sacraments*, doth preciſely determine of the number of Sacraments to be but two. Hereof alſo we haue the plaine and manifeſt teſtimonie of *Auguſtine*, who ſpeaking of Baptiſme and the Supper, ſaith, *theſe are the two Sacraments of the Church*, and not as the Ieſuites would falſly ſurmiſe, theſe are two of the Sacraments of the Church. And in another place he affirmeth, that *God would haue Religion to be free, of moſt few, and moſt manifeſt ceremonies of diuine ſeruice*. Laſt of all, becauſe the teſtimonies of the aduerſaries are ſtrong againſt themſelues, it is to be noted, that their own and principall Doctors, ouercome with the euidence of truth in this point, haue yeelded themſelues unto it: for *one of them ſaith, that *two principall Sacraments, onely Baptiſme and the Euchariſt were inſtituted by the Lord himſelfe*: And ‡ another, that in the Goſpell *the two Sacraments*, meaning Baptiſme and the Euchariſt, *are onely manifeſtly diuerced*.

Apolog. 2. Tertul. l. & 4. contra Marc. & de corona militis. Ambr. lib. de his qui myſteriis initiantur, & de Sacra.

[a] *Ambroſ. li. de myſteriis, c. 6. l. 3. de Sacram.*

[b] *Tertul. de reſurrect. carnis.*

Cypri. lib. 2. Epiſt. 1. ad Stephan.

Aug. de ſymbol. vid. ad Catechum. lib. 2 cap. 6. Auguſt. Ep. 119 ad Ianuarium.

* *Alex. Hale part. 4 quæſt. 8. membr.*

‡ *Tho. parte 4 quæſtion. 5. membro.*

Now to come unto the Popiſh number of ſeuen Sacraments: let the Reader firſt obſerue that the Ieſuites cannot finde one word in the Scripture to iuſtifie this number of ſeuen Sacraments by. And it is no marvell, if they which dreame of another Word, and of other promiſes then thoſe which are contained in the holy Scriptures, phanſie likewiſe other Sacraments then thoſe which are found in that compaſſe: Neither ought it to be ſtrange, that their doctrine being ſuch as leaueth one in a doubtfull mammering of his ſalvation, they haue attempted the multiplication of ſeales: the falſifying whereof doth euidently appeare, in that having more then tripled the number of the true ſeales, yet as if they had no ſeale at all, they remaine doubtfull of the poſſeſſion of eternall life, whereunto they make claime, and pretend title. This onely haue they wiſely done, that foraſmuch as their Church is a Stage, their Religion an Interlude, their Prieſts players; as they haue multiplyed the number of their Stages, ſo thus they multiply their pagins and parts, that in the variety both of the players and of their parts, the Comedies which they ſet forth might pleaſe the people: for that they pleaſe not the Lord it is manifeſt, that never a one of the fiue which they haue added unto the two lawfull Sacraments of Baptiſm and the Lords Supper are ſeales of the promiſed redemption which we haue in Chriſt; never a one a ſeale of our vnion, firſt with Chriſt, and then of one of us with another; never a one a ſeale either of our apparell or nouriſhment needfull to preſerue us to eternall life; never a one which hath both promiſe of life, and the outward element adioyned thereunto out of the Word: all which things are neceſſarily required in the nature of that kind of ſacrament which is properly called a Sacrament, whereof Baptiſme and the Lords ſupper are examples. For although repentance haue a promiſe of life, when it is true and unfayned, yet outward rite ordained by the word, beſide the Sacrament of Baptiſme, once for all receiued, it hath none:

The impoſition of hands vſed in abſolution, having not for one finger thereof any warrant from the Word; and the ordination of Miniſters, albeit it haue the outward rite of laying on of hands, yet hath it properly no promiſe of life everlaſting tyed vnto it, but onely of aſſiſtance of gifts meete for the work of that Miniſtery which is committed vnto the perſon ordained. And as every of theſe reaſons do as an axe with one ſtroke fell down all theſe trees of the fiue invented Sacraments, ſo againſt *Matrimony* and *Order* there are other inſtruments, which being laid vnto their rootes will not ſuffer them to grow in the paradice of the Lords Church vnder the title, and in account of Sacraments. As that they are not proper vnto the times of the new Teſtament, but common with vs vnto thoſe which lived before and vnder the Law; that they are not common to all the faithfull to be received of them at thoſe times, wherein for their age, health and liberty, yea and ſometimes for gifts able to enter into them, they be fit for them. Beſide that, Matrimony hath ſpeciall diſabilities to be endenized in this ſociety and common-wealth of Sacraments, as that which is among the Infidels ſhut out from all communication of Chriſt, and therefore of Sacsaments, one of the pipes to convey that communion by? as that alſo which was before the fall, when there being no need of redemption, there could be no need of the promiſes thereof, and conſequently no vſe of Sacrament to ſeale them. And therefore their own Biſhop *Durand* proveth, that in the proper ſignification of a Sacrament Marriage cannot be received for one.

Acts 6.6. 14.23. 2 Tim.1.6

Durand. d. 5. in 4. Sent. diſt. 26. queſt. 3.

Touching Confirmation, when there was an vſe of it in the Apoſtles times, who by laying on of hands gaue gifts to beleeuers, yet was it not then a Sacrament, ſeeing neither it was, nor poſſible could be beſtowed on all that beleeved through their Miniſtery, but vpon thoſe onely on whom (being preſent) they laid hands: which *Auguſtine* ſo little eſteemed to haue the value of a Sacrament in proper ſignification, that he ſaith, that *Confirmation is nothing elſe but prayer ouer a man*. Where the Popiſh dotage is notable, who notwithſtanding they labour to make vp their number of ſeuen by this: yet by changing the impoſition of hands vſed by the Apoſtles, into croſſing and chriſme made of oyle and balme, deviſed of their own braine, haue loſt the beſt advantage they had to maintaine the ſeate of it among the Sacraments: from the which alſo it is caſt down by their own *Bonaventure*, and by another, who confeſſed it to be inſtituted neither of Chriſt, nor his Apoſtles, but of a Councell. But hereof let the Reader look more before vpon *Acts* 8. as of extreme ointment more particular mention commeth after.

Aug. de. Bapt. contra Donatiſt. lib. 3. c. 16.

In 4. Sentent diſt. 7. Ax. 1. q. 2. Alex. part. 4. q. 24. mem. 1.

Now that the Scripture will not acquaint vs with this number of ſeuen ſacraments, meanes is made to the ancient fathers, that vpon ſome good report of theirs, if they cannot come in at the Church doore, they might yet creepe in at ſome window thereof. Wherein firſt, it is to be obſerued that there is none alleaged for defence of them, which lived not more then 400. years after Chriſt: ſo that hereby appeareth that this number of ſeuen had no vſe in the firſt foure ages and generations of the Church. Secondly it muſt be noted, that there is neuer a one of all the teſtimonies (the late *Conuenticles of Florence and Trent excepted*,) whoſe credit is allowable but in that court where one theeſe ſhal be receiued to iuſtifie another) which avoweth this number of ſeuen ſacraments. And one of the fathers, eſpecially *Auguſtine*, they might aſwell haue proued ſeuentie times ſeuen, as the number which they endeuour. For he ſomewhere defineth a ſacrament to bee nothing elſe [a] but an holy ſigne. In which ſignification hee inſinuateth the [b] croſſe to be a ſacrament: alſo [c] Eaſter and the Lords dayes, which hee alſo reckoneth vp with baptiſme and the Lords ſupper, leſt the Ieſuites thinke that they haue any aduantage in that hee ſometime ioyneth the true ſacraments with theſe in queſtion: alſo he calleth the Sacraments the [d] catechiſing of the Novices in the faith, the making of Prayers and ſinging of Pſalmes. Item, a kinde of [e] bread, which being hallowed was given inſtead of the Lords Supper, to thoſe that were not yet ſufficiently catechiſed to the receiving of baptiſme. And there is never an one of thoſe places alledged out of *Auguſtine*, where in the truth of this anſwer is not evident with ſome other advantage againſt them: the fruit of diſtinguiſhing them were worth the labour of reading them. Not to ſpeake neither of the falſe allegation of him to proue the Sacrament of Penance, where there is not a ſyllable ſounding that way: nor yet of the baſtard *Auguſtine Serm. 215. de temp.* without the which your extreame unction had been in great extremitie.

[a] Aug. de. Ciuit. Dei lib. 10. c. 5. & Epiſt. 5. ad Marcellum.
[b] Contra Fauſtum, lib. 19. c. 14
[c] Epiſt. 23. ad. Boniface.
[d] de ſymbol. ad catech. lib. 4. c. 1.
[e] lib. 2. de peccat. meritis c. 26.

Verſe. 9 But now when you haue knowen God or rather are knowen of God: how turne you againe to the weake and poore elements, which you will ſeruе againe?

RHEM. 4. [9. *Weake and pore.*] Whether he meane of the creatures which the Gentiles ſerued (as it may ſeeme by the words before of ſeruing ſtrange gods (ſo the elements were moſt baſe and beggerly: or of the Iudaicall ceremonies and ſacraments (as moſt expound it) euen ſo elements were weake and pore in themſelues, not giuing life, ſaluation and remiſſion of ſinnes, nor being inſtruments or veſſels of grace, as the 7. Sacraments of the new law be.

CARTVV. 4. [9 *Weake and pore.*] You might haue ſaid, *weake* and beggerly, as wee haue tranſlated, or to come neerer to the meaning of the Apoſtle, ſtrengthleſſe and beggerly, as the nature of the Greeke words doth require. VVhat then? Do wee ſhake hands with you, which heretically hold that the ſacraments of the *old Teſtament gaue no grace*? God forbid: for ſo we ſhould contrary the Apoſtle, who affirmeth that they ate and dranke of the ſame ſpirituall meate and drinke that wee doe. And wee might aſwell ſay, that the word preached vnto them, which was one of the conduits whereby the grace of God was communicated, had no grace giuen withall, as to ſay, that with the ſacraments grace was not giuen.

ἀδύνατα καὶ πτωχὰ. 1. Cor. 10. 2. 3.

But thus wee anſwer, that the Apoſtle ſpeaketh here (as hee often doth other where) of the ceremonies of the law, as they were vſed of the *Galatians*, who both after they had receiued the ſpirit of the Goſpel without any mixture of them, made a hochpotch of them & the Goſpel together, and not of the ceremonies as they were vnder the law lawfully vſed when they were in ſome good meaſure

Gal. 5. 2. 3. phil. 3. 2. Col. 1. 8.

both

both mighty and rich to strengthen and make wealthy to saluation those which so vsed them. Notwithstanding it must withall bee noted, that euen vnder the Law there were certane ceremonies and outward elements which had a base naked signification of some holy thing, which was shadowed out by them: of which which sort was the obseruation of dayes and times there mentioned. By which albeit God gaue grace to some sufficient vnderstanding of the mysteries which they represented: yet did they neither giue nor offer the grace which is necessarily ioyned with saluation, whereof they had no promises annexed. And of these kind of ceremonies or sacraments of the Law it is true which is said, that the sacramennts of the *old Law gaue no grace*. But there were other which beside the signification were also vessels to passe the grace of God to eternall life, whereof they had the promises.

The Heathenish and Iudaicall obseruation of daies heretically compared with the Christian obseruation of festiuities and holy daies, &c. Sunday, Easter, whitsontide.

Vers. 10 You obserue daies, and monthes, and times, and yeeres.

RHEM. 5. [10. *You obserue dayes*] That which S. *Paul* speaketh against the Idolatricall obseruation of dayes, monethes, and times, dedicated by the Heathen to their false gods, and to wicked men or spirits, as to *Iupiter, Mercy, Ianus, Iuno, Diana*, and such like, or against the superstitious differences of dayes, fatall, fortunate or dismall, and other obseruations of times of good lucke or ill lucke in mans actions, gathered either by particular fansie, or popular obseruation, or curious and vnlawfull Artes, or (lastly) of the Iudaicall festiuities that were then ended and abrogated, vnto which notwithstanding certaine Christian Iewes would haue reduced the Galatians against the Apostles doctrine: all that (I say) doe the Heretickess of our time falsely and deceitfully interpretate against the Christian holy dayes: and the sanctification and necessary keeping of the same, Which is not onely contrary to the Fathers exposition, but against the very Scriptures, and the practise of the Apostles and the whole Church. *Aug. cont. Adimant c. 16. Ep. 118. c. 7. Hier. in hunc locum.* In the Apocalips, c. 1. there is plaine mention of the Sunday, that is, our Lords day (*Dominicus dies*) vnto which the Iewes Sabboth was altered, their Pasche into our Easter, their Pentecost into our Whitsontide: which were ordained and obserued of the Apostles themselues. And the antiquitie of the feasts of Christs Natiuitie, Epiphanie, and Ascension is such, that they can bee referred to no other origine: but the Apostles institution: who as S. *Clement* testifieth *l. 8. c. 6. Ap. Apost. c. 39.* gaue order for celebrating their sellow Apostles, S. *Steuens*, and other Martyrs dayes after their death: and much more no doubt did they giue order for Christs festiuities. According to which the Church hath kept not onely his, but S. *Steuens* and the B. Innocents, euen on the same dayes they be now solemnely kept, and his B. Mothers, and other Saincts, (as the Aduersaries themselues confesse) aboue 1300. yeares as appeareth in the barbarous combates between *Westphalus* the Lutheran, and *Caluin*, and by the writings betwixt the Puritans and Protestants.

The festiuities of Christ. Orig. hom. 3 in diuers. Aug Ep. 28 & Ser. de Sanctis Ful. Leo.

Other holy dayes of Saincts Festiuities of our B. Lady.

For which purpose see also how old the holyday of S. *Polycarpe* is *in Eusebius l. b. 4. c. 14.* of the * Assumption of our Lady or her dormition in S. *Athanasius*, S. *Augustine*, S. *Hieromes*, S. *Damas.* and both of that feast and of her Natiuitie in S. *Bernard*, who professeth *hee receiued them of the Church, and that they ought to be most solemnely kept, epist. 174.* Wherein wee cannot but wonder at the new Church of England, that (though against the pure Caluinists will and doctrine) keepe other Saincts and Apostles dayes of their death, and yet haue abolished this special feast of our Ladies departure which they might keepe, though they beleeued nor her Assumption in body (whereof yet S. *Denys* giueth so great testimony) being assured she is departed at the least, except they either hate her or thinke her worthy of lesse remembrance then any other Saincte, her selfe prophecying the contrary of all Catholike generations, that should blesse her. And indeed the Assumption is her proper day, as also the feast of her Natiuitie: the other of the Purification and Annunciation which they keepe in England, being no so peculiar to her, but belonging rather to Christs Presentations in the Temple, and his Conception. To conclude, wee may see in S. *Cyprian, p. 34. Origen. hom. 3. in diuers. Tertullian de cor mil. S. Gregory Nazianzene De more pauperum.* the Councell of Gangres, yea and in the councell of Nice it selfe giuing order for Easter and the certaine celebrating thereof, that Christian festiuities be holy, ancient, and to be obserued on prescript dayes and times, and that this is not Iudaicall obseruation of dayes, as *Arius* taught, for which he was condemned of heresie, as S. *Epiphanius* witnesseth But of holy dayes S. *Augustine* sheweth both the reason & his liking, in these memorable words. First for the feasts belonging to our Lord, thus: *VVee dedicate and consecrate the memorie of Gods benefites with solemnities, feasts, and certaine appointed dayes, least by tract of times there might creepe in ingratefull and vnkind oblivion.* Of the festiuities of Martyrs, thus: *Christian people celebrate the memories of Martyrs with religious solemnitie both to mone themselues to imitation of them, and that they may be partakers of their merites, and be holpen with their prayers*, Cent. Faust. *lib 20. c. 21.* And of all Saincts dayes, thus: *Keepe ye and celebrate with sobriety the Natiuities of Saincts, that we may imitate them which haue gone before vs, and they may reioyce of vs which pray for vs. In Psal. 88. Conc. 2. in fine.*

Prescript fasting dayes.

And as is said of prescript dayes of feasts, so the like is to be said of fasts, which elsewhere we haue shewed to be of the Apostles ordinance. And so also of the Ecclesiasticall diuision of the yeere into Aduent, Septuagesme, &c. the week into so many Feries, the day into Houres of prayers, as the Prime, the Third, the Sixth, the None, &c. Wherof see * S. *Cyprian*, who deriueth these things by the Scriptures from the Apostles also, and counteth these things which the wicked Heretickes reproue, to be full of mystery. Like vnto this also is it, that the holy Scriptures were so disposed of, and deuided, that certain peeces (as is alwayes obserued vntill this day) should be read at one time, and other at other times and seasons, throughout the yeare, according to the diuersities of our Lords actions and benefites, or the Saincts stories then recorded. Which the Puritane Caluinists also condemne of superstition desiring to bring in hellish horror and all disorder. See *conc. Carthag. 3. cap. 47. & pag. 288. of* this booke.

* *Hilar. prolog. in psal. explan. Epp hat. 75. & in fine. li. 3. cont. haer. Canonical houres.*

* *Cypr. de orat. Do. nu. 15.*

CARTVV. 5. [10. *You obserue dayes.*] If *Paul* condemne the Galathians for obseruing the feasts which God himselfe instituted, & that for his own honour onely, and not for the honour of any creature:

creatnre: the Papists are much more laid open to this condemnation, which presse obseruations of feasts of mens deuising, and to the honour of men. Neither can it helpe them that they obserue them not as the Iewes did vnto whom they were shadowes of things to come, seeing the Galatians beleeuing that Christ was alreadie come, could not keepe them as figures of his comming, but rather as memorials that hee was alreadie come. Therefore the Apostles charge against them, standing especiallie in this, that they placed a religion and worship of God in these dayes, whereunto they necessarilie tied themselues; it followeth that the Papists, which haue the same opinion, and necessitie that they had, lie vnder the same burden of condemnation that they did. And herein it is euident that the Popish yoke is not onely much more heauie in regard of a greater clogg of more feasts then the Iewes had, but that these elements wherewith their Synagogue is ushered and trained vp, not vnto Christ but vnto Antichrist, are grosser, meere fleshlie and carnall, then were the Iewes pedagogie in this behalfe, For the Iewes, howsoeuer they were then as it were in their infancie or childehood, were yet never directed to the honour of God in their solemne feasts by the meanes of holding solemne dayes vnto the honour of Saincts: whereas the best defence, that the Papists haue for Saincts feasts, is, that they are rudiments whereby they are led the more readily to the worship of God. Against this it is so farre that the religious obseruation of the *Lords day*, maketh any thing that it maketh much for it: for that day being no ceremony, and being before there was vse of any ceremony of our redemption, remaineth by commandement of the morall law, cõmanding a seuenth day to be religiously obserued. Which seuenth day the Apostles hauing declared to be the Lords day, without mention of any more holy dayes: haue thereby defined the ordinary and perpetuall time which the fourth commandement now requireth at our hands. For albeit the Church might vpon occasion ordaine holy dayes, yet neither can it make them perpetuall Lawes, nor for the time of their endurance, binde the conscience with so strait a bond of obedience as it is tied to in the obseruation of the Lords day: the dayes of fast onely excepted, which be proylaimers at such times, and and vpon such causes as the Scripture doth set forth: wherein because the Church commanded nothing but that which God commandeth, the religious obseruation of them falleth vnto the obedience of the fourth commandement aswell as the seuenth day it selfe. As for other holy dayes the Apostles knew not. And that they are not of the Apostles as the Papists surmise, appeareth by the indgement of the elder writers which fauour them. For some affirme that they came by the constitution of wise men: others, by customarie tradition: others affirme expressely, that neither *Christ nor his Apostles did comand these feasts to be obserued:* And that it was the mark which the Apostles aymed at, not to make any law of feast daies: and that *they which had receiued these of others made a Law of them to their posterity*. Indeed S. *Augustine* floteth between two sentences, whether they came from the Apostles, or from generall Councels. But it is euident by the decreee of the Nicene Councell, that things in that, & before, were threaped upon the Apostles, which they never gaue allowance of. For deciding the controuersie of the feast of Easter, between the East and West Churches, whereof the one alledged the ordinance of *Iohn*, the other of *Peter* and *Paul*, they ordained that the East Churches, because they were fewer, should yeeld in conformitie unto the West: which they would never haue done, if either of these ordinances had been of the Apostles. For they were not ignorant but the decree of *Iohn* alone (if any had been) was as firme as that of *Paul* and *Peter* both, and if they had esteemed that the manner of the Easter feast of the Westerne Churches had had ground of the Apostles, they would never haue passed by that so grounded and forcible a reason, which hath more pith and sap in it then all the rest of the reasons which are by them alledged. And if the Apostles were not fathers of the feasts which are dedicated unto Christ himselfe, and to his most saving and glorious actions, much lesse can they be thought to haue begotten such base feasts as those are for which the Papists striue. And notwithstanding that the Iesuits alledge testimonies for them out of ancient Writers, yet neither are they of the eldest worke, neither can the age of the feasts helpe to iustifie them, when their cradle and first birth is infamous, as it must needes be, whose pedigree cannot be fetched, nor by any sufficient matter of record deducted from the Apostles. And *Denys* testimony set apart, which hath been shewed (upon *Acts* 1.) to be a counterfeit, shew us one of your Saints feasts of that antiquity that the festivall solemnization of the 50. dayes between Easter & Whitsontide was; which being thrown down from that stately place of festivall estimation, notwithstanding that they were dedicated to the honour of Christ himselfe: it ought not to be strange if your petty feasts be unfeasted, and your prophane holy dayes of idle vacation, converted into dayes of profitable and needfull labours.

Exod. 20. *Rom.* 1. 10. 1. *Cor.* 16. 1 *Act.* 20. 7.

Tertul. de coron. milit. Socrates lib. 5. *c.* 22. *Aug. Epist.* 118. *Epist. Constant. ad Eccles. de Synod. Nicen. apud. Euseb. in vita Constant lib.* 3. *cap.* 26. 27.

Tertul. de Idol'at. Ambros. in 17. *Luca.*

Verse. 24 Which things are saide | by an allegorie. For these are two testaments. The one from mount Sina, gendring vnto bondage: which is Agar,

RHEM. 7. [24. *By an allegory*] Here we learne that the holy, Scriptures haue beside the litterall sense, a deeper spirituall and more principall meaning: which is not onely to be taken of the holy words, but of the very facts and persons reported: both the speaches and the action being significatiue ouer and aboue the letter. Which pregnancie of manifold senses if S. *Paul* had not signified himselfe in certaine places, the Heretickes had been lesse wicked and presumptuous in condemning the holy fathers allegoricall expositions almost wholy: who now shew, themselues to bee meere brutish and carnall men, hauing no sense nor feeling of the profunditie of the Scriptures which out holy fathers the Doctors of Gods Church saw.

The scriptures haue an allegoricall sence beside the literall.

CARTVV. 4. [24. *By an allegory.*] Can any man be so senseleslesse, as not to see *your brutishnesse*? First. for that you cannot see the difference of the depth which the Apostles plough was able to enter for discovery of that which was hidden in the ground of the Scripture, aboue that the plough of any of the *Fathers* is able to cut into. And what is he this day, or sithence the Apostles, which could haue found out this mystical sence, if he had not been helped by this heifer of *Pauls* interpretation? Secondly, it is to be observed, that the Apostle doth not bring this allegory, whose consequence hath more light of his Apostolicall authority, then of the words of the story, as they appeare to

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us, untill he had firſt made good the cauſe in hand by manifold arguments: the traces and ſeats whereof were evident in the apparant diduction of the ſcriptures. Which thing if it were now performed, we could the eaſier beare the flaſhineſſe and unſavourineſſe of the allegories which you commend, and without the which your cauſe is uncovered. Thirdly, albeit there were an allegorie ſhut up in two ſuch perſons of chiefe antiquitie in their ſeverall poſteritles of feined and unfained religion, as theſe were, yet to ſeeke for the ſame harueſt in the ſeed of other names or perſons which are not of that marke, is a point of ſmall husbandry in divinity. Therefore *Irenæus* ſaith, that *the Scriptures are open and without ambiguitie, and which may be heard of all alike.* And ſheweth, that if there be any *parabolicall they muſt be expounded by the ſayings that are manifeſt in the Scriptures.* Laſt of all, the thick and threfold uſe, of allegories either in your Fathers, or in your ſelues, is fooliſhly maintained by one onely allegory once uſed in all the writings of the Apoſtles. *Irenæus lib. 2 adverſ. hæreſ. Valent. c. 46 Ibid. c. 47.*

Verſe. 31 Therefore brethren we are not the childeren of the bond-woman, but of the free: by the freedome | wherewith Chriſt hath made vs free.

RHEM. 8. [31. *Freedome.*] Hee meaneth the liberty and diſcharge from the old ceremonies, ſacraments, and the whole bondage of the Law, and from the ſeruitude of ſinne, and the Deuill, to ſuch as obey him: but not liberty to do what euery man liſt, or to be vnder no obedience of ſpirituall or temporall lawes and gouernours: not a licence neuer to pray, faſt, keepe holy day, or workeday, but when and how it ſeemeth beſt to euery phantaſie. Such a diſſolute licentious ſtate is far from the true liberty which Chriſt purchaſed for vs. *True Chriſtian libertie.*

CHAP. V.

MARGINAL NOTES.

Verſe. 17 FOR the fleſh luſteth againſt the ſpirit: and the ſpirit againſt the fleſh. for theſe are aduerſaries one to another: ‡ that not what things ſocuer | you will, theſe you doe.

RHEM. 1. [17. *That not What things.*] Here men think (ſaith S. *Auguſtine*) the Apoſtle denieth that we haue free liberty of will: not vnderſtanding that this is ſaid to them, if they will not hold faſt the grace of faith conceiued, by which onely they can walke in the ſpirit, and not accompliſh the concupiſcences of the fleſh. *in c. 5. Gal.*

Verſe. 21 Enuies, murders, ebrieties, commeſſations, and ſuch like. which I foretill you, as I haue foretold you, that they which doe * ſuch things, ſhal not obtaine the kingdom of God.

RHEM. 2. [21. *Such things.*] S. *Auguſtine* ſheweth hereby that not onely infidelity is a damnable ſinne.

ANNOTATIONS.

Verſe. 6 For in Chriſt Ieſus * neither circumciſion auaileth ought, nor prepuce: but | faith that worketh by charitie.

RHEM. 3. [6. *Faith,*] This is the faith working by charitie, which S. *Paul* meaneth elſe where, when he ſaith that faith doth iuſtifie. And note well that by theſe termes, circumciſion and prepuce not auailable to iuſtification, it is plaine that in other places hee meaneth the works of Circumciſion and Prepuces (that is, of the Iewes and the Gentiles) without faith, which auaile not, but faith working by charitie: as who ſhould ſay, faith and good workes, not workes without faith. *Iuſtification of faith only, diſproued by conſtruce of Scriptures.*

Againe note heere, that if the Proteſtants would pretend conference of places to bee the beſt or onely way to explicate hard ſpeaches of holy Scriptures, had followed but their own rule, this one text would haue interpreted and cleared unto them all other whereby iuſtice and ſaluation might ſeeme to be attributed to faith alone: the Apoſtle here ſo expreſſly ſetting down the faith which hee commendeth ſo much before, not to bee a one but with charitie: not to bee idle, but to bee working by Charitie: as S. *Auguſtine* noteth, *de fid & op. c* 14. Further the good reader muſt obſerue, that whereas the Proteſtants ſome of them confeſſe, that Charitie, and good workes bee ioyned and requiſite alſo, and that they exclude them not, but commend them highly, yet ſo that the ſaid Charitie or good workes are no part of our iuſtice or any cauſe of iuſtification, but as fruites and effects of faith onely, which they ſay doth all, yea though the other bee preſent: this falſe gloſſe alſo is reproued euidently by this place, which teach vs cleane contrarie: to witte, that faith hath her whole actiuitie and operation toward iuſtice and ſaluation, of charitie, and not contrariwiſe, without which it cannot haue any act meritorious, or agreeable to God for our ſaluation, for which cauſe S. *Auguſtine* ſaith, *li. 15. de Trin. c. 18. Fidem non facit vtilem niſi charitas, nothing maketh faith profitable but charitie.* But the Heretickes anſwer that where the Apoſtle ſaith, *faith worketh by Charitie*: hee maketh charitie to bee the inſtrument onely of faith in well working, and therefore the inferiour cauſe at the leaſt. but this alſo is eaſilie refuted by the Apoſtles plaine teſtimonie, affirming that charitie is the greater vertue, and that if a man had all faith, and lacked charitie, hee were worth nothing. And againe that Charitie is the perfection and accompliſhment of the Law (as faith is not) which cannot agree to the inſtrumentall or inferiour cauſe. And therefore when it is ſaid that faith worketh by charitie, it is not as by an inſtrument, but as the body worketh by the ſoule, the matter by the forme, without which they haue no actiuitie. Whereupon the ſchooles call Charitie, the forme or life of faith, that *How the proteſtants admit charity and good workes to iuſtification. Charitie is more principal then faith in iuſtification. 1. Cor. 13. Rom. 13. 1. Tim. 1. How faith worketh by charitie.*

is to say, the force: actiuitie, and operatiue qualitie thereof, in respect of merite and iustice. Which S. Iames doth plainely insinuate, when hee maketh faith without Charitie, to be as a dead corps without soule or life, and therefore without profitable operation, c.2.v.26.

CARTVV.3. [*6 Faith.*] To assault the Iustification by faith alone upon her own ground where she standeth with divers arguments, as it were with armed men to keep her iust possession, is a shameleſse force: which that it may the better appeare let the Reader first obserue, that *ver.*2. the Apostle affirmeth, that *whosoever is circumcised Christ profiteth him nothing*, which he saith not in regard of the bare ceremony of cutting off the fore-skin, which himselfe for support of the weak Iewes
Act.16.3. used towards *Timothy*, but onely for that they had an opinion that it iustified: For those Iewes which thought circumcision a work yet commanded of God in the Law, as well as not to kill, the Apostle
Rom.14.1. receiveth as weak brethren, to whom the death of Christ was profitable. Wherefore Christ being unprofitable unto the circumcised in that regard, that iustice was sought in circumcision as in a work of the Law, it followeth that all the other workes of the Law whereby iustice is sought are incompatible with the merite of Christ. Secondly, *ver.*4. he saith, that they *are fallen from grace which are iustified by the Law.* Against which, their allegation, that he meaneth the *workes of the Law done without faith*, hath beene before confuted, and is heere evidently knocked on the head, when as the Apostle speaketh of the Galathians which were the Church of God, and had beleeved, and in the next verse rekoneth himselfe in that number, which looked for the hope, or hoped reward of iustice, not by the workes of the Law, but by faith. Albeit the Iesuites ignorance is heere further betrayed, in that they cõpare Circumcision mentioned here, with the Circumcision spoken of by the *Apostles in other places*. For although it no waies iustified, neither commanded, nor in wil-worship,
Rom. 2. & 3. & 4. yet in the Epistle to the Romanes he speaketh of it, as of a laudable and commanded work and holy Sacrament of the Law, though not iustifying: where he speaketh of it, as of that which was abrogated by Christ, and therefore of no profite at all, declaring that in *Christ Iesus circumcision availeth no more then uncircumcision.* Thirdly, let the Reader obserue, that in the fifth verse, opposing the true iustification by the Spirit unto that counterfeit iustification which the Galathians sought in the flesh of circumcision, least he should be thought to stretch out the iustification unto good works, which are the gifts and fruites of the Spirit, he interpreteth what gift of the Spirit he meaneth in the next words, saying, *by faith.* Last of all, in the sixth verse, least any should abuse this holy doctrine to unbrideled licentiousnesse of life, he marketh out the iustifying faith, to be no bare knowledge of God, or dead faith, such as is in the devils, but to be liuely, fruitfull, and *working by charity.* Wherein first, that they alleage out of *Augustine de fide & operib. c.*14. that *faith is not alone but worketh by charitie*, is vainely and idlely cited, as that which they are in the next words constrained to confesse to be taught and avowed of us; although in saying that *some of us confesse this*, their false tongue could not but slanderously surmise that there are other some of us which deny it. Secondly, unto our answer, that charity, although it be necessarily ioyned unto faith, yet iustifieth not, their reply, *that it is evidently reproved by this place, which teacheth that faith hath her whole activity and operation to salvation of charity, is evidently brutish.* For first
Act.15.9. of all, thereby they set *Peter* against *Paul*, which saith, that God *by faith purgeth the hearts* of men, and not by charity, as they say. Secondly, they make *Paul* against himselfe, which maketh charity
1.Tim.1.5. an effect proceeding from faith: so that to say, that *faith hath her activitie of charitie*, is all one as if they should say, the efficient cause hath activitie and operation of her effect, a worthy principle for the Iesuites demonstrations.

And if the Reader will yet further see the dizzie spirit of these Iesuites, let him consider it in these conclusions, which are of the same stamp with theirs: The soule speaketh by the mouth, therefore the soule hath all her activity of the mouth: The will worketh by the affections, therefore the will hath all her activity from the affections. Againe, the soule speaketh by the mouth, therefore the soule alone understandeth not but the mouth also; the will worketh by the affections, therefore the will chooseth not onely, but the affections also. For even such is their Logick, when of this, that *faith worketh by charity*, they will conclude, that faith onely iustifieth not.

These things, although they be more then sufficient to convince them of a slumbring and drowsie spirit, yet that which followeth doth manifestly declare that the Lord hath stricken them with a spirit of madnesse, whereby they haue lost the common iudgement of the baseſt and grosseſt sort of people: For unto us, pressing the words of the Apostle, that *faith worketh by charity*, whereby charity is made an inferiour cause, or instrument for faith to work by, they answer, that *faith worketh by charity, as the bodie worketh by the soule, and the matter by the forme*: Which are speeches of that absurdity, that no tongue, either learned or unlearned, holy or prophane, is acquainted with. The Shop it selfe (much more the Schoole) knoweth that the soule worketh by the body, and not *the bodie by the soule*; that the body is an instrument for the soule to worke by, and not *the soule an instrument for the body to work by*. And the least smatterer in naturall Philosophy
Look Aristes Physic. knoweth, that the forme worketh in the matter, *and not the matter either in, or by the forme*, seeing the matter of every thing is passiue onely, and not actiue, suffering of the forme, and not working either in it, or by it. And where they make charity the forme of faith, thereby making both faith and charity but one vertue, consisting of two parts, they are evidently confuted by the
1. Cor. 13. Apostle, who maketh them severally essentiall vertues and gifts of themselues: yea their own words
13. heerein rise up against themselues, who speaking of faith, hope, and charity, say that *they are three*
1.Thess.1.3 *Theologicall vertues, each one by nature and definition distinct from another.* As for that
Vpon 1.Cor. *Rom.*13. *and* 1.*Cor.*11. they haue been answered in their proper places. That of *Iam.*2.14.25.
13.13, shall likewise. The *place of* 1.*Tim.*1. hath been shewed to be flat against them, and further shall when we come unto their brainesick Annotation on it.

Verse. 13 For you, brethren, are called into libertie, only make not this libertie

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an occasion to the flesh, but by charitie serue one another.

RHEM. 4. [13. *Liberty an occasion*] The abuse the libertie of the Gospel to the aduantage of their flesh, that under pretense thereof, shake of their obedience to the lawes of man, to the decrees of the Church and Councels, that will liue and beleeue as they list, and not bee taught by their Superiours, but fornicate with euery Sect-maister that teacheth pleasant and licentious things: and all this vnder pretence of spirit, libertie and freedome of the Gospell. Such must learne that all heresies, schismes, and rebellions against the Church and their lawfull Prelates, bee counted here among the workes of the flesh. See *S. Augustine de fid. & op. c. 24 25.* *True libertie, not carnal & fleshly.*

CARTVV 4. [13 *Liberty an occasion.*] S.

CHAP. VI.

MARGINAL NOTES.

Verse. 9 AND * doeing good, let vs not faile. For in due time we shall ‡ reape not failing.

RHEM. 1. [9, *Reape not.*] The workes of mercie bee the seed of life euerlasting, and the proper cause thereof, and not faith onely.

CARTVV. 1. [9. *Reape not.*] Look the answer before vpon 2 *Cor.* 9. 9 Beside that when as we reape *spirituall things* of the ministers of the Gospell, we reape them not as of the causes, but as of the meanes which God hath appointed for us to come vnto them: and wee reape them not by desert, not so much as of the Ministers, much lesse of the Lord: so when we reape life everlasting of the workes of righteousnesse, we reape it not as *of the causes*, but as of the meanes and wayes which God hath ordained that we should walke by to life everlasting, not by desert, but by the grace of God in Iesus Christ. *1. Cor. 4. 9. 11.* *Eph. 2. 10.*

Ver. 14 But ‡ God forbid that I should glorie, saving in the crosse of our Lord Iesus Christ: by whom the world is crucified to me, and I to the world.

RHEM. 2. [14. *God forbid.*] Christ (saith *S. Aug. sine*) chose a kind of death, to hang on the crosse and to fix or fasten the same crosse in the foreheads of the faithfull, that the Christian may say, God forbid that I should glorie saving in the crosse of our Lord *Iesus Christ. Expos. in Euang. Io. tract.* 43.

CARTVV. 2. [14. *God forbid.*] To glory in the crosse of Christ, is to glory in his sufferings especially vpon the crosse: and not *in the woodden crosse or tree* whereon he suffered. And therefore *the fastening of the Crosse*, that is to say, of two lines one overthwart another upon *the forehead*, was not drawne from the meaning of the Apostle, but from the superstitious use and custome of the Church in *Augustines* time (the ground whereof looke before) without the which custome this place of the Apostle would haue as soone yeelded a crosse any where, yea in the heele as well as in *the head*: considering that the communication of the true Crosse of Christ with us, belongeth unto the whole body and soule also.

And if hee would haue had more outward signes of his crosse then Baptisme and his Supper, he would haue given us example thereof in his owne person as well as he did in these. And if it were a worke commanded of God as it it is not, yet were it not to be gloried in. And therefore it is not the crosse of Christ whereof mention is made in this place: but rather a fleshly seruice which is here expressly forbidden to be gloried in. *Math. 20. & 26.* *Rom. 4. 2.* *1. Cor. 4. 7.*

ANNOTATIONS.

Verse. 6 And let * him that is catechized in the word, communicate to him that catechizeth him, in all his goods.

RHEM. 3. [6. *Communicate.*] The great duety and respect that wee ought to haue to such as preach or teach vs the Catholike faith, and not in regard onely of their paines taken with vs, and well-deseruing of vs by their doctrine: but that wee may bee partkers of their metites, wee ought specially to doe good to such, or (as the Apostle speaketh) communicate with them in all our temporall goods that wee may bee partakers of their spirituall. See *S. Augustine lib. 2. Euang. quest q. 8.* *Ductie to our spiritual teachers.*

CARTVV. 3. [6. *Communicate.*] Here take away the leprosie of *partaking the merites of the teacher*, whereof there is not a syllable in the text, and the rest is cleane.

Verse. 10 Therfore whiles we haue time, let vs worke good to all, but ‡ especially to the domesticals of the faith.

RHEM. 4. [10. *Especially.*] In giuing almes, though wee may doe well in helping all that are in necessitie as farre as wee can, yet wee are more bound to succour Christians, then *Iewes* or Infidels: and Catholikes, then Heretickes, *See S. Hierome q 1. ad Hedibiam,* *In almes whom to preferre.*

CARTVV. 4. [10 *Especially.*] S.

Verse. 15 For in Christ Iesus neither circumcision auialeth ought, nor prepuce, but a new creature.

RHEM. 5. [15. *A new creature.*] Note well that the Apostle calleth that here a new creature which in the last chapter hee termed, *faith working by charitie*, and (*1. Cor. 7. 19.*) *the observation of the commandements of God.* Whereby wee may learne that vnder the name of faith is conteined the whole *Iustice an inherent qualitie in vs.*

whole reformation of our ſoules and our new creation in good workes, and alſo that Chriſtian iuſtice is a very qualitie, condition and ſtate of vertue and grace reſident in vs, and not a phantaſticall apprehenſion of Chriſts iuſtice onely imputed to vs. Laſtly, that the faith which iuſtifieth, ioyned with the other vertues, is properly the formall cauſe, and not the efficient or inſtrumentall cauſe of iuſtification, that is to ſay, theſe vertues put together, being the effect of Gods grace, bee our new creature and our new iuſtice in Chriſt.

Faith with the other vertues is the formal cauſe of iuſtification.

CARTVV. 5. [*15. A new creature.*] Circumciſion was a Sacrament which did as well figure out the couenant of grace on Gods behalfe, as the couenant of Chriſtian duties on our part. And therefore as in regard of the Galatians opinion, who eſteemed that it iuſtified, it was before (cap. 5. 6.) well oppoſed unto faith, wherewith it cannot ſtand: ſo here, in regard that they eſteemed it a worke of the Law yet in force, and commanded to the faithfull to walke in, it is flatly againſt the *new creature*, as that which is old and worne out, and is now no commandement of God, but a will-worſhip of mens owne device. In which regard it availeth no more to any end whereunto good workes are ordained, then it profiteth to the iuſtifying of a man, which is the unproper worke of faith. And therefore it is falſe which the Ieſuites ſay, that the *Apoſtle calleth here a new creature, that which before he termed faith working by charity.* The contrary whereof the very courſe and order of the Apoſtles treatiſe in his Epiſtle might haue taught them. For handling the cauſes and inſtruments of iuſtification unto verſ. 15. of the fifth chapter, in the reſt of the Epiſtle he laieth forth the fruits and effects of the ſame. Wherefore as in the former place of the Apoſtle it had been a ſtray and ſtrange ſpeech to haue ſpoken of the effects of our iuſtification: ſo the Apoſtle here muſt needs haue wandred if he had ſpoken of the cauſes and inſtruments thereof. But foraſmuch as the Ieſuites will not ſee this diſtribution and diſpoſition of the Epiſtle, which they may grope both here and in the Epiſtle to the Romanes, we will ſeek no further to barre them in this point, then the place of the Corinthes alledged by themſelues; whereby they affirme, that *a new creature* is the ſame with the *keeping of the commandements*: which if it be true, it followeth, that *a new creature is not all one with faith working by charitie*; ſeeing that by their owne expoſition, in the one, faith and good workes together, in the other good workes onely are underſtood.

Heb. 8. 13.

Rom. 1 &c. & 12. &c. 1 Cor. 7. 19 Look their Annotation vpon 1. Cor. 7. 19. and Gal. 3. 6.

THE ARGVMENT OF THE EPISTLE OF S. PAVL *TO THE EPHESIANS.*

RHEMIST.

OF S. *Pauls* firſt comming to Epheſus, and ſhort abode there, wee reade *Act.* 18. And immediately *Act.* 19. of his returning thither according to his promiſe, what time hee abode there *3. moneths, ſpeaking to the Iewes in the Synagogue. Act.* 19. *v.* 8 and afterward apart from them (becauſe they were obſtinate) *2. yeares* in a certaine ſchole, *ſo that all that dwelt in Aſia, heard the word of our Lord, Iewes and Gentiles. Act.* 19. *v.* 10. The whole time himſelfe calleth *3. yeares*, in his exhortation at Miletum to the clergie at Epheſus. *Act.* 20. *v.* 31.

After all this hee writeth in this Epiſtle vnto them from Rome (as it is ſaid) being then *priſoner* and *in chaines* and that as it ſeemeth not the firſt time of his being in bonds there, whereof wee reade *Act.* 28. but the ſecond time, whereof wee reade in the Eccleſiaſticall Stories afterward: becauſe he ſaith in this Epiſtle *c.* 6. *v.* 21. *Tychicus will certifie you of all things, whom I haue ſent to you.* Of whom againe in the ſecond 2. to *Tim. ca.* 4. *ver.* 12. hee ſaith. *Tychicus I haue ſent to Epheſus.* And the ſaid 2. Epiſtles to Timothee (no doubt) was written very little before his death: for in it thus hee ſaith: *I am euen now to bee ſacrificed, and the time of my reſolution is at hand.* 2. *Timoth* 4. 6.

Eph. 3. *v.* 1. & 4. *v.* 1. Eph. 6. 20.

In the three firſt chapters, hee commendeth vnto them the grace of God, in calling of the Gentiles no leſſe then the Iewes and making one bleſſed Church of both. Wherein his intention is to moue them to perſeuere (for otherwiſe they ſhould be paſſing vngrateful) & ſpecially not to be moued with his trouble, who was their Apoſtle: knowing (belike) that it * would bee a great tentation vnto them, if they ſhould heare ſoone after, that he were executed, therefore alſo arming them in the end of the Epiſtle, as it were in complete harneſſe.

* See *Act.* 20. *v.* 25. 32.

In the other three chapters he exhorteth them to good life, in all points, and all ſtates, as it becommeth Chriſtians: and afore all other things, that they be moſt ſtudious to continue in the vnity of the Church, and obedience of the Paſtors thereof, whom Chriſt hath giuen to continue and to bee

our

our stay against all Heretickes, from his Ascention, euen to the full building vp of his Church in the end of the world,

CARTVV. To the Argument of this Epistle [S.] It being not worth the handling, whether *Paul* was twice prisoner at Rome or no.

THE EPISTLE OF PAVL TO THE EPHESIANS.

CHAP. I.

MARGINALL NOTES.

Verse. 4 AS he chose vs in him before the constitution of the world, that we should be holy & immaculate ‡ in his sight in charitie.

RHEM. 1. [4. *In his sight,*] We learne here that by Gods grace men bee holy and immaculate, not onely in the sight of men, nor by imputation, but truely and before God; contrary to the doctrine of the Caluinists. *Iustice imputed is not iustice.*

CARTVV. 1. [4. *In his sight.*] Look the answer before upon Luk. 1. 6.

Verse. 13 In whom you also, when you had heard the word of truth (the Gospel of your saluation:) in which also beleeuing you were ‡ signed with the holy Spirit of promis,

RHEM. 2. [13. *Signed with the.*] Some referre this to the grace of Baptisme; but to many learned it seemeth that the Apostle alludeth to the giuing of the Holy Ghost in the Sacrament of Confirmation, by signing the Baptized with the signe of the Crosse and holy Chrisme. For that was in vse in the Apostles time as elsewhere we haue proued. Annot. Act. 8.

CARTVV. 2. [13. *Signed with the*] *The seale of the Spirit* is the spirit of Christ whereby we are sealed and made sure, that God (in Christ) is our father and we his sonnes and daughters. And it is not tied unto the sacrament of baptisme, which is notwithstanding the outward seale thereof to the beleeuer, much lesse to *confirmation*, which is no sacrament nor seale at all, but it is given to all which truely beleeue in Christ, although they neuer be able to attaine the participation of either of the sacraments. And therefore the Apostle saith, *that in beleeuing they were sealed with the spirit of promise*, and not in being *baptised* or *confirmed*. Seeing therefore he maketh this seale inseparable from the faith in Christ, from the which the Sacraments are sometimes by reason of sudden death, or other accidents separated, it followeth, that this grace of the spirit is not giuen, but sealed onely by the sacrament, whereas the vse and administration of it may be conueniently atchieued. Rom. 8. 15. Gal. 4. 6.

Verse 23. Which is the body, the ‡ fulnesse of him which is filled all in all.

RHEM. 3. [23. *Fulnesse of.*] Christ is not full, whole and perfect without the Church no more then the head without the body.

ANNOTATIONS.

Verse. 21 Aboue all Principalitie and Potestate and power, and Domination, and euery name that is named not onely in this world, but also in that to come.

RHEM. 4. [21. *All principalitie.*] The Fathers vpon this, and other places of the old and new Testament, where they find the orders of the holy Angels or spirits named, agree that there be nine orders of them, Of which some bee here counted and called as wee see: in the Epistle to the Colossians, the order of Thrones is specified, which maketh fiue: to which if we adde these foure, Cherubim, Seraphim, Angels, and Archangels, which are commonly named in holy write, in all there be nine, *S. Denys cal. Hier. c. 7. 8. 9. & Ec. Hist. c. 1. S. Atha. li. de Communi essent. in fine Georg. Morall. lib. 32. c. 18.* Therefore good Reader make no account of *Caluins* and others infidelity, which blasphemously blame and condemne the holy Doctors diligence in this point, of curiosity and impiety. The whole endeuour of these heretickes is, to bring all into doubt, and to corrupt euery article of our religion. *Nine ordes of Angels.* *Caluin upon this place.*

CARTVV. 4. [21. *All Principalitie.*] The doctrine of Angels is hony-sweet, but holesome onely then, when this hony is moderately and measurably eaten. As too much hony cloyeth and ouerwhelmeth the stomacke, so the over-reach of knowledge in the nature and estate of Angels, ouercommeth and oppresseth the soule. Now the excesse & ouercharge is, in that men going out of the circle

of the Scripture, range and roue in the wanton diſcourſes of their vaine wits: who notwithſtanding that they be ignorant of things which are before their feet, yet prate of the ſealed ſecrets of God, as if they had ſeated themſelues aboue the ſtarres. And albeit they are over run of footmen; yet dare enterpriſe the race with horeſemen. For they remember not that the Angels doe with one paire of
Eſay 6. 2. wings as well cover their feet, that they ſhould not bee ſeene of us, as with the other paire they hide their faces, that they might not looke vpon the infinite maieſty of the Lord. Whereby we are taught, that as we can no more ſearch out the glory of the Angels, then Angels can the glory and maieſty of the Lord: Let us therefore vnderſtand that the Scripture maketh mention of no orders of Angels, but onely two: whereof ſome are called by the generall name of Angels, ſome are termed Archangels: other kinds the Scripture acknowledgeth not. Which if otherwiſe it were holden, yet
Heb.1.4. *1.Theſ.4.* *16.* the ſame might eaſily appeare by the vnſauory diſtinction which the Ieſuites haue heere made: for the Seraphims, which they make one order of Angels, is a common name vnto all Angels, be-
As ſome expound the place. cauſe they be as it were fiery Miniſters to purge the godly, and to conſume the wicked: And ſo they
Pſal.104.4 *Heb.1.7.* *Eſa.6.2.* are all deſcribed to be flames of fire. And in the Prophet where Chriſt is deſcribed in his godly Maieſty with the Angels his Miniſters about him, they are all called Seraphims. The ſame iudgement
Exo.26.31 *1.Cor.11.* *10.* is of Cherubims: For that all the Angels are Cherubims, it is evident by the curtaines of the Tabernacle which were ſet forth and garniſhed with Cherubims onely, ſignifying the preſence of the
Eph.3.10. *Pſal.18.10.* Angels in the Aſſembly of the Church, as the Apoſtle himſelfe doth expound it. Vnleſſe therefore they wil ſay that one onely of the 9 orders is preſent in the Church to behold the things that are done there, they muſt be conſtrained to caſt away this diviſion. For it is certaine that all Angels are called Cherubims, for that they are carried with a wonderfull ſwiftneſſe vnto the excution of the commandements of God, as if the Lord by them came in chariots, or flew with wings to effect either iudgement againſt the wicked, or mercy to the godly. We deny not, but that Angels may haue ſeverall actions and effects aſſigned vnto them, wherein they may differ one from another: but thereof to conclude that there are as many orders of Angels, as there be divers works done by them, is as if one would ſay, that there were divers orders of ſoules in every man, becauſe there are divers operations and faculties of the ſoule. And if they will follow this rule in dividing the orders of Angels,
Zach. 2. 8. they may make as well a thouſand, as thoſe which they do, and ſay that ſome are red, ſome white, ſome black, and ſome bay.

And if they were put to proue out of good Authors, a ſeverall ſignification of every of theſe words, *Principalities*, *Potentates*, *Powers* and *Dominions* (which muſt needs be done if they will make divers Orders of them) they will be forced to take longer day then they for ſhame dare aske, or any patient Reader can abide to waite for. Where it is evident, that the Apoſtle heapeth up divers words of one and the ſame ſignification, thereby the more effectually to ſet forth the ſuper-eminent power of our Saviour Chriſt aboue all.

They fault alſo groſſely when they make theſe foure words to note out foure Orders of Celeſtiall Spirits, ſeeing the Apoſtle vnder theſe words comprehendeth as well the higher powers that are vpon earth and in this world, as thoſe which are in heaven, and in the world to come. By all which it may eaſily be ſeene how ſhameleſſe the Papiſts are, that dare condemne our modeſty and ſobriety of iudgement in the matter of Angels: and how extremely impudent they be, which take the boldneſſe of thruſting *Articles of Religion* vpon the Church, which haue neither ground in Scripture, nor in Councell, generall or other. As for the teſtimony of *Denys*, how unpleadable it is the Reader may ſee before vpon *Act.1.* From whom *Gregory* taking the ſame ſentence, carrieth the ſame credit towards all which giue no inchanting power to the Sea of Rome to turne falſhood into truth. And the diſorder of this diviſion may be eaſily known, in that they make the order of Arch-Angels the laſt and loweſt ſaue one alone; when as our Sa. Chriſt, as touching the office of mediation, is named an Archangell.

Verſe. 22 And he hath * ſubdued all things vnder his feete: and hath made him | head ouer all the CHVRCH,

As Chriſt is king and yet men are kings alſo: ſo Chriſt it head of the Church, and yet man may be head thereof alſo.

RHE.5 [22.*Head*] It maketh a high proof among the Proteſtants that no man can be head of the Church, becauſe it is a calling & dignity proper to Chriſt. But in truth by as good reaſon there ſhould be no king nor Lord, becauſe, *He is king and Lord*, neither ſhould there bee Biſhop or Paſtor, becauſe hee is *the Biſhop and Paſtor of our ſoules*: nor Pontifex nor Apoſtle, for by thoſe titles S. *Paul* termeth him. *Heb.3.* none ſhould be pillier, foundation, rocke, light, or maſter of the Church or truth, becauſe Chriſt is properly all theſe. And yet our new doctors (though they bee exceeding ſeditious and would for the aduanaage of their ſect bee gladly ridde of kings and all other Superiours temporall, if they feared not the ſword more then God, and would finde as good Scriptures to bee deliuered of them, as they now finde to diſcharge themſelues of obedience to Popes,) yet (I ſay) they will not deny all the formes titles and dignities (notwithſtanding Chriſts ſoueraine right in the ſame) to be giuen and communicated to the Princes and Magiſtrates of the earth both ſpirituall and temporall though Chriſt in a more diuine, ample, abſolute, excellent and tranſcendent ſort, haue all theſe things attributed or appropriated to himſelfe. So then, though he bee the head of the Church, and the onely head in ſuch ſoueraine and principall manner as no earthly man or meere creature euer is or can bee, and is ioyned to the Church in a more excellent ſort of coniunction, then any king is to his ſubiects or Country, or any Pope or Prelate to the Church, whereof he is gonernour, euen ſo farre that it is called his body Myſticall: life, motion, ſpirit, grace iſſuing down from him to it and the members of the ſame, as from the head to the naturall body: though in this ſort (we ſay) no man can be head but Chriſt, nor the Church be body to any but to Chriſt; yet the Pope may be the miniſteriall head that is to ſay, the cheefe Gouernour, Paſtor and Prelate of the ſame, or may bee his Vicar or Vicegerent in the regiment of that part which is in earth. as S. *Hierome* calleth *Damaſus* the Pope, *Summum Sacerdotem, the cheefe and higheſt Prieſt*: and the Apoſtle ſaid of this miniſteriall head. *The head cannot ſay to the feet, yon are not neceſſary for me.* For therein alſo is a great difference between

Chriſt is head of the Church in a farre more excellent ſort, then any man can be. *Hiero.ep. 123.* *1. Cor.12. 21.*

Chriſt

Christ and euery mortall Prelate that as the Apostle here saith) hee is head of the whole Church, meaning of the triumphant(& of all Angels also though in other sort)no lesse then of the Church militant. So *Peter* was not,nor any Pope,nor any man can be, where you must obserue, that for this souerain preeminence of Christ in this case, the Church is not called the body mysticall of any Gouernour, *Peter*, *Paul*, or what Prelate or Pope so euer. 1. Cor. 12. 21.

CARTVV. 4. [22 *Head.*] How *high a proofe it is, that none which is but a bare man can be head of the Church because it is a calling and dignity proper unto Christ*, may easily appeare, for that none of the engines which the Iesuites haue made to pull it downe, are able once to moue it, no more then when a man throwes out a number of eares of corne against a defenced hold. Which we will then make triall of when we haue laid down the grounds of this doctrine of the Head-ship of Christ out of this place.

The Apostle giveth this title of Head of the Church unto Christ, to lift him up aboue all Powers and Dominions in heaven or in earth. Where, if this title belong also unto the Pope, or to any man upon earth, it is manifest that there is a power in earth whereunto our Saviour Christ is not in this title superiour. And by the same reason,that you may giue this title of head unto a man, you may also giue him the name of the first begotten of all creatures, and the first begotten of the dead: considering that the Apostle fastneth this unto the Crown of our Saviour Christ as well as he doth the other. This is further strengthned by the demonstratiue Article, whereby the Scripture is accustomed so to appropriate a thing unto one, that it shutteth forth all other from communication therewith: For when he saith, *that he is the Head*, it is as much as if he would say, *hee and none other*. Further, where all the Ministeries of the Church, even to the Apostleship (and therefore unto Peters office) are reckoned up, they are all opposed by the Apostle unto the head Christ: and therefore no Ministery how high soever can rightly haue the name of Head. And if Christ be the onely Head between God and every beleeuer, as the Apostle saith he is, how much more is he the onely Head of the whole Church. Col. 1. 18. αὐτὸς ἐστιν ἡ κεφαλή. Epk. 4. 11. 12. 13. 14. 1. Cor. 11, 3

The reasons wherefore this title is given to our Saviour Christ considered, will greatly cleere this cause: whereof one is, that as the head is the highest part in a man, aboue which there is none: so is he the chiefest and highest in his Church. Secondly, for that as the head giveth sense and moving unto all the body, so he quickneth the Church by his Spirit: and together, with understanding of spirituall things, giveth strength also to walke in them. Thirdly, for that, as the head cannot be taken from the body without the certaine death and ruin thereof, so without Christ the Church is nothing else but a dead carcase. Seeing therefore those things do so fit our Saviour Christ, as they neither agree, nor can in any possibility agree with any creature in heaven or in earth(either in regard of the whole Church, or in regard of any particular member of it) it is manifest that the name of Head of the Church, cannot be (without great violence) given unto any simple creature in heaven or in earth. And as this hath certain grounds out of the Scripture, so there be of the elder Writers which haue been zealous over this title, that it should not bee communicated unto any but unto Christ: *Cyprian* saith, that *there is but one Head of the Church*. *Augustine* affirmeth, that *there is one Head of the Church which is Christ*. And againe, he proueth, *that the Minister which baptizeth, cannot be the head of him that is baptized, because Christ is the head of the whole Church*. And further, that *Paul could not be the head of the Churches which hee planted, because Christ is the Head of the whole Body*. De simplicitat. prælatorũ. Aug. Ep 57 Epist. ad Darda. lib. 1 contra literas Petil. c. 5. Lib. 3. cont. lit. Petil. cap. 42.

Now to come to your shifts. Amongst which, those in the first ranke of the titles, of *King and Lord so given unto Christ, that they be also communicated with men*, are most absurd, and such as the Papists themselues would be ashamed of. For is there any King over the Church but Christ alone? or any Lord over it but he himselfe, who shutteth and no man openeth, openeth and no man shutteth? There are indeed Kings of Countries and Common-wealthes, and Lords of Prouinces: but King or Lord over the Church beside Christ the Sonne of God, we esteeme to haue been rarely heard of, euen amongst the Popish Chapmen, who of all other men do make the best price of the crown and royalties of our Saviour Christ. Psal. 2. 6. Zach. 9. 9. 1. Cor. 8. 5 6. & 12. 3. 5.

In the second ranke, first Bishop and Pastor of the whole Church (such as the Apostle meaneth) there is none but Christ alone. The same may be said of the title of Apostle: for not so much as the Son of God was the Apostle of all the world, but of the Circumcision onely. And the Apostles, although they had authority to teach all, yet were they not authorised or sent unto all alike, but some were Apostles of the Circumcision, and others of the Gentiles. So that the Pope in claiming an Apostolicall authority alike over all the world, claimeth more then either Christ or any of his Apostles ever used. This may also be said of the other title, *The light of the world*, seeing that the faithfull generally, and not the Apostles onely, are called the *light of the world*, not severally every one, but iointly altogether, for that they being set heere and there as starres in the heaven of the Church giue light with their knowledge and holinesse of life unto the rest of the dark world. And if it be restrained unto the Apostles, yet forasmuch as it is in regard of their Ministery, their light can be no more generall then is their Apostleship, in regard whereof they are called the lights of the world: It must be further understood, that in that sort wherein these are attributed unto Christ (which is, that by his merites and spirit, he careth for, feedeth, and illuminateth his Church) he hath these things incommunicable with any creature under heaven or earth. Againe, as touching the outward Ministery of some part of his Church, therefore he hath Vicars, because by his Word he hath appointed them and decked them with the titles and names of Bishops, Pastors, Apostles, Lights, &c. which if they be able to shew in the title of *Head of the Church*, the controversie is at an end. But so far it is from the Scripture to giue any allowance hereof, that it utterly condemneth it, as hath been said. Mat. 5. 14. 16. Phil. 2. 15. 16.

And as for these titles,they are therefore communicated with others, because somewhat of that which is signified by them,may be performed of them to whom they are communicated: but there was never any found of whom any of these things for the which our Saviour Christ is called head

of the Church, can be in any meaſure or degree atchieued: for none can be aboue all but he: none can giue life vnto the body but hee: no mans deſtruction is the Churches death and overthrow but his alone. Neither is it againſt either nature or reaſon, that of one Church (as it were of one Citty) there ſhould be divers watchmen or Biſhops: or that to one common ſocietie of the Church, diuers and ſundry Embaſſadors ſhould be ſent, or that there ſhould bee of one flocke diuers Sheepheards; or in one houſe (or as it were heauen of the Church) ſundry lights. But it is againſt nature and reaſon, that of one body there ſhould be diuers heads: which were monſtrous, and to the great diſhonour both of Chriſt and his Church: eſpecially ſeeing where vnder-heads haue any place, it is either in the abſence of the principall head from the body, or in the vnabilitie of it when it is preſent, to performe all the duties which the body hath need of. Neither whereof falling into our Saviour Chriſt, it is evident that thereby all multiplication of Church heads is taken away. Wherefore it is no head, but a dead skull which they would clap upon the body of the Church vnder the pretext of 1. Cor 12. 21. where they affirme that there muſt needs be another head of the Church then our Sauiour Chriſt, *foraſmuch as it is ſaid, that the head hath need of the feet.* For firſt of all, there is nothing ſaid, but which may well agree vnto Chriſt. For although Chriſt haue no need (in reſpect of his own good) of any; yet to perfect the office of his mediation which hee hath vndertaken, hee hath need of the baſeſt and moſt abiect member of the Church, without the which the Apoſtle in this place affirmeth, that Chriſt, who in himſelfe is moſt perfect, is as it were maimed and vnperfect: which the Ieſuites themſelues in the margent of this placed haue obſerued. Secondly, the Apoſtle ſpeaketh not there of the Catholicke Church ſcattered through all the world, but of that particular Church which was at Corinth, as before to the Romans hee ſpake of the diſorders that were in the members of the Church at Rome. For as there is a reſemblance of mans body with the whole Church, as with the mother: ſo is there a repreſentation of that with every particular Church, as with the daughter. So that if in this place any other head then Chriſt be vnderſtood, yet the ſame proveth not a generall head ouer the whole Church. Thirdly, it is to be obſerved, that theſe words of the Apoſtle to the Corinths, are not ſpoken of the myſticall body of the Church, but of the naturall body only, and from thence a ſimilitude is taken to ſhew that as a mans body ſtandeth of divers members differing in excellency one from another, and yet of great agreement in loue & care one for another: even ſo the Church conſiſting of divers Chriſtians, higher in calling and gifts one aboue another, ioynes notwithſtanding in mutuall care and ſeruice one for another. Wherefore as by the feet he meaneth men of baſeſt calling and gifts, how many ſoever, without ſtraightning them to the number of two, which onely is fitting and comely in the naturall body: ſo by the name of head hee meaneth all thoſe of higheſt calling and graces in the Church, without tying this title to any one, according as the proportion of a naturall body doth require. Vnleſſe therefore they will admit but two in the Church to occupy the place of the Churches feet, they cannot vnder the colour of the word (*head*) place one ruler over all the Church. Which thing the Apoſtle doth evidently declare, when expounding himſelfe verſ. 27. he affirmeth, that *God hath ſet in his Church firſt* (that is to ſay in the head) *Apoſtles*, not one Apoſtle, much leſſe *Peter*, &c.

And if it be replied, that the name of *head* is notwithſtanding thus applied by the Apoſtle vnto a bare creature; we anſwer that it is one thing to be head member in the body of the Church, and another thing to be head over the body of the Church: for there may be many head and principall members in the Church, but head over the body of the Church, there can be but one, which is Chriſt. And this anſwer hath evident proofe of the concluſion which the Apoſtle maketh, ſaying, *Ye are the body of Chriſt, and members in part one of another.*

1. Cor. 12. 27.

High Prieſts in the Church of Chriſt we receiue no moe then wee doe heads: which the one onely high Prieſt vnder the law (a figure of the high Prieſthood of our Sav. Chriſt) doth figuratively and yet very plainly ſet forth. That Chriſt is any where in Scripture called *a pillar of the Church*, we remember not: ſo farre it is that it is peculiarly aſcribed vnto him. Of the *foundation and the rocke*, it is anſwered before (upon *Math.* 16. 18.) in part, and in part in this anſwer to the name of Biſhops, Apoſtles, &c.

Any *maſters of the Church* we acknowledge not, but maſters in the Church, as our Sauiour Chriſt himſelfe ſpeaketh. If by *maſters of truth* you vnderſtand Doctors or Teachers, which lay the ground of their precepts in the word of God, wee embrace them: otherwiſe with our Saviour Chriſt, we reiect them. That *Ierom. Epiſt.* 123. calleth *Damaſus* the chiefe Prieſt, is a ſpeech more agreeable to the ambitious humour of men, then to the ſtile of the Scripture when it ſpeaketh of the miniſters of the Goſpell. Howbeit (how exceſſiue and tranſcendent ſoever it bee) it is giuen to all Biſhops that ſate in the firſt ſeates, as your owne Pope doth declare. And therefore it lacketh more then a cubit of that you would haue it ſerue for, which is, to make *Damaſus* a ruler ouer all the Churches in the world.

Ioh. 3. 10.

Math. 15. 9 14. & 23. 7. 8.

Adrian. Papa in capitul. ex Synod. & canonib. diuerſ. collect. tom. 2

From your revilings, if our quiet and ſubiectly behauiour to our Princes, doe not protect us, yet your traiterous practiſes, and continuall rebellions againſt your lawfull Soveraigne heere and otherwhere, and exemptions from royall iuriſdictions in all places, would eaſily iuſtifie us, although wee ſhould (which God forbid) tread awry in our moſt dutifull obedience vnto them.

CHAP. II.

MARGINAL NOTES.

Verſe. 9 ‡ Not of workes, that no man glorie:

RHEM. 1. [‡. *Not of works.*] It is ſaid, not of works as thine, of thy ſelfe being vnto thee but

but as those in which God hath made, formed, and created thee. *August. de grat. & lib. arbit. cap. 8. & seq.*

CARTVV. 1 [*9. Not of works*] It is euident that by works he vnderstandeth those which proceed from the spirit of God in the man vnregenerate, and not the workes which proceed from vs, as of vs: because forbidding to glorie in them, he giueth this reason, *that they are of God, set and created in vs, in Christ Iesus*, when there was no more seed or sparkle of them in our degenerate estate, then there was matter subiect vnto the creation of the world, which appeared and was made of nothing. Again, in that he opposeth faith to workes, and not the workes of our degenerate nature, vnto the workes of our nature renewed and regegotten. Last of all, in that he opposeth these workes of ours vnto the works which Christ wrought in his own flesh, vers. 13. 14. &c.

The place of *Augustine* is answered before, vpon Rom. 2. 6.

ANNOTATIONS.

Verse. 8 For by ! grace you are saued through faith (and that not of your selues for it is the gift of God.

RHEM. 2. [8. *By grace you are saued through faith*] Our first iustification is of Gods grace, and not of our deseruings: because none of all our actions that were before our iustification, could merit or iustly procure the grace of iustification. Again he saith: *through faith*: for that faith is the beginning, foundation and root of all Iustification, and first of all other vertues, without which it is impossible to please God.

Our first iustification of mere grace, and faith the foundation thereof.

CARTVV. 2. [8. *By grace you are saued through faith.*] This distinction of our first iustification by grace, implying a second by desert, is before confuted, and receiveth a stroke in this place. In that the Ephesians at this time, which was many yeares after they had beleeved, are said to be saued by grace, and not then onely when they first beleeued, as the Iesuites doe surmise. And yet further it appeareth, that he giueth the whole iustification vnto grace, and not the beginning thereof onely, in that he affirmeth that we are saued by grace, where a man is not saued vnlesse he be fully and wholy (and that to the end also) iustified. Last of all, in that he excludeth workes out of iustification, and therefore workes after faith: which onely can moue question among beleeuers, whether a man can be iustified by them, seeing those before faith are sin, as hath been shewed, vpon Rom. 14. and seeing it were absurd for a man to glory in sin, which is his shame.

Neither doth he say onely, *through faith*, but addeth, *without workes*: which is all one as if hee had said by faith alone: seeing it must be needs either by faith or by workes: seeing therefore not of workes, it remaineth that the whole is of faith, and not (as the Iesuites pretend) the beginning onely.

The Church builded vpon Christ & yet vpon the Apostles also.

Verse. 20 ! Built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the highest corner stone:

RHEM. 3. [20. *Built vpon the foundation.*] Note against the Heretickes that thinke it dishonourable to Christ to attribute his titles or callings to mortall men, that the faithfull (though builded first, principally, and properly vpon Christ yet are said here to be built also vpon the Apostles and Prophets. Why may not the Church then be builded vpon *Peter*?

CARTVV. 3. [20. *Built vpon the foundation*] This cauill of attributing our Sauiour Christs titles vnto mortall men, is answered before. But let the reader further note that this place doth raze the foundation of the popish religion: first for that all the Apostles & Prophets are called the foundations of the Church aswell as *Peter*. Secondly that they are so called not in regard of their successors, but in regard of their doctrine, which they left behind them: For the Prophets (vpon whom the Church is aswell builded as vpon the Apostles) haue none which succeed them in that office, whether by Prophets be vnderstood those which lived vnder the Law, as *Moses*, &c. (which iudgement most do follow) or Prophets which were giuen in the first spread of the Gospell, as *Agabus*, &c. of which minde some are, by conference of this place with that of the sixth verse of the next Chapter.

Eph. 1. 22.

CHAP. III.

MARGINALL NOTES.

Verse. 17 CHRIST ‡ to dwel by faith in your hearts rooted and founded in charitie,

RHEM. 1. [17. *To dwell by faith*] Christ dwelleth in vs by his gifts, and we be iust by those his gifts remaining and resident in vs, and not by Christs proper iustice onely, as the Heretikes affirme.

CARTVV. 3. [17 *To dwell by faith.*] Inherent institice cleaueth vnto your corrupt and perverted mindes, and not to the words of the Apostle, which do plainely overthrow it: for first, the strength of the inward man is referred vnto faith, as vnto the cause and fountaine: the Apostle assuring the Ephesians that they shall haue strength in the inward man, for that Christ dwelleth in them by faith: Secondly, in that he affirmeth, that *Christ dwelleth in vs*, that is to say is one with vs *by faith*, and not by any other vertue or gift of the Holy Ghost, as otherwhere he is said to liue in vs by faith, which may yet better appeare by *Iohn*, who affirmeth, that by charity it is made known

Gal. 2. 20. Iohn. 4. 12. 13.

that Christ dwelleth in us: Now to haue Christ to dwell in us, and to haue it known that hee dwelleth in us, differ, as the cause and the effect: charity therefore being an effect of Christs dwelling in us, is not the cause of his dwelling.

Charity. RHEM. 2. [17. *In charitie.*] Not faith onely must be in vs, but charitie which accomplisheth all vertues.

CARTVV. 2. [17 *In charitie.*] Albeit it be true, that *charity must be within vs aswell as faith*, yet the mention of it in this place is (as a shower of raine in harvest) altogether unseasonable: considering that the Apostle by charity meaneth the charity of God wherewith he loveth us, and not that whereby we loue him: For our charity is a fruite, and not the roote; laid upon the foundation of Christs building, and not the foundation it selfe. Secondly, for that the charity heere spoken of is beyond the capacity and receite of our understanding; whereas our charity is of no such unmeasurable extent, but that it may be meeten with the span of mans knowledge. Last of all, for that the treatise of our charity falleth fitly into the next chapter, and is plainly inferred of the charity specified in this place.

CHAP. IIII.

MARGINAL NOTES.

Verse 9 AND that he ascended, what is it, but because he descended also first into the inferiour ‡ parts of the earth;

RHEM. [9. *Inferiour parts.*] He meaneth specially of his descending to Hell.

CARTVV. 1. [9. *Inferour parts.*] By the lower parts of the earth he noteth out the earth it selfe. But that by the lower parts of the earth, hell and the place of the damned should be meant, it wanteth proofe: And if it should be shewed, yet here it could haue no place. For when the same which ascended, led captiues, and gaue gifts unto men, is he that descended, it is necessary that in this place, whole Christ both God and Man, Soule and Body be understood, considering that whole Christ ascended. Seeing therefore the fancie of descending into the place of the damned is but of the soule onely, it is evident that the place cannot be drawn unto that kinde of descending. Neither is it strange, that God should be said to descend; if it be remembred, that for the personall unity of the two natures, that which is truely and properly affirmed of one of them, is also as truely (although not so properly) verified of the other.

Verse. 23 And ‡ be renewed in the spirit of your minde:

RHEM. 2. [23. *Be renued.*] The Apostle teacheth vs not to apprehend Christs iustice by faith onely, but to be renued in our selues truely and to put on vs the new man formed and created in iustice aud holines of truth. By the which, freewill also is proued to be in vs, to work with God, or to consent vnto him in our sanctification.

CARTVV. 2. [23 *Be renued.*] This argument, *We are exhorted to put on the new man, therefore we haue freewill to consent to good*, is more sauouring of *Aristotle* then of Paul, and is flatly against the words of the Apostle, who by the new man understandeth whatsoever is good in us tending to the attainement of life everlasting, and therefore also the will and affections. And therefore a little before *vers.* 18. he sheweth two causes which estrange us from the life of God, one of ignorance, whereby we cannot see the way to salvation, and the other of heardnesse of heart, whereby when we see it, we cannot choose it: which you blindly haue translated *blindnesse*, putting no difference between πώρωσις and ἄγνοια: Whereupon the Apostle otherwhere saith, that God worketh in us both the will and the deed: Before which time the heart *is prone to evill onely*, and a heart *which cannot repent nor beleeue*, albeit together with the goades and pricks of exhortations there be multiplied many miracles and wonders: The impossibility whereof to assent unto good, the Prophet amplifieth when he saith, that it is of *a stony hardnesse*: so that he that laboureth in this field, is all one with him that ploweth among the Rockes, before such time as the Lord doth dew down his grace from aboue. And therefore *Augustine* saith, the *the whole must be given to God, both to prepare the will, and to help it when is prepared.*

Phil. 2. 13. *Gen.* 6. 5. *Rom.* 2. 5. *Ioh.* 12. 39. 40. *Ezech.* 36. 26. *Aug. in Enchirid. ad Laurentium cap.* 32.

ANNOTATIONS.

Verse 5 One Lord, ‡ one faith, one baptisme.

Vnity of the Cath. Church RHEM 3. [5. *One faith.*] As rebellion is the bane of ciuill Commonwealths and kingdoms, and peace and concord the preseruation of the same: so is Schisme, diuision, and diuersitie of faiths or fellowship in the seruice of God, the calamitie of the Church, and peace, vnity, vniformitie, the speciall blessing of God therein, and in the Church aboue all Commonwealths, because it is in all points a Monarchie tending euery way to vnitie, but one God, but one Christ, but one Church, but one hope, one faith, one baptisme, one head, one body. Whereof S. *Cyprian lib. de vnit. Ec. nn.* 3. saith thus: *One Church the holy Ghost in the person of our Lord designeth and saith. One is my doue. This vnity of the Church, he that holdeth not, doth he thinke hee holdeth the faith? Hee that withstandith and resisteth the Church, he that forsaketh Peters chaire vpon which the Church was built, doth he trust that he is in the Church When the blessed Apostle S. Paul also sheweth the Sacrament of vnity, saying, One body and one spirit, &c. Which vnity wee Bishops specially that rule in the Church, ought to hold fast and maintaine, that wee may proue the Bishoply function also it selfe to be one and vndiuided, &c.* And againe, *There is one God, and one Christ, and one Church, and one Chaire, by our Lords voice founded vpon Peter. An other altar to be set vp, or a new Priesthood to be made, besides one altar, and one Priesthood, is impossible. Whosoeuer gathereth else where, scattereth. It*

Ep. 40. Schisme detestable.

is

is adulterous, it is impious, it is ſacrilegious, whatſoeuer is inſtituted by mans fury to the breach of Gods diuine diſpoſition. Get ye far from the contagion of ſuch men, and flee from their ſpeeches as a canker and peſtilence, our Lord hauing premoniſhed and warned before hand. They are blind leaders of the blind, &c. Whereby we learn that this vnity of the Church commended ſo much vnto vs, conſiſteth in the mutuall fellowſhip of all Biſhops with the See of *Peter*. S. *Hilarie* alſo (*li. ad Conſtantium Auguſtum*) thus applieth this ſame of the Apoſtle againſt the Arians, as we may do againſt the Caluiniſts. *Perilous and miſerable it is*, ſaith he, *that there are now ſo many faithes as wils, and ſo many doctrines as manners, whiles either faithes are ſo written as we will, or as we will ſo are vnderſtood: and whereas according to one God, and one Lord, and one baptiſme, there is alſo one faith, we fall away from that which is the onely faith, and whiles moe faithes be made, they beginne to come to that, that there is none at all.*

Amongſt heretickes as many faithes as willes.

CARTVV. 3. [5 *One faith.*] It is a meere dotage to eſteeme that there are ſo many arguments to *proue the Monarchy of the Church, as there are bonds of vnitie*; ſeeing that other Common-wealthes haue their bonds of peace and vnitie wherewith they are preſerued aſwell as the Monarchy. And as for the forme of the Church Gouernement, it is not ſimply a Monarchie, but compounded of all the kinds of good and lawfull gouernement, and therefore the beſt of all: For in regard of Chriſt the King of the Church, it is Monarchicall, and vnder the gouernment of one. In regard of the Church Gouernours it is Ariſtocratical or vnder the gouernment of the beſt: and in reſpect of the reſt of the bodie of the Church, by whoſe conſent divers things in the Church do paſſe, it is Democraticall, or vnder the gouernment of the people. And herein the Ieſuites impudency is notable, that would make men beleeue that this place of the Apoſtle countenanceth the Papacy, which frowneth and bendeth the brow againſt it: for the Apoſtle exhorting to vnitie, and making recitall of divers ones which tend to the preſeruation of it, maketh no mention of one Pope over all: which he would never haue paſſed by, if to haue a Pope had been of ſuch great weight toward the preſeruation of the vnitie of the Church, as is pretended. Whereby it appeareth that the Apoſtle eſteemed theſe ones or vnities to be ſufficient for the preſeruation of the Church in that commendable peace which all the godly ought to labour for.

Ariſt. Polit.

The former place of *Cyprian de vnitate Eccleſiæ*, making mention of *Peters chaire*, maketh nothing for you. For by *Peters* chaire is not meant any prerogatiue of Rome, but one & the ſame office given to the Apoſtles in *Peter*, and to all Biſhops ſo farre as they ſucceed the Apoſtles. Wherefore hee ſaith, that the *primacie was giuen to Peter, that the Church and chaire of Chriſt might thereby be ſhewed to be one: that they are all Paſtors, but that there is but one flocke, which is fed with a full conſent of all the Apoſtles.* And that which doth vtterly overthrow them, followeth within a line after their words, which they haue guilefully left out. *There is one Biſhopricke whereof one whole part is holden of every one*, meaning Biſhops, whereby it appeareth that everie Biſhop in the Church hath as good and as full a part in the one Biſhopricke of the Church, as hath the Biſhop of Rome, which hee almoſt repeateth in another place, ſaying; *There is but one Biſhopricke whereof every Biſhop holdeth one part wholly or fully.* And again, *that he holdeth his Biſhoprick of Chriſt, which is the chiefe Biſhop.* The next place of *Cyprian* Epiſt. 40. is as flat againſt them.

Cyp. de ſimpl. Prælatorum.
Ibid.
Look the anſwer in my firſt book againſt the Doctor. p. 101. and in the ſecond, 553. 554.

Hilarie ad Conſtantium hath nothing of this matter, for he ſaith onely, that there ought to be but one faith which wee confeſſe: but, that that is the faith of Rome rather then of Potiers hee hath not a word. And firſt, theſe words of his are alleaged. not againſt the Arrians, but againſt the Churches owne Councels, who varied one of them from another, firſt in decreeing that *the word conſubſtantiall ſhould be ſuppreſſed or foreborne.* Secondly, *that it ſhould be vſed.* Thirdly, *that it might be excuſed.* Fourthly *that it was neither to be excuſed nor condemned.* And again, *we repent vs of our decrees: We defend thoſe that repent: We accuſe thoſe which we defended: and we either condemne other mens doings in our owne, or ours in other mens.* The remedie of all which variances and diuerſities of faith hee aſſigneth, not to bee (as you would abuſe your reader) the iudgement of one Biſhop of Rome, but he will haue the whole controuerſie to be decided out of the holy Scriptures: where he admireth the Emperour, for that he *deſired that the faith ſhould onely be according to that which is written.* And againe hee humbly deſireth him, that *whileſt* the *Synod* ſate *which contended about that matter, hee would heare him in few words out of the Euangelicall Scriptures.* And this he confeſſeth euen then, when he confeſſeth that the Heretickes alleaged the Scriptures, for defence of their wicked opinions. So that through the euidence of the Scriptures, and of nothing elſe but the Scriptures, he doubted nothing but that he would make the Emperour vnderſtand the truth againſt all the cloudie ſophiſmes of the perverſe Arians.

Verſe. 11 And he * gaue, ‖ ſome Apoſtles, and ſome Prophets, and otherſome Euangeliſts, and otherſome Paſtors and doctors,

RHEM. 4. [11. *Some Apoſtles.*] Many functions that were euen in the Apoſtles time, are not here named: which muſt bee noted againſt the Aduerſaries that call here for Popes, as though the names of Biſhops, Prieſts, or Deacons, were not as well left out as Popes: whom yet they cannot deny to haue been in vſe in S. *Pauls* dayes. And therefore they haue no more reaſon, out of this place to diſpute againſt the Pope, then againſt the reſt of the Eccleſiaſticall functions. Neither is it neceſſary to reduce ſuch as be not ſpecified here, to theſe here named: though indeed both other Biſhops and Prelates and ſpecially Popes, may be conteined vnder the names of Apoſtles, Doctors, and Paſtors. Certes the roome and dignitie of the Pope is a very continuall Apoſtleſhip, and S. *Bernard* calleth it *Apoſtolatum. Bernard. ad Eugen. li. 14. c. 4. & c. in fine.*

The heretikes fooliſh negatiue argument againſt the Pope, anſwered.
The Popes office is called an Apoſtleſhip.

CARTVV. 4. [11. *Some Apoſtles.*] We are not aſhamed of our argument, that for ſo much as Apoſtles, Prophets, Euangeliſts, Paſtors & doctors are ſufficient for the perfect building of the Church, the Church ſtandeth in no need of a Pope, who maketh a knob in an vnprofitable burden, and deformed lumpe of Egyptian fleſh in the body of the Church. But you may be aſhamed of your fooliſh replie, of *Biſhops, Prieſts and Deacons, neceſſary for the building, and yet left out aſwell as the Pope.* For firſt you cannot deny but that the Apoſtle reckoned vp the principall Miniſteries of the

the Church; and therefore ought not to haue baulked the Pope if hee had been of that ſeruice which is ſuppoſed of him. Secondly it is knowen that the office of Biſhops in Scriptures, being vſed for the ordinary miniſtery of the word vnder the Goſpell, whether it be done by the Paſtor or by the Doctor noteth out no divers miniſtery from theſe here reckoned vp, as the Ieſuites themſelues are forced to confeſſe.

Phil. 1. 1. 1. Tim. 3. 1. &c.

As for Elders (which you call Prieſts) and likewiſe for Deacons, forſomuch as by Gods inſtitution they meddle not with the miniſtery of the word, which is here diſtributed into certaine kindes, it is evident that they could haue no due place in this diviſion.

Your other ſhift, that the Pope is an Apoſtle: firſt, is manifeſtly falſe in it ſelfe: for that the function of an Apoſtle is extraordinary and ceaſed, as after ſhall appeare. Then it is falſified by your owne words: for ſeeing you hold the Pope for a Biſhop, and a Biſhop to bee contained under the names of Paſtors and Doctors, it followeth, that Paſtor and Doctor being different from an Apoſtle, the Biſhop alſo being one with them, muſt needs differ from an Apoſtle as well as they. And if you ſay, that ſome may be Apoſtles, Biſhops, Paſtors, Doctors, and all, the words of the Apoſtle will not ſuffer you to make any ſuch maſh. For when he ſaith *that God gaue ſome Apoſtles, ſome Prophets, &c.* And againe, *He ſet, firſt Apoſtles, ſecondly Prophets, &c.* And yet againe, *Are all Apoſtles? are all Prophets? &c.* thereby appeareth, that the holy Ghoſt placeth theſe divers gifts in ſeverall perſons: and that they are one under another: ſo that unleſſe one and the ſame man may be at one time firſt and ſecond, inferiour and ſuperiour, before and after himſelfe, it cannot be that one and the ſame can be an Apoſtle, Evangeliſt, Biſhop, &c. And as thoſe that God by the miniſtery of men, maketh Biſhops, whether it be Paſtors or Doctors, he may by the ſame miniſtery of men either remoue or tranſlate from Paſtor to Doctor, or contrariwiſe: ſo thoſe that God himſelfe hath ſet in charge without the miniſtery of men, by mens miniſtery cannot be either debaſed or depoſed.

As for *Bernard*, it is no marvell if he forget to ſpeake diſtinctly the language of Canaan. Howbeit as the Apoſtles are ſometimes of the Fathers called Biſhops in a generall ſignification of ſuperintendancy or overſight: ſo the Biſhops may be called Apoſtles in a large and ample ſignification of being ſent in Embaſſages to their ſeverall flockes: which is no more to proue them either Biſhops or Apoſtles properly (according to the vſuall ſpeech of the new Teſtament) then hee that ſaith an Atturney in the Law is a Sergeant of the ſame, becauſe he ſerveth and attendeth thereupon.

Verſe. 13 Vntill we meete all into the vnitie of faith and knowledg of the ſonne of God, to a perfect man, into the meaſure of the age of the fulnes of Chriſt:

Continuall ſucceſſion of Biſhops, an evident argument of the true viſible Church. The fathers refuted heretikes by the ſucceſſion of the Biſhops of Rome.

RHEM. 5. [13. *Vntill we meete.*] The Church of God ſhall neuer lacke theſe ſpirituall functions, or ſuch as be anſwerable to them, according to the time and ſtate of the Church, till the worlds end. Whereby you may proue, the Catholike Church, that is to ſay, that viſible company of Chriſtians which hath euer had, and by good records can proue they haue had, a continuall ordinary ſucceſſion of Biſhops, Paſtors, and Doctors, to be the onely true Church: and theſe other good fellowes that for many worlds or ages together cannot ſhew that they had any one Biſhop, or ordinary yea or extraordinary officer for them and their ſect, to be an adulterous Hereticall generation. And this place of the Apoſtle aſſuring to the true Church a perpetuall viſible continuance of Paſtors and Apoſtles or their ſucceſſours, warranted the holy fathers to try all Heretickes by the moſt famous ſucceſſion of the Popes of Rome. So did *S. Irenæus, lib. 3. c. 3. Tertullian, in præſcript. Optatus lib. 2. cont. Parm. S. Auguſtine in pſ. cont. part. Donat & cont. ep. Manich. c. 4. & ep. 165. Epiph. hær. 27.* and others.

CARTVV. 5. [13. *Vntill we meete.*] The Popiſh vaunt of continuall ſucceſſion of Biſhops, is not unlike the brag of the baſtard Iewes, touching their genealogies: for as the Iewes chiefe pillar to uphold themſelues in the account of Gods people, was in conveying their pedigrees to *Abraham*: ſo the principall fort of the Popiſh religion is ſet upon the regiſter of the Biſhop of Rome from *Peter*.

And upon what Regiſter I pray you? not verily upon the regiſter or record of any of the Prophets or Apoſtles, but upon the record and report of men that are oftentimes deceiued. So that if none had written the ſtorie of the Biſhops of Rome: or if having written, they haue failed in the truth of their ſtory; or if having both written, and written truly, their writings haue either miſcarried, or been depraued, the principall groundſell of their Popiſh religion failing, the whole building muſt needs be ſhaken. Which thing of it ſelfe might teach the vanity of their reaſon which they falſely father upon the Apoſtle out of this place. For firſt of all it may be ſaid, that although this be the ordinary courſe that the Lord hath appointed for the entertainment of his people: yet when the Church prouoketh him with her ſinnes, he may bereaue them for a time of this miniſtery, which afterward upon repentance he reſtoreth unto them againe. Euen as the Lord having ordained a Prieſtood and kingly office to continue for ever untill Chriſt, did notwithſtanding for their ſinnes ſometimes leaue them naked of theſe helpes of comfort and inſtruction. Secondly, how childiſh an argument is this, that the lawfull miniſters of the Church ſhall alwayes continue unto the worlds end; therefore they ſhall be viſibly known of all, or the moſt men unto the worlds end? the inſufficiencie whereof hath been declared before upon *Math. 5.* and *Rom. 11.* Wheere it having been ſhewed, that the Church ſometime may be ecclipſed through either perſecution or apoſtaſie, or both, that for fewneſſe and ſolitarie reſidencie in caues and dennes amongſt the beaſts of the fieldes, it cannot be ſeene in publicke places; it muſt needs follow, that the miniſters, which are but one part of the Church, may well be ſecret and unknowne. Yea granting that they muſt neceſſarily be in the ſight and view of all, yet unleſſe they be able to proue, that a memoriall muſt needs be kept of them truely written, and faithfully preſerued, this reaſon will yeeld them nothing. And as they are paires with the baſtard Iewes in this vaine boaſt of their continuall ſucceſſion: ſo are they farre inferiour unto them in the certaintie and truth of their catalogues and deductions: for the Iewes in our Saviour Chriſts time, were able to make certaine conveyance of their linage and pedigree from *Abraham*: whereas the truth

2. Chron. 15 3. Apoc. 12. 6 1. Reg. 18. 4 Heb. 11. 38.

truth of the continuall succession of Bishops from Peter, the report is very wavering and vncertaine: for Ieroom maketh Peter the first Bishop, Linus the second, Cletus the third, Clemens the fourth, and all successiuely: Irenæus maketh Linus the first, Cletus second. Russinus affirmeth, that Linus and Cletus were Bishops while Peter lived. And where the doubtfull and uncertaine report of ancient writers in this behalfe, doth crack the credit of this argument, which is drawn from the authoritie of this continuall succession; your owne Chronicler commeth and breaketh it all to shivers: whileſt (at unawares he writeth, that all the Popes which sate at Rome for the space of 150 yeares, from Iohn the eighth, untill Leo the ninth, to the number of 50. or thereabout, *were Apostaticall rather then Apostolicall, were monstrous, and entred not by the doore, but by a posterne gate,* As for these authorities out of the Fathers, it hath been shewed how they used this argument, as a probable coniecture of the truth of their cause, and falshood of their adversaries, rather then as any sound and substanciall proofe: and that they would thereby rather make the cause of the adversary suspected then condemned: which hath been expressly shewed out of *Augustine*, which teaching that they had weightier and grauer proofes of the truth then that, confesseth thereby that it selfe alone is not able to hold the truth from falling: which notwithstanding it should be able to beare up, if it had the strength of a necessary consequence.

Hieronym. de scriptorib. eccles. *Iræn. adverſus Hæres. lib. 3. c. 3.* *Ruffin. præfat. recognit. Clemens. ad Gaudentiũ.* *Vide Chronolog. lib. 4. secul. 10.*

Tertullian also, which is here cited, teacheth plainly that the Churches which came later to the profession of the Gospell, either by preaching or otherwise, then others: hauing the consanguinity of doctrine with other Churches, are in as good reputation and account of Gods Churches, as the other that can shew the continuall succession of their ministers And therefore *Vincentius Lyrinensis* alleaging vniuersalitie, antiquitie, and consent, as notes of truth, doth himselfe shew that the truth can haue no perpetuall safetie and constant refuge vnder any of them: and that the holy scripture is the onely touchstone whereby the truth in doubtfull times is to be tried. And it appeareth that *Irenæus* commeth to this proofe forced by the Hereticks, which refused the Scriptures as doubtful & vncertain: euen as now you flee from the triall by Scripture as these Heretickes then did. Againe, *Irenæus* sheweth that this continuall succession of Bishops was aswell in all other Churches of the Apostles as in Rome, and therefore it is no prerogatiue of that Church to lift vp the head thereof aboue others. And it is well known that the Greeke Church from *Anacletus* the Apostle vnto *Ieremy* that now sitteth hath as good records for the continuall succession of Bishops, as that of Rome. Thirdly it followeth not that because that a catalogue of the succession of Bishops was able to bee afforded for the space of some few hundred yeares, that therefore it hath kept it selfe free from all corruption and iniury that the space of 1500. huue assailed it with.

De prescript. adversus haret. cap. 32. *Lyrinens. c. 4. 5. 6. 11. 34. 40.*

Verse. 14 That now we be childeren wauering and carried about | with euery wind of doctrine in the wickednesse of men, in craftinesse to the circumuention of errour.

RHEM. 6 [14. *With euery wind.*] The speciall vse of the spirituall Gouernour is, to keepe vs in vnitie and constancie of the Catholike faith, that we be not carried away with the blast or wind of euery heresie. Which is a very proper note of sects and new doctrines that trouble the infirme weaklings of the Church, by certaine seasons of diuerse ages: as sometimes the Arians, then the Manichees, and other times the Nestorians, then the Lutherans, Caluinists, and such like: who at diuers times in diuers places haue blowen diuers blasts of false doctrine.

CARTVV. 6. [14. *With euery wind.*] You trust much in the follie and ignorance of your Disciples, which thinke that this breach of yours, *the Lutherans and Caluinists haue blowed diuers blasts of false doctrine*, will carry them to beleeue you. Chaffe it selfe will hardly stir out of the barne doore with this blast. Wee might with much more truth haue said, that M. *Luthers* and *Calvins* doctrine, was like the vehement whirle wind mentioned in the Acts, before which the Popish doctrine hath fled as smoke before the wind; And hereof wee might haue called to witnesse all the countries in Europe, where the vertue and power hereof is so manifestlie euident. *Act. 2. 2.*

CHAP. V.

MARGINAL NOTES.

Verse. 5 FOR vnderstanding know you this, that no fornicator, or vnclean, or couetous person (which is ‡ the seruice of Idols) hath inheritance in the kingdome of Christ and of God.

RHEM. 1. [5. *The seruice.*] See the heretical corruption of this place in the Annotation *Col. 3. v. 5.*

CARTVV. 1. [5. *The seruice.*] That Idols and Images are all one in matter of religion, look before vpon *Act. 19. 35. Rom. 11. 4. 1. Cor. 6. 11.* And the Iesuits themselues in their marginall note vpon *Rom. 1. 23.* vse the words as all one. The Apostle also himselfe condemneth the Gentiles of detestable Idolatrie, not onely for worshipping of creatures, but for that they made the Image and similitude of the incorruptible God, like vnto the forme and frame of a corruptible man.

Verse. 23 Because * the man is the head of the woman, as Christ is the head of the ‡ CHVRCH, himselfe, | the sauiour of his body.

RHEM. [23. CHVRCH.] It is much to bee noted, that in the first English Bible there is not once the name of *Church* in all the Bible, but in steed thereof *Congregation*, which is so notorious a corruption, that themselues in the latter Bibles correct it for shame, but yet suffer the other to be read and vsed still. See the Bible printed in the yeere 1562.

CART VV. 2. [23. *Church.*] It appeareth what degenerate and vnkindly hounds you be, which hunt so hotly after so small game: and how small the errors of our translation bee, when you keepe such stirs and make such outcries for the exchange of one word with another, which your selues cannot deny to bee of one and the same signification. For as both *Church & Congregation* generally and particularly vsed, note out the company of those which professe godlinesse: so they are both of an indifferent and middle natvre to be called holy and malignant. Onely the fault was in departing from the vsuall and receiued word, which might haue been gentlier handled of you, if you were led with that spirit which reioyceth not in iniquitie, but reioyceth together with the truth: for your selues confesse that it is amended.

ANNOTATIONS.

No saluation out of the Catholik Church.

RHEM 3. [23. *Saviour of his body.*] None hath saluation or benefit by Christ, that is not of his body the Church. And what Church that is, S. *Augustine* expresseth in these words *The Catholike Church only is the body of Christ, whereof he is head: out of this body the holy Ghost quickneth no man.* And a little after, *Hee that will haue the Spirit, let him beware hee remaine not out of the* Church, *let him beware hee enter not into it fayrdly.* August. ep 50. ad Bonifacium comitem in fine.

CART VV. 3. [23. *Saviour of his body.*] S.

Verse. 24 But as the CHVRCH is subiect to Christ, so also the women to their husbands in all things.

The Church neuer erreth.

RHEM. 4. [24 *Subiect to Christ.*] The Church is alwayes subiect to Christ, that is not onely vnder him, but euer obedient to his words and commandement. Which is an euident and inuincible demonstration that shee neuer rebelleth against Christ, neuer falleth from him by errour, Idolatry, or false worship, as the Hereticks now, and the Donatists of old did teach.

Gen. 4. 13. 1. Chro. 13. 2. 7. Act. 1. 46. Mat. 16. 18

CART VV. 4. [24. *Subiect to Christ.*] You falsely report vs when you say we teach that the Church of Christ may generally fall away by error or Idolatrie. We teach, that the whole Church may erre, in that there is a sacrifice appointed for her reconcillation when she erreth: of which general error looke the examples both in the old and new Testament: for although the gates of hell cannot preuaile against her: yet they may shroudly and dangerously wound her.

Verse. 25 Husbands, loue your wiues, as Christ also loued the CHVRCH, and deliuered himself for it:

Christs loue toward his Church.

RHEM. 5. [25. *Loued the Church.*] Loe Christs singular loue of the Church: for which onely and the members thereof he effectually suffered his Passion, and for whose continuall cleansing and purifying in this life, he instituted holy Baptisme and other Sacraments: that at length in the next life it may become without all spot, wrinkle, or blemish, for in this world by reason of the manifold infirmities of diuers her members, shee cannot bee wholy without sinne, but must say alwayes, *Demitte nobis debita nostra. Forgiue vs our debts.* August. li. 2. Retract. c. 18.

The Church triumphant without spot or wrinkle.

CART VV. 5 [25. *Loued the Church.*] Here the Iesuites are taken in the Campe of the Anabaptists: for they affirme *that the Church in this world must by reason of the manifold infirmities of diuers of her members, say forgiue vs our debts:* Whereby they manifestly declare that they hold that in regard of diuers other her members in this world, she is not bound to say, *forgiue vs our debts*: which is as opposite to *Augustine* (whose authoritie they pretend for this sentence) as that which is most, who teacheth, that the Apostles themselues, *Paul* and others, are in regard of sins committed by themselues, daily so to pray. And the holy Apostle Iohn affirming, that *if we say we haue no sinne, we deceiue our selues*, shutteth himselfe within the number of sinners. That beside baptisme there are no sacraments but one onely sacrament of the supper of the Lord, looke before on Gal. 4. 3.

Retract. lib. 2 c. 18. & de ciu. dei. l. 14 c. 9. & ad Psal. 118. conc. 2. 1. Ioh. 1. 8.

Verse. 29 For no man euer hated his owne flesh: but he nourished and cherisheth it, as also Christ the CHVRCH.

The manifold dignity of the Church.

RHEM. 6. [29. *As Christ the Church.*] It is an vnspeakable dignitie of the Church, which the Apostle expresseth often elsewhere, but specially in this whole passage, to be that creature onely for which Christ effectually suffereth, to bee washed, and embrued with water and blood issuing out of his holy side, to be nourished with his own body (for so doth S. Irenæus expound lib. 5. *in principio*) to bee his members: *to bee so ioyned vnto him as the body and members of the same flesh, bone, and substance to the head, to be loued and cherished of him as wife of husband, yea to bee his wife and most deere spouse, taken and formed (as S. Augustine often saith) out of his own side vpon the Crosse, as Eue our first father Adams spouse was made of his ribbe. In Psal. 126. & in psal. 127. & tract. 9. in Ioan. & tract. 120.* In respect of which great dignity and excellency, the same holy father affirmeth the Church to bee the principall creature, and therefore named in the Creede next after the holy Ghost, and he proueth against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the cõfession of our faith. Of which incomparable excellency of the Church, so beloued of Christ and so inseparably ioyned in marriage with him, if the Heretikes of our time had any sense or consideration, they would neither think their contemptible company or congregation to be the glorious spouse of our Lord, nor teach that the Church may erre, that is to say, may be diuorced from her spouse for Idolatry, superstition, Heresie, or other abominations: Whereupon one of these absurdities would ensue, that either Christ may sometimes bee without a Church and spouse in earth (as he was all the while there were no Caluinists, if their Church be the spouse of Christ, or else if the Catholike Church onely is and hath been his wife, and the same hath such errors as the Hereticks falsely pretend, that his wife so deere and so praised here, is notwithstanding a very whore. Which horrible absurdities proove and conuince to any man of common sense, both that the Catholicke Church alwayes is, and that it teacheth truth alwayes, and to honour God truely and sincerely alwayes: whatsoeuer the adulterous generation of Hereticks thinke or blaspeme,

The Curch is the principall creature.

The Church cannot erre.

Absurdities that follow, if the Church may erre.

CART VV.

CARTVV. 6. [29. *As Christ the Church.*] Here is much waſt and idle ſpeech; the whole drift whereof is to diſtreſſe our Sauiour Chriſt, and to put him to this hard choice, that either hee muſt be content to be without a ſpouſe many yeares, or elſe take the whore of Rome for his ſpouſe. And to this end many and glorious things are raked together of the Church. But this glorie and beautie of the Church is meaſured with the Iewiſh ſtandard, who reading of the glory of Chriſt, and of his Church in the Prophets, deſpiſed both him and it; becauſe that glory appeared not in outward ſhew and pompe of the world, but contrariwiſe was darkened and diſgraced with much contempt and ſhame of the world: whereas the glory and beautie of the Church ſtandeth eſpecially in the Law of Chriſt to her, who notwithſtanding that ſhee bee blackiſh both by ſtaine of ſin, and deformitie of afflictions, is yet (through the flame of the loue of Chriſt, wherewith hee loueth her and in loue hath waſhed and bathed her in his own bloud) moſt beautifull and glorious in his ſight. And hereof riſeth the exhortation of the Apoſtle, that men ſhould loue their wiues, although diuerſly and in ſundry ſorts defectiue and blemiſhed, becauſe Chriſt ſo dealeth with his Church. Another point is, *that the Church cannot fall away from Chriſt by Idolatry*; thereby thinking to win vnto Rome, the credit of an honeſt woman, for that ſometimes ſhee was ſo. Wee graunt that the true Church, (which is the companie of the elect, called to the worſhip of God) cannot fall away. But we teach that the viſible Church, that is, an outward company of men which are called the Church, and ought in mens iudgements for the time ſo to bee accounted of, may fall, either in themſelues or in their ſucceſſours. Which hath been ſeen in the Church of Hieruſalem, otherwiſe priuiledged and endowed with more ſpeciall prerogatiues then euer Rome was: for it is ſaid of it, that being ſometime, *the faithfull cittie ſhe became an harlot.* We deny not but a great part of the Church may ſometime haue a wanton eye, and commit ſome foule thing, vnworthy that pureneſſe that becommeth the Churches virginitie; and yet not vtterly fall away; as it is euident in the Church of the Corinthes deſtained with a kind of Idolatry. But that the Church of Rome, which hauing (declined by little and little euen from the Apoſtles times) hath laid her ſelfe open to euery one that paſſed by, and fornicated with gold, and ſiluer, wood and ſtone in town and field, ſhould bee notwithſtanding the ſpouſe of Chriſt, will not agree with his holy iealouſie, and praiſe worthy impatience of bearing ſuch ſhameleſſe adulteries, as ſhe is polluted with. Yet hath not our Sauiour Chriſt, therefore wanted his ſpouſe becauſe Kings daughters haue not alwayes waited vpon her with a traine great in number and glorious in ſhew. For herein it fareth often with the Church of Chriſt, as ſometime with the remnant of Iſrael, which were caried into the wilderneſſe, where none could come to her, nor ſhe to none, and there fed very thinely for the ſpace of ſome hundred years, as it were with an Omer and an halfe of barley for her daily food, without King, without Prieſt, and without other her ſpouſe-like Iewels which ſometime ſhee had inioyed, there that ſpace chaſtly to waite vntill the Lord would giue her towns and cities to inhabit as in former times. And therfore the Prophet *Eſay*, when the tempeſt of Gods iudgements ſhould come vpon the Church which ſhe had ſtirred vp by her ſins againſt the Lord, counſelleth her that ſhe ſhould go into her cloſe chamber & hide her ſelfe vntill the Lords indignation be paſt. For which cauſe *Salomon* compareth the Church of Chriſt through all ages vnto a turtle doue, which while it is winter and raynie weather, & in attendance & waiting for of the ſpring time, is hidden in the clefts of the rock. And it is no maruell although the Church, vnder her poore habit be not known of the world to be the Church of God, ſeeing our Sauiour Chriſt whoſe glory was ſeene of a few of his diſciples, as a glory meete for the Son of God, was not acknowledged of his own, who in all likelihood ſhould ſooneſt and moſt willingly haue receiued him. All which proofe of the obſcure and hidden eſtate of the Church, ſometimes needed not, if it were not now yea, and then no with you, as the contrariety of the principles of your religion driue you to ſpeake. For to ſhift the Pope from being the Antichriſt which *Paul* ſpeaketh of, you are conſtrained to confeſſe that the Church may be ſmall, and without outward ſhew; and conſequentlie hidden and obſcure.

Eſay 1. 21. 1. *Cor.* 10. 14. 20. *Hoſ.* 3. 2. 4. *Eſay* 26. 20 *Cant.* 2. 14 *Ioh.* 1. 11. 14. *Vpon* 2. *Theſſ.* 2.

Verſe. 32 This is a great ſacrament, but I ſpeak in Chriſt and in the CHVRCH.

RHEM. 7. [32. *This is a great Sacrament.*] Marriage a great Sacrament of Chriſt and his Church prefigured in the firſt parents. *Adam* (ſaith S. *Auguſtine tract.* 15. *in Ion.*) *who was a forme or figure of him that was to come, yea rather God in him, gaue vs a great token of a Sacrament. For both he deſerued ſleeping to take a wife, & of his rib his wife was made vnto him: becauſe of Chriſt ſleeping on the Croſſe the Church was to be made out of his ſide,* In another place he maketh Matrimonie a Sacrament of Chriſt and his Church: in that, that as the married man muſt forſake father and mother, and cleaue vnto his wife, ſo Chriſt as it were left his father, exinaniting himſelfe by his incarnation, and left the Synagogue his mother, and ioyned himſelfe to the Church, *Lib.* 12. *c.* 8. *cont. Fauſtum.* In diuers other places he maketh it alſo a Sacrament, ſpecially in that it is an inſeparable band betwixt two, and that can neuer be diſſolued but by death: ſignifying Chriſts perpetual and indiſſoluble coniunction with the Church his one onely ſpouſe *de Gen. ad lit. lib.* 9. *c.* 7. *Cont. Pelag. de pec. orig. li.* 2. *c.* 34. *De fid. & op. de bon. coniug. c.* 7. *&* 18. And in an other place *The good of marriage* (ſaith he) *among the people of God is in the holines of a Sacrament. bono coniug. c.* 24.

Marriage a Sacrament.

Who would haue thought ſuch Myſteries and Sacraments to be in Marriage, that the ioyning of man and wife together ſhould repreſent ſo great a myſterie, if the Apoſtle himſelfe, and after him this holy father and others, had not noted it? or who can maruaile that the holy Church taketh this to be a Sacrament, & to giue grace of ſanctification to the parties married that they may liue together in mutuall fidelitie, bring vp their children in faith and feare of God, and poſſeſſe their veſſell (as the Apoſtle ſpeaketh) in ſanctification and honour, and not in paſſion of luſt and ignominy, as the Heathen doe which know not God, and as our brutiſh new maiſters ſeeme to doe that commend marriage aboue all things ſo far as it feedeth their concupiſcences, but for grace, Sacrament, myſtery, or ſanctification thereby, they care no more then the Heathen or bruite beaſts doe? And thus wee gather that Matrimony is a Sacrament, and not of the Greeke word Myſtery onely, as *Caluin* falſely

The grace giuen by this Sacrament. 1. *Theſſ.* 4. *The Proteſtants fleſhly eſtimation of Marriage.*

ſpith, not of the Latine word *Sacrament*, both which wee know haue of their nature a more generall
μυστήριον. *Sacramentum.* ſignification, and that in the Scriptures alſo: but whereas theſe names are here giuen to Matrimony by the Apoſtle, and are not giuen in the Scriptures to Baptiſme & the Euchariſt, let them tell vs why they alſo apply theſe words from their generall ſignification to ſignifie ſpecially and peculiarly theſe two Sacraments neuer ſo named expreſly in Scripture, and do not likewiſe follow the Catholike Church in calling Matrimony by the ſame name, which is here ſo called of the Apoſtle ſpecially whereas the ſignification in it, is as great as in any other of the Sacraments, and rather greater.

CARTVV. 7. [12 *This is a great Sacrament.*] To the Papiſts which are deptiued of all light of the word of God, it may eaſily befall to thinke that *Matrimonie is a Sacrament*: For they being ſick of a continuall feuer, and ſhaking in all the principall points of Religion, haue many ſtrange dreames which others meet not with. Otherwiſe how muſt they not needs haue ſeen, that the Apoſtle having ſpoken of the coniunction of man and wife, and of Chriſt and his Church, doth of purpoſe reſtraine theſe words of *great Myſterie*, or *Sacrament* (as they terme it) unto our Saviour Chriſt and his Church, ſaying purpoſely, *I ſpeake of Chriſt and his Church*: For having immediately before ſpoken of the knot between man and wife, becauſe theſe words of *great Myſterie*, might be carried from the coniunction of Chriſt and his Church unto the bond which is between a man and his wife, doth by theſe words (*I ſpeake of Chriſt and his Church*) as it were, firſt raiſe up a wall to ſhut forth from this *great Myſterie* the coniunction of man and wife; and then make a chaine, the firſt linke whereof being faſtened unto our Saviour Chriſt, the laſt is tyed unto the Churches girdle.

And if there were not theſe forcible words to ſeale up the mouthes of all contentious wranglers and wreſters of the word of God; yet the very nature of a Sacrament would eaſily convince this counterfeit forge and ſtamp of a Church Sacrament. For how can it be a Church Sacrament, which hath neither element nor word of promiſe? For that they ſay, that thereby is given grace of ſanctification to liue in mutuall fidelity, is utterly abſurd: conſidering that Baptiſme ſealing up all manner of riſing from the death of ſinne to newneſſe of life, doth ſeale unto us all the graces which wee haue need of in any ſtate of our life. And they might as well by this reaſon make a Sacrament between father and ſon, maiſter and ſeruant, Prince and Subiect: ſeeing unto all the faithfull (ioyned together in theſe ſocieties) the grace of ſanctification is given to behaue themſelues ſo towards one another, as the place and calling of each towards other doth require. Againe, when the Sacraments are the peculiar and proper poſſeſſion of the Church of Chriſt, how can that be a Sacrament which is (and lawfully may be uſed) out of the Church amongſt the Turkes and Iewes, to whom
1. Cor. 7. 13. 14. the benefite of Matrimony cannot be denied? And as this doctrine is abſurd in all mens mouthes, ſo it may worſt become the Papiſts thus to ſpeake, which barre their Prieſts from this their Sacrament, whom it is ſo farre to make more ſacred and holy, that they eſteeme better of him that liueth in fornication, then of him which ioyneth himſelfe with a wife.

Their ſhifts alſo are ſhamefull which they are driuen upon, whilſt they affirme Marriage in the Church under the Law, no Sacrament, which now (forſooth) becomes a Sacrament under the Goſpell: when it is euident, that under the Law ſundry things were Sacraments, which under the Goſpell are none. But that it ſhould be no Sacrament under the Law (when the childiſh eſtate of that time craued multitude of Sacraments) which under the Goſpell is a Sacrament, when the full age
1. Cor. 10. 24. of the beleeuers is content with a ſmall number, hath no example nor likelyhood at all: But of the contrary ſide, as the Apoſtle diſputeth, that their Baptiſme and ſpirituall banquet were aſwell Sacraments as ours; ſo it may be truely ſaid, that their Marriage had as much of the nature of a Sacrament as ours. And albeit the coniunction of the man and wife in Matrimony doth in part ſet forth the ſpirituall coniunction between Chriſt and his Church; as that Chriſt and the Church are one, even as the man and wife muſt be one, and that he loueth his Church as a man loueth his wife; yet hath it not therefore any more approach unto the nature of a Sacrament, then hath a Vine, which nouriſheth and quickneth her branches, as our Saviour Chriſt doth his Church. The cheiſe reſemblance
Ioh. 15. 4-6 of all, wherein the ſtrength of this ſuppoſed Sacrament is principally placed, hath been ſhewed (upon *Math.* 5. & 19.) to haue no correſpondence between them: where it hath been declared that through breach of Wedlock the parties are at liberty to marry againe, during the life each of other.

And although *Matrimony could not be diſſolued but by death*: yet were it not able thus to match the indiſſoluble bond which is between Chriſt and his Church, whoſe ſpirituall Matrimony neither is, nor was ever diſſolued by death, either of Bride or Bridegroome. And if in this point a reſemblance and ſimilitude had been ſought, it would haue been more fitly found in this: that as the corporall marriage of man and wife is diſſolued by breach of faith either to other: ſo the ſpirituall marriage between Chriſt and his Church is then broken off, when the Church hath falſified her faith wherein ſhe was betrothed: For by death of either of the parties in the ſpirituall Marriage there is not onely any knot looſed, but not ſo much as ſlacked; nay, it is yet by death more firmely and faſtly tyed: whereas by ſpirituall whooredom it is dangerouſly aſſailed, and ſhould bee utterly undone, if the Lord in mercy ſhould not ranſome it, and by his gift of repentance make it ſure. It is alſo a paſſing impudency, ſo confidently to affirm, *that the Apoſtle giueth the name of ſacrament unto Matrimony*: whereas the word myſtery, which the Apoſtle uſeth, ſignifieth a hidden and
μυστήριον. ſecret thing. And if they will make all hidden and ſecret things *Sacraments*, the whole religion and Goſpell of Chriſt, and euery part and parcell thereof, ſhall be transformed into Sacraments. So ſhall
1. Cor. 2. 7 Eph. 3. 4. 1. Tim. 3. 16 all be Sacraments, and no promiſes: all ſhall be ſignes, and nothing ſignified. It is not therefore the *Apoſtle that giueth the name of a Sacrament unto Matrimony*, but your ſelues, who upon a ſlip of the old Interpreter, in tranſlation of a word, haue fallen groſſely into this palpable error; whom if you cannot endure to be corrected by others, which haue better expreſſed the nature of the word
Coloſ. 1. 27. here, then he did: yet you might beare to be reformed by himſelfe, who otherwhere tranſlateth the ſame word to be a myſtery or ſecret, as we haue done. And if you obſtinating your ſelues, you will

ſay,

ſay, that in good diſcretion and ſharpe iudgement, hee tranſlated one and the ſame word ſometime ſacrament, and otherwhiles ſecret, or myſtery, according to the exigence of the place: beſide that, you can bring no proofe hereof out of any of the Maſters of this tongue, you are manifeſtly convinced by his tranſlation in another place, where he hath beſtowed this word *ſacrament* upon thoſe things, whereunto (in your owne iudgement) it cannot agree, un'eſſe unto your number of ſeven ſacraments you will adde three more: which glut if you bring in, it is to be feared, that your market and gain was never ſo made, by multiplying two to ſeven, as it will be mard by the increaſe of ſeven unto thirteen. 1. Tim. 3. 16

It is alſo falſe, that the word that is here given (as we proue) unto the ſpirituall coniunction, as you ſay, unto the corporall marriage, is not given in the Scripture unto *Baptiſme* and the *Euchariſt*. For when *Paul* ſaith, that the Miniſters of Chriſt are ſtewards of the myſteries of God, uſing the ſame word which he doth in this place, he doth under the roome and capacitie thereof comprehend as well the adminiſtration of the Sacraments, as the preaching of the word: ſo that the word *myſtery*, or (as you will needs haue it) *ſacrament*, is there affirmed both of *Baptiſme* and the *Euchariſt*. 1. Cor. 4. 1.

Touching *Auguſtine*, it hath been anſwered, that he taketh the word *ſacrament* largely, and not properly for an outward ſeale to teſtifie the grace of God in Chriſt for remiſſion of ſins. There is nothing hereof 25. *Tract. in Ioan.* where he is flat againſt you: for he expoundeth the marriage of *Adam* and *Eue* to haue been a ſacrament, which yet could not be an Evangelicall Sacrament, as you hold it. Yea in the ſame ſence that he calleth marriage a ſacrament, he calleth Polygamy, or marriage of many wiues at once under the Law, a *ſacrament*, ſignifying the multitude of the Gentiles that ſhould be ſubiect unto God. Againe, foraſmuch as in that 9. *Tract.* he ſaith, that there are *ſacraments hidden* in it, and not a ſacrament, he declareth evidently, that by ſacraments, he meaneth nothing elſe but myſticall ſenſes, which he promiſeth to open and unfold before them. And againe, theſe words (*This is a great ſacrament*) he preciſely putteth from the corporall matrimony of man and wife, and tieth them unto the ſpirituall coniunction of Chriſt and his Church, ſaying, *Leſt any ſhould underſtand this greatneſſe of the ſacrament to be in euery one that hath a wife, he ſaith, This I ſay of Chriſt and his Church, that this is a great ſacrament.* Aug. Tract. 9. in Ioan. Aug. de bono coniugal. c. 18.

The reſt of the teſtimonies of *Auguſtine* haue the ſame anſwer: your railing and reuilings ſhall haue none.

CHAP. VI.

MARGINALL NOTES.

Verſe. 14 STand therefore hauing your loines girded in truth, and clothed with the breſtplate of iuſtice.

RHEM. 1. [14. *Clothed with.*] If a man could bee truely iuſt or haue iuſtice in himſelfe, how could he be clothed with iuſtice?

CARTVV. 1. [14. *Clothed with.*] True iuſtice, as it is oppoſed unto hypocriticall and diſſembled, is in us: but as it is all one with a perfect iuſtice, anſwerable unto the exact account of the Law, and able to ſtand in Gods iudgement, it neither is, nor ever was in any, Chriſt alone excepted. *Pſal.* 130. 3. & 143. 2.

Verſe. 23 Peace to the brethren and ‡ charitie with faith from God the Father, and our Lord Ieſus Chriſt.

RHEM. 2 [23. *Charity.*] S. *Auguſtine* noteth in ſundry places vpon this ſame text, that faith without charity ſerueth not to ſaluation. li. 50. hom. 7.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE PHILIPPIANS.

RHEMIST.

HOW S. *Paul* was called by a viſion into Macedonia, we read *Act.* 16. and how he came to Philippi being the firſt Citty thereof, and of his preaching, miracles, and ſufferings there. And again, *Act.* 19. *Paul purpoſed in the ſpirit, when he had paſſed through Macedonia and Achaia, to go to Hieruſalem, ſaying: after I haue been there, I muſt ſee Rome alſo.* Which purpoſe hee executed *Act.* 20. taking his leaue at Epheſus. And being afterward come into Achaia, *he had counſell to returne through Macedonia*, and ſo at length from Philippi hee began his nauigation toward Hieruſalem, and from Hieruſalem being caried priſoner to Rome (*Act.* 28.) he wrote from thence

this Epistle to the Phillippians: or rather in his second reprehension. about 10. yeares after the first.

Ephes. 3. In it he confirmeth them (as hee did * the Ephesians also about the same time) against the tentation
Phil. 1. v. 12 23. 26. that they might haue in hearing that he were executed, therefore he first saith, *And I will haue you know brethren, that the things about me, are come to the more furtherance of the Gospell: so that my bands were made manifest in Christ in all the Court, &c.* Secondly he signifieth that his desire is, *to be dissolued and to be with Christ*, but yet (least they should be discomforted) that hee hopeth *to come againe* to them.
Phil. 2. v. 23. 24. 27. Whereof notwithstanding, that he hath yet no certainetie, he signifieth in saying: *I hope to send Timothee vnto you, immediately as I shall see the things that concerne mee.* Thirdly therefore he prepareth them against the worst, saying, *I hope to come againe vnto you, but and if I be immolated vpon the service and sacrifice of your faith, I reioyce and congratulate with you all, and the selfesame thing doe you also reioyce and congratulate with me.*

Moreouer he partly warneth them (as he had done before (of those Iudaicall false-Apostles who
Phil. 3. preached circumcision & *Moses* law to the Christian Gentils: partly he exhorteth them to suffer persecution, to liue wel, and specially to humble themselues one to another rather then by any pride to break the peace and vnity of the Church.

CARTVV. To the Argument of this Epistle we answer as to that of the Ephesians.

THE EPISTLE OF PAVL TO THE PHILIPPIANS.

CHAP. I.

ANNOTATIONS.

Verse. 1 PAVL and Timothee the seruants of Iesus Christ: to all the Sancts in Christ Iesus that are at Philippi, with the ! Bishops and Deacons.

RHEM. 1. [2. *Bishops and Deacons.*] Wickleffe and other Heretickes would prooue by this that Priests are not here named, and for that there could not be many Bishops of this one town, that there is no difference betwixt a Bishop and a Priest, which was the old heresie of *Arius*, of which matter, *in other places: for this present it is enough to know that in the Apostles time there were not obserued alwayes proper distinct names of either function as they were quickly afterward, though they were alwayes diuers degrees and distinct functions, See S. Chrysost. Oecumen. Theophyl. and the rest of the Grecians vpon this place.*

Bishops and Priests alwaies distinct functions. See Annot. Tit. 1. v. 5.

CARTVV. 1. [2. *Bishops and Deacons.*] The Apostle maketh here a most exact and exquisite diuision of the ordinary Church ministery, when he cuteth it into Bishops and Deacons, even as is also done in sundry other places: for under the name of Bishop hee vnderstandeth both Pastor and
Rom. 12. 6. 7. Doctor, as it appeareth *Rom. 12. 7. 8.* and likewise *1. Tim. 3. 2.* where he noteth the proper qualitie of
1. Tim. 3. 1. 8. a Bishop (agreeing as well to the Doctor as to the Pastor) to be an abilitie to teach. And vnder the
1. Pet. 4. 11 name of Deacons, he setteth forth both the Elders of the Church, which goueme together with the Bishop, as those which are called by the generall name of Deacons, which deale with the Church treasure, as likewise appeareth manifestly, *Rom. 12. 8.* and may be also gathered by *1. Tim. 3. 8, &c.* where the Apostle describeth such qualities as are required both of the one and the other: although more heapedly in the Elder then in the Deacon, as they are more abundantly required in them both, then in the rest of the body of the Church. Out of this place therefore may well bee refelled the common error, that in one Citty or Church there may be but one Bishop: where it is euident out of
Act. 20 17 21. this place, and otherwhere, that in one Cittie there were moe then one, which error came in not many hundred yeares after the Apostles times. The occasion whereof seemeth to haue risen, that the Churches of Christ (in times when there were no Christian Magistrates) suffering great disturbances by hereticall and schismaticall Synagogues, which started up in the same Citties, where the true Churches had planted themselues, it came to passe, that in the same Church (as it were twins in one belly) there was striving and struggling of one Bishop with another. For whereas the ancient Bishop bewailed the reliance of two Bishops in one Church, whereof one was oppolite and contrary to the other, and two Altars (as they speake) one erected against another: their successors (carried away rather by ambition then misled by errour) wrested those complaints and lamentations of their predecessors, to the banishing of all number of Bishops assistant unto the truth, which the other meant of resistant. As if upon treason found in one of the Watch-men of the Citie, the Burgesses thereof should ever after make a Law, that how large and how perillously soever the Citie

should

should be besieged, there should be but one Watchman to discover the enemies at all the gates of the Citie: Whereas, seeing he onely is a true Bishop which is apt to teach, and to convince false doctrine: it must needs follow, that one such being oftentimes insufficient for the furniture of some one Church (much lesse for many Churches in one Citie) others ought to be added for supply thereof. It cannot be denied but this order was stricken at by certaine Canons of Councels: yet did they not so generally prevaile, in the declining times, but that it admitted exception in places of best renowne for good government of the Church: Which hath evident proofe both generall and particular. Generall out of *Ierome*, who witnesseth, that the appropriating of the name of Bishop to one onely in a Church, over-spread not the Church suddenly, and at a clap, but entred in by little and little: so that it is like, that there were divers ages passed, or ever this custome had passage throughout all the world. Particular, in that it is recorded of *Augustine*, that he was made Bishop of Hippo, by the instant request of *Valerius* another Bishop there, and by consent of the Metropolitan of Carthage: Where albeit (in consideration of Councels to the contrary) he was loath to take the charge, yet being instantly required he accepted it. *Augustine* himselfe also was of iudgement, that in those places where was a Donatist Bishop and a Catholicke; if the Donatist returned unto the unitie of the Church, he should be received into the fellowship of the Bishops office with the Catholick Bishop: where he putteth onely these exceptions, *If the people will suffer it, If because it is not accustomed the people will beare it*: Whereby it is evident that *Augustine* esteemed it but of custome, and other by-grounds, that in one Church there should bee but one onely Bishop: where if he esteemed it repugnant unto the Word, he would never either haue admitted it in himselfe, or counselled it unto others. Againe, saying, that *Cyprian communicated the Lords Supper, not onely with his people and common sort of the Clergie, but with Bishops themselues*: it seemeth that in some part of *Cyprians* time, the custome of having one onely Bishop in a Church, had not gotten so firme footing as to haue thrust out all good fellowship of Bishoply charge in one Church. *Eusebius* also maketh mention of two Bishops at once in one parish. And if it be true which hee reporteth, that the same was by revelation from heaven, it is certaine, that this voyce was a repeale of that custome of the Church that had been brought in contrary to the first institution of the Scripture.

1. Tim. 3.

Ierom. in ep. ad Titum.

Possidon. in vit. Aug.

Aug. in collat primi die cum Donat..

Aug. in gest. cum. Em. Donat.

Aug. lib. 3. adver. Parm. cap. 2.

Eusseb. eccles. hist. l. 6. c. 19.

As for their shift, that in *the Apostles time there were not observed proper distinct names of functions, as they were quickely after by Chrisostome, &c.* it is worthy to proceed from their blasphemous mouthes: For howsoever they craftily go about to cover it, yet their meaning is, and must needs be whether they will or no, that not onely the Apostles times did not so well distinguish the names of Church offices, as did the times of *Chrysostome, &c.* but also that the Apostles themselues did not so properly and so distinctly speak of them as did *Chrysostome, &c.* which is as much to say, as the fathers spake not so distinctly as their children, the masters so exactly as their schollers: which though it were not impossible, when men are compared with men; yet when (as in this case) the fathers and masters speake with the tongue of God, and the children and schollars with the lips of men, it is more absurd then any sufficiencie or commoditie of speech is able to utter. It were dishonourable to Christ to giue him lesse abilitie in fitting every Church matter with proper termes, then to the first *Adam* (whilst yet his wisedome remained with him) in calling the creatures by their aptest names. How much more then are they outragious against him, which affirme that sinfull and corrupt men speak more distinctly of Gods matters, then the second *Adam* Christ: For whatsoever is heere spoken of the unproper and undistinct speech of *Paul*, the same cleaveth not unto his person, but from him rebounds unto the person of Christ, who both spake and wrote by him. If *it bee hereticall in VVicklisse to say that an Elder differeth not from a Bishop*, he hath herein companions, not *Arius* the hereticke, as you account him, but *Ierome* and *Augustine* that were Catholike Writers, as shall appeare in that place, whither the consideration hereof is reserved.

Gen. 2. 19, 20.

CHAP. II.

ANNOTATIONS.

Verse. 9 FOR which thing God also hath exalted him, and hath giuen him a name which is aboue all names:

RHEM. 1. [9. *For the which.*] *Calvin* doth so abhor the name of merit in Christian men toward their own saluation, that he wickedly and vnlearnedly denieth Christ himselfe to haue deserued or merited any thing for himselfe: though these words which (he shamefully writeth from the proper & plain sense, to signifie a sequele, & not a cause of his exaltation) and diuers other in holy writ proue, that he merited for himselfe according to all learned mens iudgement, As *Apoc 5. The lamb that was slain is worthy to receiue power and Diuinitie. And Heb. 2. Wee see Iesus for the passion of death, crowned with glory and honour.* See S. Augustine vpon these words of the Psalm 109. *propterea exaltabit caput.*

Calvins blasphemy against Christs own merits.

CARTVV. 1. [9. *For the which*] That Christ according to his manhood deserued not the glory whereunto he was exalted, is an evident plain doctrine. For this dignitie which he obtained, that he should be personally united unto the Godhead, thereby to be worshipped of men and Angels, is such an excellency as no man nor Angell is able to deserue. Which is also confirmed by the place of the Psalme (alledged by the Apostle, and applied unto Christ) marvelling that God would haue such respect unto man, and visit him so as to make him Lord of all things. Wherefore it is wholy against the streame of that place, to proue the merit of Christ. And therefore they haue disappointed the words of the Apostle, carrying them to the latter clause of the sentence, that must be coupled with the former.

Psa. 84. 6. Heb. 2. 6. 9

former. For in ſtead that the Apoſtle ſaith, that *Chriſt was for a ſmall time made inferiour vnto Angels, becauſe of the ſuffering of death*, they make him ſay, *that Ieſus for the paſsion of death was crowned with glory*, &c. it being euident, that the Apoſtle hauing before noted an inferiority of Chriſt for a time vnto the Angels, doth herein declare wherein that doth conſiſt. Albeit, if their ſence were admitted, yet the ſame muſt needs rather note the order or ſequell then the cauſe of his glory. For as Chriſt could not deſerue to haue his manhood ioyned with his God-head into the vnity of one perſon: ſo for that perſonall vnitie of the manhood with the Godhead, he deſerued at his very conception to haue the chiefeſt place aboue all creatures both in heauen and in earth. And had it not been for our cauſe, he ſhould forthwith from his birth haue been rapt vp into the higheſt heavens, there to haue remained in glory for evermore. And therefore the place *Apoc. 5. 9. of the worthineſſe of Chriſt to receiue all glory*, is nothing to this queſtion. For the worthineſſe there ſpoken of, is not conſidered in regard of that worke which Chriſt was worthy to receiue for himſelfe, but in regard of that which he was worthy to receiue for vs. Now he was worthy for himſelfe after the perſonall vnitie, to know all myſteries, and to receiue all glory without regard of any worke that euer he did: but to be worthy to receiue it, that we might be partakers of it, could not be (with ſafety of Gods iuſtice) but by his obedience, and that to the death of the croſſe. And this is the worthineſſe which the Angels doe ſo dignifie and commend in Ieſus Chriſt. Again, being choſen and predeſtinate vnto it before the beginning of the world, when he had deſerued nothing, vnleſſe you will make the cauſe come after the effect, his workes that he wrought cannot be cauſes of his felicity. Which doctrine, euident in it ſelfe, is ſtrengthened by *Auguſtine*, who teacheth, that *Gods election or reprobation, is neuer made in regard of workes forepaſt and to come*. And euen in this very cauſe of our Saviour Chriſt, he teacheth that he was choſen of God, not in regard of workes, but of grace.

Aug. de prædeſt. c. 12. & de perſeu. c. 9. 10. Lib. de bono perſeuer. ca. 24.

Hereof the reader may ſee how poyſoned tongues the Ieſuites haue, which cry out *blaſphemy, wickedneſſe, and vnlearnednesſe* in M. *Calvin*, for that which is manifeſtly proved out of the word of God, and approued by *Auguſtines* teſtimony: whereas the iudgement of M. *Calvin* is ſound, and his purpoſe holy, which is, to hold men wholy in the conſideration of the loue of Chriſt towards them, in that he will haue all that which either he did or ſuffered, to be carried to the price of our redemption onely. Wherefore to ſay, that Chriſt by his workes merited for himſelfe, is to diminiſh both the loue of God, and of Chriſt towards vs; whileſt his obedience, which is wholy for vs, is thus parted between him and vs, contrary to the Prophet, who affirmeth, that his ſuffering of death was nothing to him: which he would not haue ſaid, if he merited thereby to haue had a place of ſo great maieſty, as now he is poſſeſſed of.

Dan. 9. 26.

Verſe. 10 That * in the ! name of Ieſus euery knee bowe of the celeſtials, terreſtrials, and infernals:

The Proteſtants will haue no reuerence done at the name of Ieſus.

RHEM. 2. [10. *Name of Ieſus.*] By the like wickedneſſe they charge the faithfull people for capping or kneeling when they heare the name of IESVS, as though they worſhipped not our Lord God therein, but the ſyllables or letters or other materiall elements whereof the word written or ſpoken conſiſteth, and all this, by ſophiſtications to draw the people from due honour and deuotion toward *Chriſt Ieſus*, which is Satans drift by putting ſcruples into poore ſimple mens mindes about his Sacraments, his Saincts, his croſſe, his name, his image, and ſuch like, to aboliſh all true religion out of the world, and to make them plaine Atheiſts. But the Church knoweth Satans cogitations, and therefore by the Scriptures and reaſon, warranteth and teacheth all her children to do reuerence when ſo euer *Ieſus* is named, becauſe Catholikes doe not honour theſe things nor count them holy, for their matter, colour, ſound, and ſyllables, but for the reſpect and relation they haue to our Sauiour, bringing vs to the remembrance and apprehenſion of Chriſt, by ſight, hearing, or vſe of the ſame ſignes, elſe why make we not reuerence at the name of Ieſus the ſon of *Sirach*, as well as of *Ieſus Chriſt*. And it is a pittifull caſe to ſee theſe prophane ſubtilities of Heretickes to take place in religion, which were ridiculous in all other trade of life. When wee heare our Prince or Soueraine named, wee may without theſe ſcruples doe obeiſance, but towards Chriſt it muſt be ſuperſtitious.

How Catholickes honour the name of Ieſus, and other things pertaining to him.

CARTVV. 2. [10. *Name of Ieſus.*] This durt which they daſh vs with, is as well made of them, as throwne by them. For it is falſe, that we will haue no reverence given to the name of Ieſus. We ſay, that there ought to be no other honour or reuerence given vnto it, then vnto the name of Chriſt, of Lord, of God. And further we ſay, that this ſuppleneſſe of your knees, in *bowing at the name of Ieſus*, is nothing but a maske to hide the ſtarkneſſe and numbneſſe of all the ioynts of your ſoule, in your ſubmiſſion to the commandement of Ieſus. For it is well knowne, that your knees, which are Camell-like in the curteſie which you giue vnto this name, are ioyntleſſe and Elephant-like in your obedience vnto his precepts, to whom this name appertaineth. Thirdly, we teſtifie, that this is a will-worſhip, not onely troubleſome vnto the aſſembly by irkſome ſcraping of the pauement, and vnſeaſonable interruption of that which is read or preached; but pernitious in regard of the ſuſpition that it may moue of the inequalitie of the perſons in Trinity, whileſt a title of the Sonne being honoured with cap and knee, the other haue neither bonnet vailed, nor foot moued to teſtifie any honour vnto them. Their vaunt of Scripture for proofe of this worſhp, muſt needs avaunt. For this being the onely ſtay which they can pretend out of Scripture, maketh nothing for it. Firſt, for that the name of Ieſus in this place ſignifieth not any title or note whereby Chriſt is called, but his authority, and whatſoever is glorious and excellent within him, as in divers places it doth likewiſe appeare. Secondly, for that he underſtandeth not by the word *knee* the member of the body, whereby men giue a ſignification of reverence towards the perſons whom they honour, but (by a borrowed ſpeech) the ſubiection and bending of all creatures vnto the infinite power of Chriſt. So that the ſoules departed and Angels (which haue no knees) are ſubject vnto this curtiſing as well as men which liue vpon earth. If therefore the heavenly Spirits can yeeld this ſubiection vnto Chriſt without curteſing at the

Act. 2. 38. & 3. 16. & 4. 10. 12 & 5. 40. Col. 3. 17.

name

name of Iesus, it followeth that this exposition of bowing the knee is farre from the meaning of the Apostle. Thirdly, for that the kneeing and curtesying here spoken of, is performed as well by the wicked and disobedient, as by the holy and obedient spirits; it is plaine, that all kind of reverence being a voluntary and franke worship of Christ after the prescript of his word, is without all warrant of this place.

This Scripture making nothing for them, their reason, although it were likely, cannot beare it out. And where they would free themselues from superstition in syllables, because they bow not at the name of Iesus the sonne of *Syrach*, the same maketh against them, which haue deuised such a worship as at unawares they may giue as well to *Iesus the sonne of Syrach*, as to *Iesus* the sonne of God: whilest the knee iumping with the first utterance of the word *Iesus*, preventeth oftentimes the pronuntiation of the other words of *the sonne of Syrach*. The very danger therefore of communicating of this worship with others, which they would haue proper to our Saviour Christ, might easily haue admonished them of the insufficiency of this service, And seeing the name of *Iesus* in the son of Nun, and in the high Priest of the same name, of whom onely we are assured that they were rightly thus called, is the same with the name ascribed unto Christ, we see not by what reason honour may be withdrawn from the one, which is given unto the other: especially considering that they had not this title of Iesus in their own right, but in the right of Christ, whose figures and liuely representations they were. And if other might with-hold it, yet you which giue the same honour to the image which you giue unto the thing it selfe, cannot be conceived so to do: What will you answer to this, that as you are in danger of superstition in the former point, so in this you are charged with prophaneneſſe, which neither cap nor curtesie at the name of Iesus out of the Church where the name is the same, and as well to be honoured without as within the Church: which service you performe in the crosse, whereunto you do homage as well when it standeth in the field, as when it it is erected in the Chancels.

Heb. 4. 8.
Zach. 3. 1.
2. Nicen. Concil.

To your other reason, that *in reverence we uncouer our heads at the name of Princes*: wee answer, that if it were so, yet the civill honour is not tyed to such strict lawes, as is the divine: therefore there is greater freedome of choice in the one, then in the other. And it is known what is said of civill honour, that it rather standeth in the will and iudgement of the giver then of the taker, which is cleane contrary in the honour of God, which dependeth of the pleasure and commandement of him that taketh it, and not of him that giveth it.

Aristot. Ethic.

Verse. 12 Therefore my deerest (as you haue alwaies obeyed) not as in the presence of me onely, but much more now in my absence, with feare and trembling worke your salvation.

RHEM. [12. *With feare and trembling.*] Against the vaine presumption of Heretikes that make men secure of their predestination & saluation, he willeth the Phillippians to work their saluation with feare and trembling according to that other Scripture, *Blessed is the man that alwayes is fearfull, Prou. 28. v. 14.*

Vaine security of saluation.

CARTVV. [12 *Feare and trembling.*] This feare is a feare of displeasing and provoking Christ who is exalted into so great Maiesty, and not a feare of falling away from him, or doubt whether he loveth us or no. And it is the feare which the child and wife beare towards their parents or husband: whom they are so much more afraid to offend, by how much they know they are tenderly beloved of them. And therefore this feare hath the comfort and ioy of the holy Ghost ioyned withall, where the other is accompanied with paine and griefe. This is manifest by *Proverb. 28. 14.* which you alleage, where to him that feareth is opposed, not he which is surely perswaded of the loue of God, but he onely which *hardneth his heart to sin.* Otherwise the same *Salomon* affirmeth, that a iust man is confident, and is no more afraid then a yong Lyon: when the wicked, by reason of his heart unstaied in the grace of God, flyeth where no man pursueth him. *David* and *Paul* are plentifull witnesses, that feare doth not shut forth a certainty of obtaining that for the which they were afraid. For although they knew undoubtedly, the one that he should be King, and the other that he should escape drowning upon the Seas; yet there was neither of them which was not afraid of the lets and staies which might hinder the attainement of their promised good.

Act. 9. 31.
Prou. 28. 1.
Act. 27. 25. 31.

Verse. 13 For it is God that worketh in you both to will and to accomplish, according to his good will.

RHEM. [13. *Worketh in you.*] Of this thus saith S. *Augustine*, *Not because the Apostle saith it is God that worketh in you both to will and worke, must we thinke he taketh away our free-will. For if it were so, then would he not a little before haue willed them to worke their own saluation with feare and trembling. For when they be commanded to worke, their free-will is called upon: but with trembling and feare, is added, lest by attributing their well working to themselues, they might bee proud of their good deeds as though they were of themselues. Aug. de grat. & lib. arbit. c. 9.*

S. Augustine answereth the obiection against free-will.

CARTVV. [13 *VVorketh in you.*] It is worthy to be obserued, that the opinion of *free-will* to chuse good or evill, which the Papists make the fountaine of good workes, is heere assigned of the Apostle to be the overthrow of all holy conversation, and to engender a security and carelesnesse to please God. For he sheweth that men are holden in this bridle of feare to offend the Lord, because it is God that worketh all, both beginning and ending, both will and deed. As if he should say: If it were in your power to keepe your selues from the infection and pollution of sinne, you needed not to walk so circumspectly and fearefully against it, because when you will, you may repent and turne over a new leafe, after you haue taken your fill of your lusts. But now when you perceiue that all is of God, not onely to do good, but even to will that which is good, you must take heed that you let not slip the opportunities of well-doing which the Lord offereth you. Wherefore the Iesuites must needs haue hard faces, which both against the plaine

words of the Apoſtle, affirming that the will to do good is as well the gift of God, as the abilitie to performe it, and againſt the circumſtance of the place, would ſet up the horne of freewill. *Auguſtine de grat. & lib. arbit c.9.* affirming that we haue free-will, oppoſeth manifeſtly free-will to compulſion and conſtraint; that whether wee will any good thing by grace, or evill by nature, that the ſame is freely and of our own accord done, and not by conſtraint. Wherefore he ſaith otherwhere, *that we are not dragged by neceſſity, neither to vertue nor to vice: otherwiſe where neceſſitie is, there is no crown.* And even in this booke of God whereout they alleage this teſtimony, he affirmeth, that we *keep the commandements if we will, but that the will is prepared.* And again, *Of him we muſt aſke that we may will ſo much as may ſuffice, that by willing we may bring to paſſe:* Where he citeth this very teſtimonie of the Apoſtle, that the will is the gift of God. Wherefore when in theſe words which you alledged he ſaith, that *Wel doing or working is of God, and not of themſelues,* he underſtandeth not onely the performance and effecting of a good work, but alſo the good will to begin to do the ſame. The will therefore to do well being the free gift of God, it is cleere that it is not in our power to make choice of that which is good. Yet more plainely hee uttereth thus, when he ſaith, *that without us he worketh that wee ſhould will, but when we will, and will ſo that we do alſo, then hee worketh together with us.*

Iib. de nat. & grat. c. 45.

Iib. de grat. & lib. arbit. c.16.

Cap. 17.

Verſe.17 But and if I be ‡ immolated, vpon the ‖ ſacrifice and ſeruice of your faith, I reioyce and congratulate with you all.

Martyrdome

RHEM. 5. [17. *The ſacrifice.*] The obedience of faith and martyrdom be ſo acceptable acts to God, when they be voluntarily referred to his honour, that by a metaphore they be called ſacrifices and pleaſant hoſtes to God.

CARTVV. 5. [17 *The ſacrifice.*] The Ieſuites are deceived, which eſteeme that *Pauls* martyrdome is called a ſacrifice: for the *Philippians* being by the Preaching of the Goſpell, as it were ſlaine with the ſword of the ſpirit, are ſaid to be offered up in ſacrifice unto God, As for his Martyrdom hee compareth it not unto a ſacrifice, but unto the drink offering, which was annexed unto the ſacrifice to the perfecting of it. The ſimilitude of the ſhedding of bloud anſwering aptly unto the powring forth of the wine.

CHAP. III.

MARGINALL NOTES.

Verſe. 11 IF be any meanes I ‡ may come to the reſurrection, which is from the dead.

RHEM. 1. [11. *If by any meanes.*] If S. *Paul* ceaſed not to labour ſtill, as though we were not ſure to come to the marke without continuall endeuour: what ſecurity may we poore ſinners haue of Heretikes perſwaſions and promiſes of ſecuritie and ſaluation by onely faith.

CARTVV. 2. [11. *If by any meanes*] This conditionall note, *If I may come*, is no note of doubting, as you ſurmiſe, but a token of difficultie in atchieving a thing thereby to awake us to all carefull and diligent endevour. Which may be eaſily concluded hereof, for that it was written, that our conformity to the reſurrection of Chriſt cannot be ſeparated from the coniunction in his death. Seeing therefore the Apoſtle doubteth not of his conformitie with Chriſt in his death, it followeth, that of his likeneſſe and reſemblancee with him in his reſurrection, he could haue no doubtfull ſcruple. Againe, the words in the next verſe (where he affirmeth, that he was *comprehended by Chriſt*) doe plainly teach that he nothing doubted of his ſalvation, ſeeing that thoſe which he laieth hold of, he never looſeth, nor ſuffereth to be pulled out of his hand. Hitherto belong his often ſpeeches of his certaine and undoubted ſalvation, without the ſhot and danger of any enemies, within or without, aboue or beneath: as when he ſaith, that he runneth not at an uncertaine mark, or beateth the aire. Alſo, that he hath finiſhed his courſe, kept his faith, and hath a crowne laid up for him. And againe, that neither life nor death, &c. are able to ſeparate him from the loue that God in Chriſt loues him with. So that by this place, or any other ſuch like, to ſurmiſe of the Apoſtle, that he wavered or ſtaggered of the iſſue of his ſaluation, is to imagine that the Apoſtle is at oddes with himſelfe, where the Apoſtle being alwayes like himſelfe, the Ieſuites are double tongued: otherwhere not reiecting that opinion of the Papiſts, who ſay of S. *Paul*, that by ſpeciall revelation, he came to the aſſured knowledge of is ſalvation, here they haue a contrary iudgement, ſuppoſing him unſtaied and unſetled in the certaine attendance and exſpectation of eternall life.

Ioel.2.14. Ioſu.14. 12 Looke vpon Act. 8.22. Rom.6.5. Ioh.10.28. 1.Cor.9. 26. 2.Tim.4.7 8. Rom. 8.38. 39.

Verſe 17 Be followers ‡ of me brethren: and obſerue them that walke ſo as you haue our forme.

RHEM. 2. [17. *Of me brethren.*] It is a goodly thing when the Paſtor may ſo ſay to his flock. Neither is it any derogation to Chriſt that the people ſhould imitate their Apoſtles life and doctrine and other holy men, S. *Auguſtine*, S. *Benedict*, S. *Dominike*, S. *Francis*.

CARTVV. 2. [17. *Of me brethren*] We muſt *follow our Miniſters* as they are followers of Chriſt, which caution the Apoſtle himſelfe maketh when he ſpeaketh of himſelfe, how cleere a light and burning lampe ſoeuer he was. As for your yoaking of *Auguſtine* with *Benedict*, *Dominick*, and *Francis*, it is as if you ſhould match the Cedar of Lebanon with the thornes and thiſtles thereof: if eſpecially they were ſuch as you deſcribe them to haue been.

1.Cor.11. 1

ANNOTATIONS.

Verſe 9. And may be found in him not having ‖ my iuſtice which is of the Law, but

that which is of the faith of Christ, which is of God iustice in faith.

RHEM. 3. [9. *My iustice.*] Diuers Lutherans in their translations doe shamefully mangle this sentence by transposing the words and false pointing of the parts thereof, to make it haue this sense that the Apostle would haue no iustice of his own, but onely that iustice, which is in Christ. Which is a false and hereticall sense of the words, and not meant by S. *Paul*: who calleth that a mans own iustice, which hee chalengeth by the works of the Law or nature without the grace of Christ: and that Gods iustice (as S. *Augustine* expoundeth this place) not which is in God, or by which God is iust, but that which is in man from God and by his gift, *lib. 3. cont. 2. epist. Pelag. c. 7. de Spir. & lit. cap. 9.*

The obiection against inherent iustice, answered. Magdeburg. cent. 1. lib. 2 c. 4. p. 222.

CARTVV 3. [9. *My Iustice.*] There is no light so great and cleare, as can giue light vnto these Bats: which by iustice in this place, vnderstand that iustice *which is before faith, and before grace obtained*, that is to say, which expound *iustice* to be iniustice. Else how durst they place in this account of iustice, the holy sacrament of circumcision rightly administred, both for the person and time to whom, and wherein it was applied. And are they so blinde, that they know not that *Paul* both elect and receiuing the seale of the couenant duly administred, was in the good grace and fauour of God at that time, although afterward he fell into foule enormities. Yet is this circumcision a part of that iustice which is removed from being cause of saluation. Againe, the Apostle doth expressly in the 8. verse take in this account not onely his workes that he did in ignorance, but those that hee presently did, which were not workes done *out of grace*. Moreover, in this verse he opposeth the iustice of workes unto the iustice of God, which is by faith: whereas to make your interpretation good, hee should haue opposed workes *before grace* to those *after grace*. And this is evidently confirmed by *Augustine* Psalm. 119. where he saith, that he had the supereminent knowledge of Christ *in faith*, and not in sight.

In fide, non in specie.

Verse. 12 Not that now I haue receiued, or now am perfect: but I pursue, if I may comprehend wherein I am also comprehended of Christ Iesus.

RHEM. 4. [12. *Not that now.*] No man in this life can attaine to absolute perfectnes either of iustice or of that knowledge which shall be in heauen; but yet there is also another perfectnes, such as according to this state a man may reach vnto, which in respect of the perfection in glorie, is small, but in respect of other lesser degrees of mans iustice and knowledge in this life may be called perfectnes. And in this sense the Apostle in the next sentence calleth himselfe and others perfect though in respect of the absolute perfectnes in heauen, he saith here, he is not yet perfect nor hath yet attained thereunto.

Double perfection: here, and in the life to come.

CARTVV. 4. [12. *Not that now.*] Although it be true which they say here, *that no man is perfect in respect of the perfection which shall be in heauen*: yet they depraving the meaning of the Apostle, surmise a perfection in this life of holinesse, as the Law requireth, although it be not of glory. Where the Apostle calleth not himselfe unperfect in regard onely of perfection which shall be in heauen: but in respect of that which is required of him in earth. And therefore in the way of some submission and abasing of himselfe, he professeth frankly that he doth not esteeme himselfe to haue attained the marke: which had been needlesse, if he had meant it onely of the heavenly glory which every one knew well enough without any such solemne protestation. Also, that he setteth himselfe as a courser, which had run a good part of the race of holinesse, whereunto he was called, and that there remaineth something thereof to run, By holinesse wee meane not that which the Law exacteth to make a man iust by, but such as the Gospell requireth to testifie this iustice by the faith of Christ.

Verse. 15 Let us therefore as many as be perfect, be thus minded: and if you be any otherwise minded, this also God hath reuealed to you.

RHE. 5. [15. *Otherwise minded.*] When Catholike men now a dayes charge Hereticks with their horrible diuisions, dissensions, combates, contentions, and diuersities among themselues, as the Catholikes of all other ages did chalenge their Aduersaries most truly & iustly for the same (both because where the spirit of God is not, nor any order or obedience to Superiors, there can bee no peace nor vnitie, and specially for that it is, as S. *August.* saith (*lib. de agone Christ c.* 29.) the iust iudgement of God, that they which seek nothing else but to diuide the Church of Christ, should themselues be miserably diuided among themselues) therefore (I say) when men charge the Protestants with these things, they flee from their defence to this, that the old Fathers were not all of one iudgement in euery point of religion: that S. *Cyprian* stood against others, that S. *Augustine* and S. *Hierome* wrote earnestly in a certaine matter one against an other, that our Dominicans and Franciscans, our Thomists and Scotists be not all of one opinion in divers matters, and therefore diuisions and contentions should not be so preiudiciall to the Zuinglians & Lutherans, as men make it. Thus they defend themselues: but ridiculously and against the rule of S. *Paul* here, acknowledging that in this imperfection of mens science in this life euery one cannot bee free from all error, or thinke the same that an other thinketh: whereupon may rise differences of vnderstanding, opinion, and iudgement, in certaine hard matters which God hath not reuealed or the Church determined, and therefore that such diuersitie is tollerable and agreeable to our humane condition and the state of the way that we be in: alwayes prouided, that the controuersie bee such and in such things as bee not against the set known rule of faith, as hee here speaketh, and such as breake not mutuall society, fellowship, and communion in prayer, seruice, Sacraments, and other offices of life and religion, nor such diuisions and differences come neuer but of Schisme or Heresie, and such are among the Hereticks, not onely in respect of vs Catholikes, but among themselues: as they know that be acquainted with the writings of *Luther* against *Zuinglius*, or *Westphalus* against *Calvin*, or the Puritans against the Protestants, not onely charging one another with Heresie, Idolatry, Superstition, and Atheisme, but also condemning ech others ceremonies or

The hereticks foolish defense of their dissentions and diuisions among themselues.

The difference between the disagreeing of ancient Fathers, or other Catholicks, and the hereticks dissentions among themselues.

The spitefull writings of hereticks, one sect against another.

manner of administrations, till it come to excommunication & banishment, yea sometimes burning one of another. Thus did not S. *Cyprian*, S. *Augustin*, S. *Hierom*, the Dominicans, Franciscans, Thomists, Scotists, who all agree in one rule of faith, all of one cõmunion, all most deere one to another, all (thankes be to God) come to one holy Masse, and receiue the same Sacraments, & obey one head throughout all the world. S. *August. lib. 2. de bapt. c. 5.* shall make vp this matter with this notable sentence. *We are men (saith he) & therfore to think somwhat otherwise then the thing is, is an humane temtation: but by louing our own sentence too much, or by envying our betters, to proceed to the sacrilledge of dividing the mutual society & making schisme or heresie, is diuelish presumption: in nothing to haue other opinion then the truth is, that is Angelicall perfection,* And a little after. *If you be any otherwise minded, thus God will reueale: but to them onely (saith hee) that walke in the way of peace, and that stray aside into no diuision or separation.* Which saying would God all our deere countrie men would marke, and come into the Church, where onely God reuealeth trueth.

A notable place of S. Augustine.

CARTVV. 5. [15. *Otherwise minded.*] Here must bee obserued, how childishly and ridiculously they either avoid the defence of our Churches, or make apologie for their owne. First they affirme, that the contentions in the true Churches, are *as here they were amongst the Philippians, of things either not reuealed of God, or not determined of the Church, and therfore tollerable,* which is most false. For the contention here was about circumcision: the abrogation whereof was both reuealed in the word, and determined of by a solemne councell holden at Ierusalem. Yet doth the Apostle iudge, that herein they should beare one with another, untill God in opening their eyes reueale that to them by his spirit, which he had already reuealed by his word. Secondly, they affirme, that that which is *contended for, ought not to disagree with the known rule of faith.* As if it were not a most known and undoubted rule of faith, that the figures should giue place unto the things figured, and the shadowes vanish when the body is in place. Thirdly, they say, *that the Churches dissention breaketh not off society, neither religious, in prayers or sacraments, by excommunication; nor civill, by banishment or death.* Let us grant that this is the Apostles advice, which notwithstanding cannot throughout be iustified: for both the Church and Common-wealth may use their censures and corrections for the reclaiming of such as iudge not aright in matters of religion: and the obstinate and proud resistance of him that is of the Church, may call for some hard measure to be exercised against him. But granting this counsell to be good, if they follow it not, they double their fault, and to the sinne of dissenting one from another, they adde the sinne of disobedience to the word of God.

Act. 15.

Victor with his Church at Rome, excommunicated the East Churches for not conforming themselues unto the West in the celebration of the Passouer: which fact although it were worthy to bee condemned, yet do we not therfore condemne the Bishop as no Catholick Bishop, nor the Church as no lawfull Church of Christ. And as we condemne not the Bishop in those times wherein there was some good estate of a Church in Rome: so wee assure our selues that you will not condemne either *Austine* the Monkes religion, or Romes, whose Embassadour hee was when the estate thereof was much more corrupt, for that he procured the death of so many innocent Monkes of Bangor, which would not receiue him for their Metropolitan. Albeit we know of no such extremities ever used by us towards one another, as they surmise: we know by story, that there haue been such tragicall cruelties of Pope against Pope, as of *Stephen* against *Formosus*, and of his successors against him, as the Roman Emperours in their greatest infidelitie and outrage, never gaue example off: but of such sauage and bestiall behauiour of one of us towards another, ye cannot shew.

The last thing they allleage, is the greatnesse of the matters wherein wee differ one from another, noted out by mutuall *charge of heresie, superstition, Idolatrie and atheisme.* Which as they are said onely, and not proued, nor wholy can be, as we are perswaded: so make they no proofe at all that ours is not therefore the Church of God, seeing these charges are made vpon particular persons in the Church, and not of the Churches themselues, which can neither be hereticall nor an Atheist, although it may haue both Atheists and Hereticks in it. Besides, that the Church it selfe may not onely be superstitious, but vnto a certaine degree of infection euen Idolatrous, as hath been shewed. To haue said somewhat against vs, (thereby to haue shut vs out for our diuisions from our consanguinitie with the true Churches of Christ in the Apostles times, and after) you should haue been able to haue iustly charged vs with dissension amongst our selues in the radicall or fundamentall points of our religion, from which accusation I suppose you were with-holden, not so much by our innocency in that point which are neuer wont to tie or restrain your tongues from slandering vs, as for that therein you feared a recharge from vs in this kind, for you know well that we can proue you to be at variance amongst your selues not onely in matters of smaller moment, but in the most principall articles of all your religion. As whether the Pope bee supreme head of the Church onely by the authority of councels as Pope Zozymus made claime, or by the institution of God in his written word as other pretend. Likewise whether the Pope be aboue the councell or the councell aboue him.

There is neither of these points which can bee shaken, but the whole kingdom of Popery must needs fall to the ground, Not to speake of Transubstantiation, which being esteemed of you as the heart of your religon, is notwithstanding doubted whether it haue any ground of the Scripture, or else be to be beleeued onely for that the Church and Councell hath so determined. *Augustins* sentence therefore of a light and small dissenting one from another doth not fit you, but that rather which *Themistius* a Philosopher said of the Heathen, that there were more then sixe hundred things wherein they had combate one with another.

Tunstal. de Eucharist. Scotus. Socrat. lib. 4 c. 32.

CHAP.

CHAP. IIII.

MARGINALL NOTES.

Verſe. 3. YEA and I beſeech thee my ſincere companion, help thoſe women that haue laboured with me in the Goſpell, with Clement, and the reſt my coadiutors, whoſe names are in the booke of life.

RHEM. 1. [3. *Clement, and the.*] This Clement was afterward the 4. Pope of Rome from S. Peter, as S. Hierome writeth according to the common ſupputation.

ANNOTATIONS.

Verſe 1 Therefore my deereſt brethren and moſt deſired, my ioy and my crown: ſo ſtand in our Lord my deereſt.

RHEM. 2. [1. *My ioy.*] He calleth them his ioy and crown, for that he expected the crown of euerlaſting life as a reward of his labours towards them. Whereby we may learne alſo, that beſides the eſſentiall glorie which ſhall be in the viſion and fruition of God, there is other manifold felicity incident in reſpect of creatures. *The reward of Preachers.*

CARTVV. 2. [1. *My ioy.*] S.

RHEM. 3. [3. *Sincere companion,*] The Engliſh Bibles with one conſent interprete the Greeke words *faithfull yokefellow*, perhaps to ſignifie (as ſome would haue it) that the Apoſtle here ſpeaketh to his wife: but they muſt vnderſtand that their Maiſters Caluin and Beza miſlike that expoſition, and* all the Greeke almoſt much more reiect it, and it is againſt S. Pauls own words ſpeaking to the vnmarried, That it is good for them to remaine ſo, euen as himſelfe did 1. Cor. 7. 8. Whereby it is euident he had no wife, and therfore meaneth here ſome other his coadiutor and fellow-labourer in the Goſpell. *Suſpitions tranſlation. S. Chryſ. Theodoret. Oecum. Theophyl. S. Paul had no wife.*

CARTVV. 3. [9. *Sincere companion.*] In turning the Greeke word yokefellow, wee haue (as they muſt needs confeſſe) tranſlated it as the very word ſignifieth: which if it moue ſuſpition vnto papiſts of a meaning wee ſhould haue *to ſignifie thereby that the Apoſtle here ſpeaketh to his Wife.* yet is that no ſufficient reaſon why wee ſhould forbeare to render the word according to the naturall and proper ſignification of it. Whereas they confeſſe here that neither M. Caluin nor M. Beza would ſuffer this word to be vnderſtood of any wife, that Paul had, for that he neuer had any; thereby the reader may underſtand the loue which they did beare to the truth, who though they might haue holden the Apoſtle for a married man, with good aſſiſtance of Antiquitie, yet would not vſe that aduantage againſt a truth which they were perſwaded of. Whereas if the Papiſts may, for maintenance of their opinion, take but hold of the ſkirt of one old writer, there is no Scripture ſo plain, nor reaſon ſo euident againſt them, that can ceaſe their cackle againſt the cauſe that they thinke they haue perced with ſuch a bullruſh. And if we would follow this iudgement of Antiquitie which held Paul for married, as there is reaſon that may probably conuince vs, ſo is there none which can maſterfully and forcibly wreſt it from vs: ſeing, to all that can be ſaid herein, the anſwer were at hand, that Paul which then was vnmarried and had a gift of continencie when he wrote his firſt Epiſtle to the Corinthians; afterward wanting that gift he might take a wife.

Verſe. 18. But I haue all things, and abound: I was filled after I receiued of Epaphroditus the things that you ſent, an odour of ſweetneſſe, an acceptable hoſt, pleaſing God.

RHEM. 4. [18. *Acceptaple.*] How acceptable almes are before God, wee ſee here: namely when it is giuen for religion to deuout perſons for a recompence of ſpirituall benefites, for ſo it putteth on the condition of an oblation or ſacrifice offered to God, and is moſt acceptable and ſweet in his ſight. *Almes giuen religiouſly.*

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE *COLOSSIANS.*

RHEMIST.

THE Epistle to the Colossians is not onely in sense, but almost in words also, all one with the Epistle to the Ephesians, and was sent also by the same messenger Tychicus *c.4.v.7.* and in it hee maketh like mention of his bands and sufferings. *cap.1.v.24.* and *cap.4.v.3.18.* And therefore no doubt it was written at Rome at the same time, to wit, in his last apprehension, yet before hee knew of his martyrdome.

This difference there is, that hee had himselfe preached to the Ephesians, but with the Colossians hee had neuer beene, as hee signifieth *c.2.v.1.* Therefore althhough in matters of exhortation hee bee here briefer then to the Ephesians, yet in matters of doctrine he is longer. And generally he assureth them, that to be the truth, which their Apostle *Epaphras* had taught them, but namely he giueth them warning both of the Iudaicall false-Apostles, who sought to corrupt them with some ceremonies of *Moyses* law: and also of the Platonike Philosophers who reiected Christ) who is indeed the head of the Church and Mediator to bring vs to God) and in steed of him, brought in certaine Angels, as more excellent then he, whom they termed, *Minores dii*, teaching the people to sacrifice vnto them (calling that humilitie) that they might bring them to the great God. With which falsehood the heresie of *Simon Magus* a long time deceiued many, as we read in *Epiph. her.21.*

Against such therefore S. *Paul* telleth the Colossians, that Christ is the Creator of all the Angels, God in person, the head of the Church, the principall in all respects: that hee is the Redeemer, Mediator, and Pacifier between God and men, and therefore by him we must go to God, so that whether we pray our selues, or desire any other on earth or in heauen to pray for vs, all must be done as the Catholike Church in euery Collect doth) *Per Christum Dominum nostrum*, that is, *through Christ our Lord*, or *per Dominum nostrum Iesum Christum filium tuum, qui tecum vivit & regnat &c.* Whereby the Church professeth continually against such seduction, both the Mediatorship, and the Godhead of Christ.

CARTVV. To the Argument, S. For the fable of certaine in the Church *reproued for lifting up the Angels aboue Christ* commeth after to be handled, where they lay forth the idle coniectures thereof, thereby to establish a subordinate *intercession of Angels* for us.

THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

MARGINAL NOTES.

Verse. 6 THat is come to you, as also ✝ in the whole world it is, and fructifieth, and groweth, even as in you, since that day that you heard and knew the grace of God in truth.

RHEM.

RHEM. 1. [6. *In the whole world.*] He ſheweth that the Church and Chriſts Goſpell ſhould daily grow and be ſpred at length through the whole world, which can not ſtand with the Heretickes opinion of the decay thereof ſo quickly after Chriſts time, nor agree by any meanes to their obſcure conuenticles. See S. *Auguſt ep.* 80 *in fine.*

CARTVV. 1. [6 *In the whole world.*] Heere we will ſet our foot unto yours, and ioyne with you this iſſue, that if you be able to ſhew that your Religion hath ever been receiued in the whole world, and that the line or ſound thereof hath been carried to the uttermoſt part of the earth: we will confeſſe your Church (a ſhame to do it of ſuch a famous harlot) to bee the ſpouſe of Chriſt. Of the contrary part, when it is certaine, that the ſtrongeſt hold of all your Religion (namely that the Pope is ſupreme head of all the Church) was not builded many hundred yeares after the Apoſtles times; and neither then, nor any time ſithence acknowledged of the Eaſt Churches, it cannot be that ſhe may claime any affinitie with this Church that was planted by the Apoſtle. Whereas on the other ſide, when we profeſſe the ſame faith which was then beleeued in all the world, we are no more to be ſeuered from the ſiſterly kindred of that Church, becauſe we haue not ſo *large a ſpread* as then it had: then either the grapelage of the vine, or the gleaning of the harveſt, are not to be counted good corne and grapes, becauſe they are rare and ſcattered heere and there. For that there ſhall be ſuch a viſible acknowledgement of the truth, of all Nations in the world, as was in the Apoſtles times, it hath no ground that we do underſtand of. Howbeit, that the Goſpell preached of us is of the ſame nature that that was, may eaſily be ſeene of all that haue eies, to behold in how ſhort a time that ſeed (which the Lord had reſerued to put a difference between Sodom and the ſpirituall Ieruſalem) hath ſprouted and become a great and tall tree, wherein and where-under diuerſe Nations and Kingdomes haue builded their neſts, and are harboured. And as it proueth it ſelfe the true leven, that in ſo ſmall a ſpace it hath levened ſo great a batch: even ſo that it hath broken out and prevailed againſt craft and treacherie, might and maine, it argueth that it is as it were ſpoken with fiery tongues, and ſent out with a whirle-wind, peircing all, and bearing down whatſoever ſtandeth in the way thereof. Of the other ſide, the egge of Popery being laid in the Apoſtles daies, and ſcarce able to be hatched in eight hundred yeeres, declareth, that it is altogether fleſhly, and ſuch as hath not been accompanied with any evidence of the power of God, eſpecially ſeeing after the Goſpell began to ſhew her bright beames, it melted as wax before the fire, and as ſnow before the Sunne: ſo that there was more caſt down in fortie yeares, then had been builded in a thouſand: notwithſtanding that all the Kings and Princes of the earth had for a time, ſet their ſhoulders under it to haue borne it up, and underpropped it. Laſt of all, we produce the ſame witneſſes of the truth of our Church, which the Apoſtle did of the Church in his time. Firſt, the *word of truth, or the Goſpell* conteined in the Scriptures, as true and iuſt weights to weigh our Religion by, from which you flie (as from the rock of your Religion) to the ſhelter and ſhroud of mans traditions. Againe, we bring forth another witneſſe, the fruites which are worthy the Goſpell; One is, the *knowledge of the myſteries* of the Goſpell, whereof your people is ſo deſtitute, that to cover the ſhame thereof, you haue not been aſhamed to giue out, that *Ignorance is the Mother of Deuotion.* Another is, *Pitty and honeſty of converſation*, which as it can bee none with you, who knowing not the will of God, cannot ſet your ſelfe in the way to practiſe it: ſo, that it is none indeed, your ſhamefull whoredomes (and that avowed) your often othes and blaſphemies uncontrouled, your Simonie and Marchandiſe of Benefices unpuniſhed, and finally, all manner of wickedneſſe unbridled, which by Gods iuſt iudgement accompany idolaters, worſhipping the creature (beſide the Creator) do proclaime.

Eſay. 1. 9.

Mat. 13. 32 33.

Act. 2. 2. 3.

2. *Theſ.* 2. 7

D. Col. *ſometimes* D. *of Paules.*

Rom. 1. 25. 26.

Auguſtine, Epiſt. 80. reaſoneth of that Propheſie, *that the Goſpell ſhould go to the uttermoſt end of the world*, which (notwithſtanding it was fulfilled in the Apoſtles time, yet) he ſaith, *we cannot tell when it ſhall be fulfilled*, and therefore this teſtimonie proveth, that this note of an univerſall acknowledgement of the Goſpell in the world, is but once onely (and that in the end of the world) to be found.

Verſe. 10 That you may walke worthy of God, in all things pleaſing, fructifying in ‡ all good worke, and increaſing in the knowledge of God.

RHEM. 2. [10. *All good worke.*] Many things requiſite, and diuers things acceptable to God beſide faith.

Verſe. 12 Giving thankes to God and the Father, who hath made us ‡ worthy unto the part of the lot of the Saints in the light:

RHEM. 3. [12. *Worthy vnto the.*] We are not onely by acceptation or imputation partakers of Chriſts benefits, but are by his grace made worthy thereof, and deſerue our ſaluation condignely.

CARTVV 3. [12 *VVorthy unto the*] If hee had ſaid *that wee were made worthy*, yet the ſame would nothing haue helped the *condignitie of our merite*, ſeeing the ſame (verſ. 13.) is referred to God, who hath pulled us out of the power of darkneſſe, and tranſlated us into the kingdom of light: and (verſ. 14. 15.) is aſcribed unto the redemption and remiſſion of ſins which is by Chriſt, and nothing unto us, which being ſlaues to Sathan, could deſerue no more then a perſon iuſtly condemned, which by his Princes favour is taken out of priſon, and placed in Court. But now when it is not ſaid, that he *hath made us worthy*, but onely *fit*, or *meete*, (as both the Geek ſignifieth, and the interlineall and Syrian, haue tranſlated) they cannot but breake ground of the holy Scripture. in going about to dig out their *dignitie* of merite out of this place.

ANNOTATIONS.

Verſe. 24 Who now reioyce in ſuffering for you, and I doe accompliſh thoſe things that want of the paſsions of Chriſt, in my fleſh for his body, which is the Church.

RHEM.

There is no want in Christs passions which he suffered in himselfe as head: but there is want in those passions of Christ which hee daily suffereth in his body the Church, and the members thereof. Rom.8.17. Leo ser. 19, de passio.

RHEM.4.[24.*Do accomplish that wanteth.*] As Christ the head & his body make one person mysticall and one full Christ, the Church being therefore his plenitude, fulnesse, or complement Ephes.1. so the passions of the head and the afflictions of the body and members make one complete masse of passions. With such difference for all that, between the one sort and the other, as the preeminence of the head (and specially such a head) aboue the body, requireth and giueth. And not onely those passions which he suffered in himselfe, which were fully ended in his death, and were in themselues fully sufficient for the redemption of the world and remission of all sinnes, but all those which his body and members suffer, are his also, and of him they receiue the condition, qualitie, and force to be meritorious & satisfactorie, for though there be no insufficiencie in the action or passions of Christ the head, yet his wisdom, will and iustice requireth and ordaineth, *that his body and members should be fellowes of his passions, as they looke to be fellowes of his glory: that so suffering with him and by his example: they may apply to themselues and other the generall medicine of Christs merites and satisfactions, as it is effectually also applied to vs by Sacraments, Sacrifice, and other wayes also: the one sort being no more iniurious to Christs death then the other, notwithstanding the vaine clamours of the Protestants, that would vnder pretence of Christs passion, take away the valure of all good deeds. Hereupon it is plaine now, that this accomplishment of the wants of Christs passions, which the Apostle and other Saincts make vp in the flesh, is not meant but of the penall and satisfactorie works of Christ in his members, euery good man adding continually (and specially Martyrs) somewhat to accomplish the full measure thereof: and these be the plenitude of his passions and satisfactions, as the Church is the plenitude of his person: and therefore these also through the communion of Saincts and the societie that is not onely between the head and the body, but also between one member and an other, are not onely satisfactory, and many wayes profitable for the sufferers themselues, but also for other their fellow-members in Christ, for though one member can not merit for an other properly, yet may one beare the burden and discharge the debt of an other, both by the Law of God and nature, and it was a ridiculous heresie of *Wickliffe* to deny the same. Yea (as we see here) the passions of Saints are alwayes suffered for the common good of the whole body and sometimes withal by the sufferers speciall intention they are applicable to speciall persons one or many: as here the Apostle ioyeth in his passions for the Colossians, in another place his afflictions be for the saluation of the Corinthians, sometimes he wisheth to be *Anathema*, that is according to *Origens* exposition (*in lib. xii hom.10. & 24.*) a sacrifice for the Iewes, and hee often speaketh of his death as of a libation, host, or offering, as the fathers doe of all Martyrs passions. All which dedicated and sanctified in Christs blood and sacrifice, make the plenitude of his passion, and haue a forcible crie, intercession, and satisfaction for the Church and the particular necessitie thereof. In which as some do abound in good works and satisfaction (as S. *Paul*, who reckoneth vp his afflictions and glorieth in them 2.Cor.11. and *Iob*, who auoucheth that his penalties farre surmounted his sinnes: and our Lady much more, who neuer sinned, and yet suffered so great dolours) so othersome do want and are to be holpen by the abundance of their fellow-members.

How Christs merites are applyed to us without any iniury to his death,

The workes of one may satisfie for another. 2.Cor.1.6. Rom.9.3. Phil.2. 2.Tim.4. Iob.1.6.

The grounds of indulgences, or pardons.

Which intercourse of spirituall offices and the recompense of the wants of one part by the store of the other, is the ground of the old libles of Indulgence whereof is treated before out of S.*Cyprian* (See the Annotations 2 *Cor.2. v.10*) and of all indulgences and pardons, which the Church daily dispenseth with great iustice and mercy, by their hands in whom Christ hath put the word of our reconcilement, to whom he hath committed the keyes to keep and vse, his sheepe to feed, his mysteries and all his goods to dispense, his power to binde and loose, his commission to remit and retaine, and the stewardship of his familie to giue euerie one their meate and sustenance in due season

CARTVV.4.[24.*Doe accomplish that which wanteth.*] The Apostle teacheth verse 22. that wee are reconciled vnto the Father, not by the *Death and suffering of his mysticall body*, which is his Church, but by the death and sufferings of the body of his owne flesh, and that so fully and so accomplishedly, as thereby he presenteth us before him vnspotted and vnblameable. After (it being dangerous lest the Colossians should faint, because of the Apostles present imprisonment, and death which was to follow) he teacheth them to beare them with a patient and a glad minde. First for his owne cause, which must be conformed to the example of Christs sufferings, to bee made like vnto him in glory. Then for the fruit and profit of the Church, namely of the Colossians, who in the experience of the mighty power of Christ, strengthning him against the crueltie of death, were to be confirmed in the truth which they had received by him. Wherefore when wee are perfectly redeemed by Christs sufferings in his owne person, it is false that wee satisfie any thing for our owne sinnes, much lesse for the sinnes of other men. Againe, when the Apostle sheweth that the Churches sufferings are good and profitable in respect of our conformitie with Christ in his passions, that wee may be like vnto him in glory: good for our fortification and comfort in faith, and for our example to teach us how to suffer for his sake: it is a brutish conclusion vpon the words of *suffering for the Church*, to conclude a suffering for satisfaction of the sinnes of the Church: as if a man could not suffer for the Church, or accomplish the passions of Christ in his body for the Church, vnlesse he did it to satisfie for the sinnes of the Church, as Christ did. They may as well conclude, that forsomuch as the Apostle affirmeth, that we suffer for Christ, we also satisfie for him. Whereas the Apostle doth manifestly and in precise words, expound the end of his suffering farre otherwise, as hath been shewed vpon 2.*Cor.*1 5. And the Apostle which was inferiour vnto none in holy sufferings for Christ and his Church; yet is so farre from making them satisfactory for the sinnes of others, that crying out of his owne sinnes, and asking who shall deliver him, hee placeth the hope of his deliverie from them, not in any thing of his, but onely in the grace of God by Iesus Christ. And therefore in the same Epistle, he maketh our glory in suffering affliction, a fruit and effect of our reconciliation with Christ; and not as here you make it, a cause of our saluation. Neither followeth it, because the sufferings of the godly, are called the sufferings of Christ, that therefore Christ giveth them

Phil.1.29. Rom.8.29. Phil.1.29. Rom.7.24. 25. Gal.2.20. Rom.5.3.

them the vertue of satisfying, either for themselues or others. For the difference of his passions from ours in respect of merit, is manifest: First, for that his were without sinne, where ours receiue no such vertue from Christ as doth free them from all pollution and defect which the Law condemneth: for seeing no man can say, that his heart is altogether cleane, it is evident, that whatsoever commeth from that fountaine, carrieth the note and mark of the pollution thereof. *Pro. 20. 9.*

Secondly, the passions of the sonne of God could not haue satisfied for us, unlesse they had been offered by the eternall Spirit. Seeing therefore none of the Churches passions are, or can be offered so; it followeth that none of them can haue the vertue and force of satisfaction. *Hebr. 9. 14.*

Thirdly, seeing the sonne of God by his owne bloud, hath satisfied for all our sinnes, it followeth, that there are none that remaine to be paid by our selues: otherwise it would follow, that in the most exquisite worke of our redemption, there were something idle and superfluous, whereas in the very worke of creation, which was farre lesse then this, nothing was in vaine or overmuch. And if there were any over-plus or surplusage of merit, yet it were meeter that the merits of Saints (if any be) should rust and lye dead, rather then the merits of Christ should not be employed and bestowed to the end whereunto they are provided. And therein the Iesuites are at open warre with themselues, who confessing that the passions of Christ in his owne person, are sufficient for us; doe notwithstanding unto this rich kingly ransome of our Redemption, present unto the Lord, the lame, blinde, and leane gift of their owne sufferings: wherein the analogie of the naturall body (whether they runne for helpe in this case whilest they say that one *member may beare the burden and pay the debt of another*) helpeth them not. For in a naturall body (well disposed and orderly affected) every member doth the proper office which belongeth unto it for preseruation of health and comelinesse in the same. The eye cannot heare for the eare, nor the eare see for the eye. And those parts of the body which are so set and qualified, that they may serue the turne of their next neighbours, which are defectiue in their proper and speciall functions, yet doe not performe those duties either so safely for health, or so comely for order as is required: as when a thing is taken up with the feete, or the teeth, which ought to be laid hold of with the hand: or when it is done with the left hand, which ought to be done with the right. So that this first presupposeth a great want in the passions of Christ to satisfie for us, whilest men are driuen to make such hard shifts. And secondly, it bringeth in a confusion into the body of the Church, whose best and most orderly constitution is, when every member having from the head that life and sence which is meet for the entertainment of it selfe, doth the proper and speciall dutie which belongeth unto it. But admitting this disorder and confusion in the body of Christ, which is the Church, that one member doth the office and dutie of another: yet what doth it, which in the law of nature it is not bound to doe for the preseruation of the body? And if it be bound, and that upon paine of being unnaturall and undutifull to the body, to giue this supply unto his fellow member: then your merit and ouerplus of dutie vanisheth quite away. Wherefore, although it be a weake reason that is drawne from the proportion of the naturall body unto the mysticall, where either Scripture it selfe doth not make the comparison, or it haue no other stay of reason to leane upon, yet it appeareth that these Naturalists, or Naturals rather, are thrust out even from this poore shadow under the which they would so faine sit down and rest themselues.

Where they further affirme, *that by these sufferings of ours, the sufferings of our Saviour Christ are applyed unto us as well as by the Sacraments, &c.* they say falsely: for there are two things whereby the death of Christ is applyed unto us, the one outward of the Ministery of the Word (and consequently of the Sacraments which are a visible word) another inward, which is faith, mentioned vers. 23. of this chapter. And therefore it is said, that *he that beleeveth in the Sonne of God, hath the witnesse in himselfe.* According whereunto *Augustine* affirmeth, *that every one offereth the sacrifice of Christs passion for himselfe.* And if they did apply his sufferings to us, yet the consequence thereof, that they are *therefore satisfactory for our selues, or for others*, is senseleſse; seeing not so much as faith it selfe (much lesse the ministery of the Word and Sacraments) hath any vertue of it selfe, as it is a worke, to deserue any thing, no more then a leprous hand receiving a great iewell that is put into it, deserueth that largesse. Nay rather, by this speech they overthrow the former: For if our passions do apply satisfaction, it followeth, that they are not satisfaction it selfe; seeing that the applyer, and the thing applyed do differ. *1. Ioh. 5. 10.*

This Madianish fight of themselues with themselues, is increased by another blasphemous speech; that *the death of Saint Paul was a sacrifice for the sinnes of the Iewes*: they might as well haue said of the Gentiles too, and rather of the Gentiles then of the Iewes, for so much as his Ministery both in life and death did pertaine to them rather then to the Iewes: for notwithstanding that the death and bloud of the Saints is precious before God (especially when it is shed for the testimony of Christ) yet to the use of a satisfactory or expiatory sacrifice it is prophane; as that which is as directly against the Word, as it was to offer a dog or a hog in sacrifice. The proofe whereof is evident; for where before they said it was an applying of the sacrifice of Christ for sinne, now they affirme it to be a *sacrifice for sinne*: and it was never read of, that one sacrifice for sinne, should be the application of another. And this blasphemy, whereby the bloud of the Sonne of God, is mingled with the bloud of mortal and sinfull men, which by consequence is made the price of the redemption of the world as well as his, is more execrable, then if the Iewes should haue mingled the bloud of hogs and dogs with the bloud of the cleane beasts which were appointed to sacrifice, in that there was never any sacrifice whose bloud figured and represented the bloud of any other man, but only of our Saviour Christ. Neither was there ever any Priest that offered sacrifice which figured any other then Christ: And as there is no Priest (properly so called) but Christ alone: so even the Papists, not daring to say that all Martyrs are Priests, ought to be ashamed to affirme that their bloud cleanseth; which to haue the vertue of cleansing, must be offered by a Priest. It is therefore Christs bloud alone, which being sprinkled upon the whole Church (as upon the Tabernacle) and upon every one of the faithfull (as upon all the vessels thereof,) cleanseth them from *Rom. 11. 13 Gal. 2. 7. Psal. 116. 15*

all iniquity. This the Apoſtle well expoundeth when he ſaith, that *there is no name wherein wee may bee ſaued but onely by Ieſus Chriſt.* What reckoning we haue to make of Origen, whoſe authoritie is heere holden out for defence of this execrable blaſphemy, *Ierom* doth declare, which ſaith, that he *praiſed him for a good Interpreter, and not for a ſound teacher: for his wit, and not for his faith*: Alſo that we ſhould *beleeue him that had tried him, that his opinions were venemous, and both ſtrange or far off from the Scriptures, and offering violence vnto them.*

Act. 4. 12. Hier. ad Pāmachium & Ocean.

Iob. 6. 2. 3. The place of Iob, that *his penalties were greater then his ſinnes*, is falſly alleaged; there being no ſuch words in the text, but that his afflictions, if they were balanced, *would bee found heauier then the ſand of the Sea.* And if they were, yet all men may eaſily perceiue that theſe words muſt be vnderſtood to haue proceeded of impatience, and to bee in the number of them which Elihu, and the Lord himſelfe from heaven do condemne: For it is vtterly repugnant to the iuſtice of God, that he ſhould inflict a greater puniſhment vpon any offender then the offence deſerueth: yea, if it were as you would haue it, yet doth it ouerturne you, for that then he ſhould haue ſatiſfied for his ſinnes, and not for the puniſhment onely, as you hold. Laſt of all, it is cleane contrary to the whole courſe of the book, and doth ouerthrow the Argument thereof, which is, that he was not puniſhed for his ſinnes, as his friends ſuppoſed, but for his triall. And if they will not beleeue the Scripture heerein, yet let them heare *Leo* the firſt, Biſhop of Rome, who affirmeth that *Martyrs or iuſt men receiued crownes, but gaue none*: Of *whoſe valour and manhood in ſuffering, there are riſen examples of patience for the faithfull to follow but no gifts of righteouſneſſe*: So *Ierome* noteth the fruit of the ſufferings of Martyrs, that by their *wounds the faith of ſuch as beleeue might be confirmed.* It is alſo a meere fable, that *euery Martyr may diſpoſe or diſpence his merites* (if any were) *to whom hee liketh beſt*: For when his afflictions cannot ſo much as profite himſelfe, but *by the ſupply of the Holy Ghoſt*, which is given at the pleaſure of no man, but onely at the good will of God, and vpon whom hee will breath it: it followeth that it can much leſſe profit others, vpon whom the Martyr himſelf would haue it to be beſtowed. Whereunto ſerueth, that as there was no bloud ſhed for remiſſion of ſin, but onely Chriſts, either in himſelfe or in his figure: no ſacrifice offered but in like ſort: ſo is there no bloud ſprinkled but in the ſame manner. By the miniſtery of the Word, as it were by the moſſe and wooll, the bloud is carried: but ſprinckled it is not, but by the Prieſt, which is Chriſt. This is cleered manifeſtly in the example of *Paul*, who ſuffering many things for the Iewes ſake, that it might go well with them; and deſiring eſpecially that it might profite them, yet did not obtaine the ſame. Nay, it appeareth that our Saviour Chriſt deſiring greatly as he was Man, that his Miniſtery might be profitable to the Iewes, yet did not enioy his hearts deſire therein.

In Eſay 1. 9

Phil. 1. 19. Ioh. 3. 8. 1. Cor. 12. 11. * 1. Pet. 1. 2. Rom. 9. 3. 10. 1. Mat. 23. 37

The place of the Corinthes alledged, hath been anſwered. Wherefore ſeeing there are neither ſuch *merites of Martyrs*, as they imagine: and ſeeing (if any were) they cannot be dealt out at the pleaſure of any man, but onely according to the good will and pleaſure of God: it followeth that the gold and ſilver which is given for purchaſe of the Popes pardons, is as ſeed ſown in the bottome of the ſea, whereof no harveſt, nor increaſe is to be looked for.

CHAP. II.

ANNOTATIONS.

Verſe. 8 BEware leſt any man deceiue you | by Philoſophy, and vain fallacie, according to the tradition of men, according to the elements of the world, and not according to Chriſt.

Philoſophy & other humane ſciences, how profitable or hurtfull to the Church of God.

RHEM. 1. [8. *By Philoſophy*] Philoſophie and all humane ſcience, ſo long as they be ſubiect and obedient to Chriſt (as they be in the Schooles of Chriſtian Catholike men) bee not forbidden, but are greatly commended and be very profitable in the Church of God. Otherwiſe where ſecular learning is made the rule of religion and commandeth faith, there it is pernicious and the cauſe of all hereſie and infidelitie, for the which S. *Hierom* and before him *Tertullian* call Philoſophers, *the Patriarkes of Heretickes*, and declare that all the old hereſies roſe onely by too much admiring of prophane Philoſophie. *Hierom. ad Cteſiph. cont. Pelag. c. 1. Tertull. de præſcript. & cont. Hermog. & cont. Marcio. lib. 5.* And ſo doe theſe new ſects no doubt in many things, for other arguments haue they none againſt the preſence of Chriſt in the B. Sacrament but ſuch as they borrow of Ariſtotle and his like, concerning quantitie, accidents, place, poſition, dimenſions, ſenſes, ſight, taſte, and other ſtraites of reaſon, to which they bring Chriſts myſteries. All Philoſophicall argumens therefore againſt any article of our faith be here condemned as deceitfull, and are called alſo here, *the tradition of men, and the elements of the world.* The better to reſiſt which fallacies and traditions of heathen men, the Schoole learning is neceſſary, which keepeth Philoſophie in awe, and order of faith, and vſeth the ſame to withſtand the Philoſophicall and ſophiſticall deceits of Heretickes and Heathen. So the great Philoſophers S. *Denys*, S. *Auguſtine*, *Clemens Alexandrinus*, *Iuſtine*, *Lactantius* and the reſt, vſed the ſame to the great honour of God and benefite of the Church. So came S. *Cyprian* S. *Ambroſe*, S. *Hierome*, and the Greeke fathers furniſhed with all ſecular learning vnto the ſtudy of Diuinitie, whereof ſee S. *Hierome ep. 84. ad Magnum Oratorem.*

The Proteſtants abuſe Philoſophy againſt the B. Sacrament.

Schoole learning.

CARTVV. 1. [8. *By Philoſophy.*] It is true, that Philoſophy, as a handmaid to Diuinitie, ought to giue her attendance vpon her Miſtreſſe. But how greatly this is neglected of you, your opinions of the prouidence of God, of righteouſneſſe by workes, of Free-will, Purgatory, &c. doe euidently declare. In all which, vnleſſe your Phyloſophicall *Agar* had malaperdy gainſaid her Miſ-

treſſe,

miſtreſſe, you ſhould either haue been dumb, or opened your mouthes with the greater ſcorne of all. But for us, we reiect not *your Tranſubſtantiation*, becauſe it is Metaphyſicall, or aboue nature (which thing we willingly accord to be agreeable enough to the nature of a Sacrament) but we refuſe it as Antiphiſicall, or againſt nature. Againſt the which, albeit we embrace the helpe and aid of theſe weapons, which common reaſon putteth into our hands, yet we bring them not, but ſharpned, and headed out of the holy Scripture: As when it is ſaid, *That he is riſen and is not here*, and that *the heauens muſt containe him vntill the day of the reſtoring of all*, and that Chriſts fleſh may be handled, and ſeen when it is preſent. *Mat. 16. 6. Act. 3. 21. Luk. 24. 39*

Verſe. 16 Let no man therefore iudge you | in meat or in drinke, or in part of a feſtivall day, or of the New-moone, or of Sabboths.

RHEM. 2. [16 *In meate.*] The Proteſtants wilfully or ignorantly apply all theſe kinds of forbearing meates to the Chriſtian faſts: but it is by the circumſtance of the text plaine (as S. *Auguſtine* alſo teacheth) that the Iudaicall obſeruation and diſtinction of certaine cleane and vncleane meates is forbidden to the Coloſſians, who were in danger to be ſeduced by certaine Iewes, vnder pretence of holineſſe to keepe the Law touching meates and feſtiuities and other like. Which the Apoſtle ſheweth were only ſhadows of things to come: which things are come, and therefore the ſaid ſhadows to ceaſe. Where hee nameth the Sabboths and feaſts of the new moone, that no man need to doubt but that he ſpeaketh only of the Iewiſh dayes and kinds of faſts and feaſts; and not of Chriſtian holy-dayes or faſting dayes at all. *Aug. ep. 59. ad Paulinum in ſolut. 7. queſt. Scriptures abuſed by th Proteſtants againſt Chriſtian faſting and holy daies.*

CARTVV. 2. [16 *In meate.*] The armory of Chriſtians againſt hereſies and errors, ſhould be quickly empty, if the weapons which are hung up in the Scriptures, ſhould ſerue onely for the perſons, places, and times, wherein, and againſt the which they were uſed of the Prophets and Apoſtles. And therefore your ſhift, *that the Apoſtle ſpeaketh againſt the Iewes feaſts and faſts*, is vaine, as hath been ſhewed upon *Matth. 15. & Rom. 14. & Gal. 4.*

Verſe 18 Let no man ſeduce you, willing in the humilitie and | religion of Angels, walking in the things which he hath not ſeene, in vaine puffed up by the ſenſe of his fleſh.

RHEM. 3. [18. *Religion of Angels.*] By the like falſe application of this text as of the other before the Hereteicks abuſe it againſt the inuocation or honour of Angels vſed in the Catholike Church where the Apoſtle noteth the wicked doctrine of *Simon Magus* and others (See S. *Chryſ. hom. 7. in hunc locum.* and *Epiph. hær. 21*) who taught, Angels to be our mediatours and not Chriſt, *non tenens caput, not holding the head*, as the Apoſtle here ſpeaketh, and preſcribed ſacrifices to be offered vnto them meaning indifferently as well the ill Angels as the good. Which doctrine the ſaid Hereticke had of *Plato* who taught, that ſpirits (which hee calleth *dæmones*) were to bee honoured as mediators next to God. Againſt which S. *Auguſtine* diſputeth *li. 8. 9. & 10. de ciuit.* as hee condemneth alſo the ſame vndue worſhip *li. 10. Confeſſ. c. 42.* S. *Hierome* (*q. 10. ad Algaſiam*) expoundeth this alſo of ill ſpirits or deuils whom he proueth (out of S. *Stevens* ſermon *Act. 7.*) that the Iewes did worſhip, auouching that they ſerue them ſtill, ſo many of them and ſo often as they obſerue the Law. Of which idolatrie alſo to Angels *Theodoret* ſpeaketh vpon this place, declaring that the Iewes defended their ſuperſtition towards Angels by that, that the Law was giuen by them, deceitfully at once inducing the Coloſſians, both to keep the law, and to honouring of the Angels as the giver of the ſame. Whereby diuers of the faithful were ſo ſeduced, that they forſooke Chriſt and his Church and ſeruice, and committed idolatrie to the ſaid Angels. Againſt which abominations the Councell of Laodicia. *c. 35.* took order, accurſing all that forſooke our Sauiour and committed Idolatrie to Angels, and contemning Chriſt, kept conuenticles in the name of ſpirits and Idols, of which kind of worſhip of Angels and Deuils ſee *Clement. Alexand. Strom. 3. Tertullian* (*l. 5. cont. Marcion.*) expoundeth this place of the falſe teachers that feined themſelues to haue reuelation of Angels, that the Law ſhould be kept touching difference of cleane, & vncleane meates which is very agreeable to that* in the Epiſtle to *Timothee*, where S. *Paul* calleth abſtaining from meates after the Iewiſh or hereticall manner, *the doctrine of Diuels*; whereof ſee more in the annotation vpon that place. *Haimo* a godly ancient writer, vpon this place, ſaith further, that ſome Philoſophers of the Gentiles and ſome of the Iewes alſo taught, that there were foure Angels Preſidents of the foure elements of mans body, and that in feined hypocriſie (which the Apoſtle here calleth humilitie) they pretended to worſhip by ſacrifice the ſaid Angels. *Theophylacte* expoundeth this feined humilitie, of certaine Heretickes, that pretending the mediatorſhip to bee a derogation to Chriſts majeſtie, worſhipped Angels as the onely mediators. All which wee ſet down with more diligence, that the Hereticks may be aſhamed to abuſe this place againſt the due reuerence and reſpect of prayers made to the holy Angels. Whom the Scriptures record ſo often to offer our prayers vp to God, and to haue been lawfully reuerenced of the Patriarkes, neuer as gods, but as Gods miniſters or meſſengers. *Ioſu 5. 14. Tob. 12. 12. Gen. 48. 16. Angelus qui eruit me*, 1. *Tim. 5. 21.* And that they may bee prayed vnto, and can helpe and heare vs, See S. *Hierome in cap. 10. Danielis.* S. Ambroſe *in Pſal. 118. ſer. 1.* S. *Auguſtine lib. 10. de ciuit. Dei c. 12. Bede li. 4. in Cantica. cap. 23.* *S. Paules place concerning Religion of Angels, explicated: and that the Proteſtants wickedly abuſe it againſt the due honour and inuocation of Angels.* 1. Tim. 4. 2.

CARTVV. 3. [18. *Religion of Angels.*] The Ieſuites by this packe of divers expoſitions upon this place (as it were by a heape of pebble and baſe ſtones, gathered together to hide and to darken the true expoſition lodged as a pearle amongſt them) haue more fooliſhly then diligently made this a maſſe. For what a madneſſe is it to alledge ſo many opinions to overthrow the truth, which are overthrowne each of other? ſeeing theſe are as well contrary to themſelues as to the iudgement which we follow. And if it be lawfull for the Ieſuites, notwithſtanding this great varietie of ſentences to follow that which liketh them beſt, why may not we haue leaue to doe the ſame, unleſſe they be able to lay in better weight of reaſon to carry away their opinion, then we can do to cauſe the beame of the ballance to incline to our iudgement? wee affirme, that in this place, is forbidden the

worſhip of Angels. They ſay, that *the Apoſtles meant it of a worſhip of Angels, by ſuch as made Angels Mediators, and not Chriſt*: which answer, firſt, for that both the Doctors which taught this errour, and the Schollers which were warned not to learne it, were all covered with the name and calling of Chriſtians, and were either of the Church, or in ſome account of members of the Church of Chriſt. Neither doth he here ſpeake of any other hereſie then that which was endevoured to be perſwaded vnto Churches of Chriſt. Now that it ſtandeth with the cunning and method of the Divell, at the firſt brunt to ſet vpon the Churches of Chriſt, with this poynt of *worſhipping Angels, with abandoning of Chriſt*, will hardly be admitted of ſuch as haue not been acquainted with his ſleight, who firſt ſtaieth to thruſt in his taile, that after he may draw in his head and whole body. Secondly, for that the Apoſtle ſheweth, that this error was bred by a ſhew and pretence of humility, or of their owne vnworthineſſe, which is the very cloke, that you wretched Caitiffes would hide your idolatry with. In going therefore from the mediation and invocation of Chriſt, to the worſhip of Angels vnder pretence of humilitie, they muſt neceſſarily leaue our Sauiour Chriſt in a higher and more glorious eſtate then the Angels. Whervnto belongeth, that this error of Angelworſhip is taught of mans wiſedome, or *fleſhly vnderſtanding*, which is to prepare the way to the ſonne by the ſeruants, that after by the ſonne they may haue a more commodious acceſſe to the Father. And this was the very opinion of *Plato*, who made two kinde of Mediators between God and man, one of Angels, ather of ſoules departed. And againe, that the ſoules departed haue care of mans affaires vpon earth: which falſe-named Philoſophy, and vaine deceit, how fully it iumpeth with the Popiſh errour of mediation, let the reader iudge. The difference onely is, that *Plato* hauing no knowledge of Chriſt, could not ſpeake of a third kinde of Mediator between God and men, as they doe. Thirdly, the reaſon which hee draweth from the effects, confirmeth this: For therefore hee would not haue vs to go to Angels, but to Chriſt alone, becauſe *the fulneſſe of the Godhead dwelling in him*, they ſhould looke for their accompliſhment and full perfection in him; thereby inſinuating, that the aduerſaries granted that wee haue part in Chriſt, although not all: the beginning, albeit not the ending. And if the Angels had been appointed Mediators, with an vtter contempt of Chriſt, he would not haue ſhewed what we haue, or come vnto by Chriſts mediation: but it behoued him rather to haue proued, that Chriſt is a mediator, which he taketh for granted: diſputing this onely, whether he were ſufficient for all aſſayes without the Angels, or no. Againſt that which they alledge, that *theſe men hold not the head*, is of no value: for by theſe words he doth not note their errour which profeſſedly they held, but what at vnawares followed of that which they held. Even as hee telleth the Galatians, that they were fallen from Chriſt, if they ſought to be iuſtified by circumciſion, howſoeuer they thought that they might hold both Chriſt and circumciſion too: for when Chriſt hath the dignitie of being the head of the Church, in that he is the onely mediator betwixt God and vs: whoſoeuer caſteth him from this title of the onely mediator, with the ſame caſt throweth him downe from his moſt high eſtate of being the head of the Church: ſeeing it is the vertue and office of the head, immediately to ſend from it, whatſoeuer belongeth to the ſence and motion of the whole body. Further, how ſmally auayleth their cauſe gaineth by this ragge of diſtinction, *that Angels may be worſhipped, ſo that Chriſt be not ſhut forth from being the chiefe mediator*, it may appeare by the ſtory of Iohn, who is reproued for worſhipping the Angell, albeit it was farre from his meaning to ſhut out our Sauiour Chriſt from his office of mediation. This worſhipping of Angels is likewiſe ſimply and flatly condemned by the fathers, and not as the Ieſuites pretend, *in regard of that our Sauiour Chriſt was either omitted or ſet behinde them*. Irenæus affirmeth, that *the Church hath nothing to do with the invocation of Angels, but meeth her prayers vnto the Lord that doth all things, and in the name of our Lord Ieſus Chriſt*. Epiphanius refuting thoſe which worſhipped the virgin Mary, ſaith, *that if God would not haue the Angels worſhipped, much leſſe would he haue the daughter of Anna to be worſhipped*. And dare the Ieſuites ſay, that thoſe which worſhipped the virgin Mary, did giue ouer the worſhip of Chriſt, to whom (no doubt) they had a more honorable reſpect then to her whom they worſhipped, onely for his ſake. *Auguſtine* ſpeaketh of a kinde of Heretickes, whom he calleth Angelicall, not for that they had vowed themſelues wholy to worſhip Angels, with a falling away from Chriſt: but becauſe they were *inclined to the worſhip of Angels*. And in another place, teaching that wee ſhou'd not lift vp our eyes vnto the mountaines, but vnto the Lord alone, hee interpreteth the Saints and Angels to be thoſe Mountaines which we may not put our truſt in: and otherwhere, *that they may not be called vpon with any prayer*. Ierom likewiſe affirmeth, *that the Chriſtians neither worſhipped Sunne, nor Moone, nor Angels, nor Archangels, Cherubims nor Seraphins, nor any name that is named either in this world or in the world to come, leſt we ſhould ſerue the Creature rather then the Creator*. About which time it was decreed by a Councell holden at Laodicea, *that men ſhou'd not pray to Angels*, as Theodoret citeth and reciteth the Canon. Whereas the Papiſts, becauſe of the euidence of the Councels words, haue corrupted the Canon; and in ſtead, that the Councell decreed, that men ſhould not pray to Angels, as if *by them hee ſhou'd procure himſelfe fauour to come vnto God*, haue ſet downe, that men *ſhou'd not leaue the Church to pray in corners*.

In the teſtimonies which they alledge, thoſe of *Ioſh.* 5. 14. and *Gen.* 48. 16. are ſpoken of Chriſt before his incarnation, who is alſo called the Angell of the Covenant: which is euident, in that the ſame is called Iehovah, a name which cannot be given vnto any created Angell. That of 1. *Tim.* 5. 21. is no prayer to the Angels, but a proteſtation before them; wherein Timothy is charged the rather to looke to his office. And by the ſame reaſon that Angels may be prayed vnto, for that they are called to beare witneſſe, they may alſo pray vnto the heaven and earth, ſtones, &c. which are alſo in like manner called vpon. And although the Angels, in regard of their miniſtery attending vpon the Church, vnderſtand that which is done in them farre otherwiſe then the dumbe creatures doe, yet to be fit for adoration in prayer, it behoued them not onely to know what is outwardly done, but alſo what is inwardly thought; which is the property and prerogatiue of God alone. The booke of Toby being

Euſeb. de præpar. Euang. lib. 15 hee calleth them δαίμονας a word vſed in good part, to note thoſe which are bleſſed Spirits.

Look Aug. de Ciu. Dei, lib 8. 21. they called them ἥρωας. Euſeb. de præpar. euan. lib 12.

Gal. 5. 4.

Apoc. 19. 10. & 22. 9

Lib. 2. c. 58

Aduerſ. Antidicomar.

Aug. in Catal. Hæreſ. Lib. de Paſtor. c 8. Confeſſ l. 10 c. 42. Hier. aduerſ. Vigil.

Concil. Laodic. Can. 35. Angelos in Angulos cõmutarunt.

Malach. 3. 1 Ioſh. 6. 2. Hoſ. 12. 4. 5. Eſay. 1. 1. Ioſh. 24. 24 Acts. 1. 24.

being fabulous, and farre ſhort of that gravity which is to be found in many prophane writers, is unworthy any anſwer.

Verſe. 19. And | not holding the head, whereof the whole body by ioynts and bands being ſerued and compacted, groweth to the increaſe of God.

RHEM. 4. [19. *Not holding the head.*] Becauſe he hath much a do with ſuch falſe preachers as taught the people to prefer the Angels which gaue the Law, or other whatſoeuer, before Chriſt: in this Epiſtle, and to the Ephesians, he often affirmeth Chriſt to be our head, yea and to be exalted farre aboue all creatures, Angels, Poteſtates, Principalities, or whatſoeuer.

CARTVV. 4. [19. *Not holding the head.*] The fancie of *the Coloſſians prefering Angels before Chriſt*, is before confuted, and the *Epiſtle to the Epheſians*, cited to proue this fable is againſt it. For the Princedom of Chriſt ouer Angels is not mentioned there, as if there had been any of the Church which extolled Angels aboue Chriſt: but firſt to teach, how rich and ſufficient Chriſt is to perfect his Church without the aduantage or helpe of any creature, as is plaine in other Epiſtles. Secondly, that in the moſt excellent glorie which Chriſt already enioyeth, the faithfull (to whom in regard of their preſent contempt the glory to come may be incredible) ſhould (in the vndoubted knowledge of the glory of Chriſt their head, which hee after extreme ignominie attained vnto) not feare, but that they alſo making way through the greateſt calamities ſhould come, vnto the like glory in the end. Phil. 2. 6. 10. Heb. 1. 4.

Verſe. 20. If then you be dead with Chriſt, from the elements of this world | why do you yet decree as liuing in the world.

RHEM. 5. [20. *Why do you.*] A maruelous impudent tranſlation of theſe words in the Engliſh Bible thus, *Why are you burdened with traditions?* Whereas the Greeke hath not that ſignification: but to make the name of Tradition odious, here they put it of purpoſe, not being in the Greeke: and in other places where traditions are commended (1. *Cor.* 11. and 2. *Theſſ.* 2.) and where the Greeke is ſo moſt ſtatly (παραδοσεις) they tranſlate it. *Inſtructions ordinances &c.* δογματιζεσθε Hereticall tranſlation.

CARTVV. 5. [20. *VVhy do you.*] Our *tranſlation* which hath turned the Greeke word here *burdened with traditions*, hath tranſlated it faithfully, albeit it hath not ſo preciſely kept it ſelfe to the word for he meaneth not here the Iewiſh rites (which the Greek word otherwhere noteth, but the traditions of men, as is apparant *verſ.* 22, 23. where they are called *the commandements of men*, and a *nil-worſhip*: and for that *the Ceremoniall Law, which forbiddeth the eating of certain meates*, doth neuer forbid either the touching, or handling of them. As for your tranſlation, it is firſt againſt Grammer, which turne that actiuely which the text vttereth paſſiuely. Secondly, it implieth a manifeſt contradiction vnto the Apoſtle, in that it thus ſuppoſeth the Church to haue yeelded vnto this falſe doctrine; ſo farre as to haue made a decree for the eſtabliſhing of it: contrary to the Apoſtle, which giueth them teſtimony of the ſoundnes of their faith: ſo that hereby he noteth what was attempted by the Doctors, and what was effected in the Hearers. The place of 1. *Cor.* 11. is anſwered. That of 2. *Theſſ.* 2. commeth after to be touched. δογματιζεσθε. Col. 2. 5.

Verſe. 21 Touch | not, taſte not, handle not.

RHEM. 6. [21. *Touch not.*] The Heretickes (as before and alwayes) very vainly alleage this againſt the Catholicke faſtings: when it is moſt cleere that the Apoſtles reprehendeth the ſo ſaid falſe teachers that thought to make the Chriſtians ſubiect to the obſeruation of the ceremonies of the old Law, of not eating hogges, conies, hares fleſh, and ſuch like, nor to touch a dead corps nor any place where a women in her flowers had ſitten, & other infinit doctrines of touching, taſting, waſhing, eating, and the reſt, either commanded to the old people by God, or (as many things were) voluntarily taken vp by themſelues, ſometime cleane gainſt Gods ordinance, and often friuolous and ſuperſtitious. Which ſort as Chriſt in the Goſpell, ſo here S. *Paul* calleth the precepts and doctrines of men, and ſuperſtition, and (as the Greeke word ſignifieth) *voluntary worſhip, that is inuented by Heretickes of their own head without the warrant of Chriſt in the Scriptures, or the holy Ghoſt in the Church or any lawfull authoritie of ſuch whom Chriſt commandeth vs to obey. Againſt ſuch Sect maiſters therefore as would haue yoked the faithfull againe with the Iewiſh or Hereticall faſts of *Simon Magus* and the like, S. *Paul* ſpeaketh, and not of the Churches faſts or doctrines. Scripture abuſed againſt the Churches faſts. ἐθελοθρησκειᾳ

CARTVV. 6. [21 *Touch not.*] The matter and forme of abſtinence here condemned being the ſame with the Popiſh *faſts*, they cannot be but ſtricken with the ſame ſword that theſe are. The matter is of things which periſh, and are conſumed with the uſe of them. The forme, is the commandements and doctrines of men for a worſhip of God. For although they boaſt of the ſpirit of God, yet it is a vaine cracke of the ſpirit, which is ſundered from the commandement and word of Chriſt. Whereunto it commeth, that there were never any more ridiculous in the ſuperſtitious obſeruation of theſe things then the Papiſts: amongſt whom it is a heinous crime once to taſte of fleſh in a forbidden day, and which (in their begging Friers) eſteeme it a deteſtation once to touch the peece of money with their hand, which their heart by deſire hath touched and touched againe. Eſay 59. 22 Ioh. 14. 26. & 16. 13.

Verſe. 23. Which are indeed | having a ſhew of wiſedom in ſuperſtition and humilitie, and not to ſpare the body, nor in any honour to the filling of the fleſh

RHEM. 7. [23. *Hauing a ſhew.*] Againe the Heretickes of our time obiect, that theſe foreſaid falſe teachers pretended holines, wiſedom, and chaſtiſement of their bodies (for ſo S. *Paul* ſaith) by forbidding certaine meates according to the Iewes obſeruation, euen as the Catholickes do. It is true they did ſo, and ſo do moſt vices imitate vertues, for if chaſtiſing of mens bodies and repreſſing their concupiſcences of luſts were not godly, and if abſtinence from ſome meates were not laudably & profitably vſed in the Church for the ſame purpoſe, no Hereticks (to induce the aboliſhed obſeruations The hypocritical abſtinence of old Heretickes, maketh nothing againſt

true and sincere fasting. but commendeth it.

tions and indifferences of meates of the Iewes, or the condemnation of certaine meates and creatures as abominable according to others) would haue falsely pretended the chastisement of their flesh or made other shew, of wisdom & pietie, to found their vnlawfull Heretical or Iudaical superstition concerning the same. The Catholike Church and her children, by the example of Christ, S. *Iohn* Baptist, the Apostles and other blessed men, do that lawfully, godly, religiously, and sincerely indeed to the end aforesaid, which these false Apostles only pretended to do. So *S. *Paul* did chastise his body indeed, by watching, fasting, and many other afflictions, and that was lawfull and was true wisdom and piety indeed. The foresaid Heretikes not so, but to induce the Colossians to Iudaisme and other abominable errors did but pretend these things in hypocrisie.

1. Cor. 9. 27. 2. Cor. 11. 27.

CARTVV. 7. [*23 Hauing a shew.*] This is also a meere dotage, *that the old heretickes made a pretence of holinesse, where they follow holinesse sincerely and indeed*: for first they say nothing which the old heretickes might not as easily haue said as they; neither haue they any more sauce of reason to relish this vnsauorie shift of theirs then they had. Secondly, they perceiue not that the Apostle carrieth not this to the counsell and end of the superstitions, but vnto the very kinde of false worship, which although it haue a shew and shine of wisedom and godlinesse, yet, is indeed destitute of both: so that their distinction is ridiculous, whereby they put the difference betweene the worshippers, which ought to haue been put between the worships themselues. Even therefore as this worship and abstinence, seeming to the worshippers commendable for some apparance of wisedom and humility, in that the flesh is thus put to paine and vexation, was neither truely wise nor humble; so your worship in this kind, although it haue a certain deck and cover of wisedom and humility, yet in truth is altogether void of them. Wherefore the *example of the Apostle 1. Cor. 9. and 2. Cor. 11.* which subdued his body according to the word of God, by lawfull fasting, serueth not your turne. For his fast stood not in prescript daies, either of the yeare or of the week, but as occasion serued, and as temptations assailed him. Neither stood it in choice of abstinence from one meate more then from another, but in forbearance from all meates, as the Churches fast hath been before declared. Neither doth hee make a Law for others to follow his fast, nor could not, seeing the most of his fasts, watchings, with other bodily exercises, were undertaken in respect of his Apostleship, which cannot be communicated with vs.

CHAP. III.

MARGINALL NOTES.

Verse. 24 KNowing that you shall receiue of our Lord the ‡ retribution of inheritance. Serue our Lord Christ.

RHEM. 1. [24. *Retribution of.*] Retribution or reward of good works; ἀνταπόδοσις which signifieth rendring one for another.

ANSVV. 1 Retribution of the heauenly inheritance, is not the wages merited by good and faithfull seruice done to men, as vnto God, but it is the reward promised, and freely giuen, to Gods children, of his meere grace and mercy, by which they are made his children: and so haue interest vnto his inheritance: and yet it is truely and duely rendred, because it is promised.

ANNOTATIONS.

Verse. 5. Mortifie therefore your members that are vpon the earth, fornication, vncleanesse, lust, evill concupisence and ‡ auarice, which is the seruice of Idols.

Heretical & foolish translation.

RHEM. 2. [5. *Auarice which is the seruice of Idols*] Here is a maruelous impudent and foolish corruption in the vulgar English Bible printed in the yeere 1557. and (as it seemeth) most auctorised. Where for their error against the Images of Christ and his Saincts, and to make image and idoll, all one: the translatour for that which the Apostle saith in Greeke, *Couetousnesse is idolatrie*, maketh him to say in English, *Couetousnesse is worshipping of images*, as also, *Ephes.* 5. 4. he translateth thus. *The couetous person is a worshipper of images*: for that which the Apostle saith, *The couetous man is an idolater*, meaning spirituall idolatry because he maketh money his God. In which sense to call this spirituall idolatry, worshipping of images, is ridiculous, and must needs proceed of blind heresie.

Images and Idols.

ANSVV. 2 A maruelous impudent and foolish corruption, to make Image and idoll all one. A great corruption I promise you to expresse a Greeke word by a Latine or English word. For that εἴδωλον signifieth an image, not onely all the new Dictionaries do testifie, but also the ancient Greek Lexicons of *Hesychius*, and *Phauorinus* and so is the word vsed by *Plato*, *Homer*, and all other ancient writers. But if there be so great difference between idols and images, why doe you translate out of your Latine, which ss *Seruitus simulachrorum*, the seruice of images, contrary to your Latine, calling it the seruice of Idols? if you will stand in argument with vs, that *Simulachrum* signifieth the same, that εἴδωλον doth in Greeke and not that ἄγαλμα: first the vse of all learned authors in the Latine tongue is against you, and namely *Tullie*, the father of Latine eloquence, which oftentimes vseth the word *Simulachrum*, for the same that is otherwise called *Imago*, or *Effigies*. One or two examples, I will bring for many; *Pro Archia*, hee saith *Statuæ & imagines non animorum simulachra sunt sed corporum*. Standing images, and other images, are not similitudes or images of mindes, but of the bodies. Against *Verres*, he nameth *Effigies simulachrumque Mithridatis*. The shape and images of *Mithridates*. *Lactantius* an eloquent Christian, calleth men, *viuentia Dei simulachra*, the liuing images of God: where you must translate the liuing idols of God; if this your translation be true. *Penenius* a Popish fryer in

Dyonisius

Dyonisius de celest. Hierarh. li. 1. c. 1. for the Greeke word ἀγαλμα translateth *Simulachra*, which if you should vnderstand for an idoll, would make a madde meaning of Dyonisius. but of this word *Simulachrum*, and of our translation, I haue answered more at large in my defence against. *Greg. Martyn cap 1. & sect. 5. c. 3.* through out all the sections. Why spirituall idolatrie, may not bee called spirituall worshipping of images I greatly marueile, though it seeme to you neuer so ridiculous. For there is spirituall worship, as well as bodily, & spirituall images, as well as bodily images, though you laugh till your splene ake. But yours is the blind heresie, which worshippeth them that haue eyes and see not, and by the iudgement of God and the prophets execration, are become like vnto those whom you worship, that is hauing eyes and see not, for who is so blind, as he that will not see.

Verse. 10. And I doing on the new, him that is renewed unto knowledge, according to the Image of him that created him.

RHEM. 3.] 10. *Doing on the new.*] By this and the whole discourse of this chapter conteining an exhortation to good life: and to put on the habite of the new man, with all vertues: wee may see our iustice in Christ to be a very qualitie and forme inherent in our soule, adorning the same, and not an imputation onely of Christs righteousnes, or an hiding onely of our sins and wickednes which the Heretikes falsely affirme to remaine in vs after baptisme and alwayes during life. See *S. Aug. de pec. mer. & remiss. li 2. c. 7. & cont. Iulian b. 6. c. 7.* *Iustice an inherent quality in us.*

ANSVV. Wee know there is in the regenerate, a qualitie inherent of iustice inchoated and vnperfect, by which we are not iustified before God, but onely by the iustice of Christ imputed to vs through faith: whereby our sinnes are hidde, and couered from the sight of Gods iustice. Yet so, that they are forgiuen and remoued from vs, as farre as the East is from the west: and not remaine still in vs (as you falsely say, we affirme) after baptisme, although corruption of our nature which is of originall sin, doth remaine in vs during our naturall life. And our renouation is begun in regeneration, not perfected vntill after this life. And that doth Augustine expresly affirme, in the first place, whether you send vs. *For not from that houre, in which euery man was baptized, all his old infirmitie is consumed, but renouation beginneth of the remission of all sinnes.* And the same argument he holdeth, against Iulianus the Pelagian as appeareth by these his words. *Although in baptisme bee performed full remission of sinnes, yet there hath remained wherein we might profit to a better wrestling, to be watchfully and continually exercised, against the troops of euill desires, rebelling within vs, for which it is said, euen to them that are baptized, Mortifie your members which are vpon the earth &c.* *Inflice inherent.* *Slander.*

CHAP. IIII.

MARGINALL NOTES.

Verse. 13 FOR I giue him testimony that he hath much ✝ labour for you, and for them that be at Laodicia, and that are at Hierapolis.

RHEM. 1. [13. *Labour for you.*] He did not onely pray, but tooke other great paines to procure Gods grace for the Colossians: perhaps by watching, fasting, and doing other penance of body: that God would not suffer them to fall from their receiued faith to the sect of *Simon Magus* or the Iudaizing christians.

ANSVV. The Apostles word is zeale or great loue, and not labour. Neuertheless what labour soeuer he tooke for them, it was not, merite either for himselfe, or them.

THE ARGVMENT OF THE FIRST EPISTLE OF S. PAVL *TO THE THESSALOIANS.*

RHEMIST.

HOW S. *Paul* with *Silas* (or *Silvanus*) and *Timothee* according to a vision calling him out of Asia, into Macedonia, came to *Philippi* being the first cittie thereof, wee read *Act.* 16. And how againe from *Philippi*, after scourging and imprisoning there, he came to Thessalonica being the head citty of that country, we read *Act.* 17. where after three weekes preaching, the Iewes stirred the citty against them, and pursued them also to Berœa: so that S. *Paul* was conueied from thence to Athens where he expected the comming of *Silas* and *Timothy* from the foresaid Berea in Macedonia, but receiued them (as wehaue *Act.* 18.) at Corinth in Achaia.

Having

Hauing therefore left the Theſſalonians in ſuch perſecution, and being careſull to know how they did in it, he was deſirous to returne vnto them, ; as he ſignifieth in the 2. chapter of this Epiſtle *v.17.* But as he there addeth) *Satan hindereth vs*, therefore tarrying himſelfe at Athens, hee ſendeth *Timothee* vnto them, at whoſe returne vnderſtanding their conſtancie, hee is much comforted as hee declareth *c.3.* So then they are all three together at the writing of this Epiſtle, as alſo we haue in the title of it: *Paul and Siluanus and Timothee to the Church of the Theſſalonians.* And therefore it ſeemeth to haue been written at Corinth, not at Athens, becauſe after the ſending of *Timothee* to Theſſalonica, they mette not at Athens againe, but at Corinth.

The firſt three chapters of it are, to confirme and comfort them againſt the tentation of thoſe perſecutions. The other two are of exhortation to liue according to his precepts namely in ſanctification of their bodies, and not in fornication: to loue one another: to comfort one an other about their friends departed, with the doctrine of the Reſurrection and with continuall preparation to die: the laitie to obey, and the Cleargy to be diligent in euery point of their office.

CARTVV. To the Argument of this Epiſtle,] S.

THE FIRST EPISTLE OF PAVL TO THE THES-SALONIANS.

CHAP. I.

MARGINAL NOTES.

Verſe. 9 FOR they themſelues report of us what manner of entring we had to you: and how you are turned to God ‡ from Idols, to ſerue the liuing and true God.

RHEM. 1. [9. *From Idols.*] In this and like place the Heretikes malitiouſly and moſt falſely tranſlate, conſtrue, and apply all things meant of the Heathen idols, to the memories, and images of Chriſt and his ſaincts, namely the Engliſh Bibles of the yeeres, 1562. 1577. See the Annotations 1. Io. 5. 21.

CARTVV. 1. [9. *From Idols.*] That that which is ſaid of the *heathen Idols* is as truely ſaid of *yours*, it is euident by the propoſition of the Apoſtle; who oppoſeth the liuing and true God to whatſoeuer is religiouſly honoured; *euen as otherwhere* hee ſetteth the worſhip of the Creator to the worſhip of the Creature. Seeing therefore your worſhip is of things which haue no life in them, nor of themſelues, and be Creatures, and not the Creator: it followeth that there is neither *falſe nor malitious* dealing, when the gods of falſe Chriſtians are put in the ſame livery of Idolatry with the *gods of the heathen.*

Rom. 1. 25.

ANNOTATIONS.

Verſe. 6. And you became ‖ followers of us, and of our Lord; receiuing the word in much tribulation, with ioy of the holy Ghoſt.

RHEM. 2. [6. *Followers of vs.*] S. *Paul* is bold to commend them for imitation of him, yea and to ioyne himſelfe in that point with Chriſt, to bee their paterne to walke after. Where without curioſitie he nameth himſelfe firſt, and our Lord afterward, becauſe hee was a more neere and ready obiect then Chriſt, who was not nor could not bee followed but through the preaching and conuerſation of the Apoſtles, who was in their ſight or hearing. And this imitation of ſome holy man or other, hath made ſo many Religious man of diuers orders and rules all tending to the better imitation of Chriſt our Lord. See the like words of the Apoſtle, 1. Cor. 11. 1. and *Philippi* 3. 17.

Religious perſons imitation of diuers holy men is the imitation of Chriſt himſelfe.

CARTVV. 2. [6 *Followers of us*] They write of a certaine people that never dreame when they ſleepe: but theſe dreamers dreame day and night, ſleeping and waking, otherwiſe to proue a ſect or peakiſh order of *Franciſcans*, &c. how would they haue brought forth an example of *Paul*, who ſetteth himſelfe before all Chriſtians to be followed, and that in ſuffering of trouble, without the imitation whereof none can approue himſelfe to be of the number of Gods choſen, or of the faithfull. For it is neceſſary for all Chriſtians to follow both Chriſt and *Paul* in ſuffering for the kingdom of heaven, otherwiſe they can never enter it: ſo that this collection inplieth evidently, that no man can be amongſt the elect of God, or in the account of the faithfull, but they onely that are of the order of S. *Francis*, &c. And if *Paul* be for imitation preferred, becauſe *then in ſight and hearing he was a more neere and ready obiect then Chriſt, who could not be followed but by Pauls preaching*

Atlante. Marcellinus.

Look v. 4. 7. 8 Act. 14. 22. 2. Tim. 3. 12.

thing and conuersation, it followeth, that S. *Francis*, *Dominicke*. &c. being dead, the imitation of them (by your owne reason) ought to cease. For if Christ himselfe was not imitable, because hee was in heaven, how much lesse S *Francis*, S. *Dominick*. &c. of whom (it being out of doubt that they are neither in sight nor hearing) it may be doubted whether they be in heauen or no. And as this reason iustifieth the sect of *Benedictines*, *Franciscans*. *Dominicks*, &c. onely during their life to the first founder, and no longer; so it doth euidently conuince the Scisme of Iesuites to haue never been lawfull, as that which *never having* Iesus either *in sight or hearing*, could never imitate or follow him. Last of all, albeit this maxime be a sword to cut the throat of all the Rag-man-roules of the Popish singularities of profession: yet because it is a leaden one, we utterly refuse it. For it is false that *Christ could not be followed, because he was neither in sight nor hearing, but by the Apostle*: seeing the Scripture setteth those before us to be followed whom we never saw nor heard. And having oft-times other examples of most excellent men then aliue upon earth; yet leaveth them, and rather chooseth the example of Christ, as more mouing for the perfection of it (although without sight or hearing) then any other patterne which is helped by both those advantages. For although the present examples are more imitable if they be compared with examples absent in the same degree of goodnesse, yet that hindereth not but that the example of Christ (in body absent) is of greater force to moue to imitation, then *Paules* being present; and one *Paules* example (although absent) more then an hundred S. *Francisses* present. Whereupon the Apostle otherwhere setting himselfe for an example to the Church, maketh Christ the principall example, whereby they shall reforme whatsoeuer is amisse in the patterne of his life.

Heb. 6. 12. 13. *Heb.* 12. & 12. 1. 1. *Pet.* 2. 22. 1. *Cor.* 11. 1

CHAP. II.

MARGINAL NOTES.

Verse 18. FOR what is our hope, or ioy, or crown of glory? ‡ Are not you before our Lord Iesus Christ in his comming.

RHEM. 1. [18. *Are not you before.*] If the Apostle without iniurie to God, in right good sense call his scholers the Thessalonians, his hope, ioy, glory: why blaspheme the Protestants the Cath. Church and her children for terming our B. Lady or other Saincts, their hope, for the speciall confidence they haue in their prayers.

CART VV. 1. [18. *Are not you before*] S. *Paul in calling the Thessalonians his hope, ioy, and glory*, meant that he hoped by them to receiue both ioy and glory in the day of iudgement, when his diligent and faithfull Ministery towards them should be rewarded. And therefore the harlotry *Church of Rome*, with her bastard *children*, are not by this speech freed from their whoorish and fornicating speech of calling the *blessed* virgin, *and other Saints, their hope*. For they call not her or them their hope for reward of any profitable ministery, that by the will of God, and in a lawfull calling, they performed towards them: if they doe, let them shew us wherein they can be fruitfull or profitable unto them, especially by vocation from God, as the Apostle was by a commanded ministery unto the Thessalonians. Secondly, *Paul* affirmeth that they are his hope in regard of the gift of God at the latter day and comming of Christ, when both he and they shall bee ioyned together. Where you make the *Saints* your hope for graces, which you being aliue looke for at their hands which are departed. Thirdly, *Paul* looked for a crowne of ioy and glory of the undeserued grace of God, who hath promised freely to reward his labours towards them. But you looke for reward of God for the merit and desert of those whom you make your hope and glory. If you were not forsaken of all common iudgement, you could not be so brutish as once to affirme that *Paul* being aliue upon earth, did by the meditation and intercession of the Thessalonians when they were dead, call upon the Lord: or that by their merits he esteemed that he might come to heaven, or be more acceptable unto God, all which things (and moe to) when you ascribe unto the *Saints, by calling them your hope*, you may easily see that this speech of the Apostle to the Thessalonians notwithstanding the note of *blasphemie* cleaveth fast unto you still: for that in a likenesse of words and syllables, your cause and matter is found to be most unlikely. Lastly, the aduantage and strength of argument which you seeke in the word *schollers*, whom *Paul* called his hope, &c. is foolishly urged. For thereby is proued that the virgin *Mary*, and Saints departed being superiours unto us, are rather to call us their hope, then we to call them ours; as *Paul* being superiour unto the Thessalonians, called them his hope, &c. and not they *Paul* theirs: or at the least, that the one may be done as well as the other, whereof whethersoe ver is granted, you are undone.

ANNOTATIONS.

Verse. 12. Therefore wee also giue thankes to God without intermission: because that when you had receiued of us the word of the hearing of God, you received it not as the word of men, but (as it is indeed) the word of God, who worketh in you that haue beleeued.

RHEM. 2. [12. *The word of God.*] The Aduersaries will haue no word of God but that which is written and conteined in the Scripture, but here they might learne that all *Paules* preaching before he wrote to them, was the the very word of God. They might also learne that whatsoeuer the lawfull Apostles, Pastors and Priests of Gods Church preach in the vnitie of the same Church, is to bee taken for Gods owne word, and ought not to bee reputed of them for doctrines of men or Pharisaicall traditions, as they falsly call canons, precepts, and decrees of holy Church.

Not onely the written word is the word of God.

CARTVV. 1. [12 *Word of God.*] It a malicious surmise that we esteeme not *the Apostles preaching the word of God before it was written*: And it is as foolish a collection thereupon to conclude that there is now a word of God not either expressed or contained in the Scripture, which is onely the controversie between us. And therefore let the Reader understand that as under the Law the doctrine of the Prophets *Esay*, *Ieremy*, *Osiah*, *&c.* which they preached in the whole course of their Ministery for the space of many yeares, was shut up into so short a summe as one may read in fewer howres then the yeares were wherein it was preached: even so the doctrine of the Apostles which they preached at large, was by writing drawn into smaller roome, which thing ought not to seeme strange to any that shall consider, that all the good workes which are commanded, and the contrary which are forbidden are all brought under the straight of ten words; and that all good prayers that ever were or shall bee made are summed in the six short petitions of the Lords prayer.

Deut. 10. 4 Mat. 6. 9. 12. Luk. 16. 29 Ioh. 5. 39. Acts. 25. 22 Rom. 1. 2. & 26. 26.

Secondly, as the Church under the Law contented it selfe with the Scriptures of these Prophets which were written, notwithstanding that there had been Prophets also that wrote nothing: so the Church underneath the Gospell resteth in the Scriptures of those Apostles and Evangelists that wrote, notwithstanding that there were also others which preached the word of God and wrote it not: especially considering that they protest that they taught nothing but that which was contained in the Scripture of the Law and the Prophets. Wherefore albeit that all be the holy word of God which proceeded out of the sacred mouthes of the Prophets and Apostles; yet when the same is all couched in the Scripture, as it were in the Lords library, they which deny that the Scripture and the Word are the same, do all one as if they should deny that it is not the same hand which being first stretched forth palme-wise, is after gathered in fist wise. And they which leaving the Apostles Scriptures seek to their Sermons, do all one as if the Israelites would leave the Law of *Moses* (wherein all duties are plainely set down) to seek it then in the Sermons of *Noah*, *Abraham*. *&c.* If indeed we had our eyes in the hinder or back part of our head, that we could as well see the things that are past as present, it might be better borne with if we ran back to those things which are past, although they were not preserved by some faithfull and undeceiueable record of those which cannot lie. But seeing that it is not so, and of the contrary side those things which are written in the Scriptures are as truely and effectually represented unto us as when they were first spoken: it is a great perversnesse (that we see use no sharper words) to leave the infallible testimony of God himselfe, testifying of his own Word, and to seek it at the uncertaine report and tradition of men, which are lyars and may be deceived.

And to the second point in this Annotation, whether *the Sermons of the Pastors are the word of God* or no: we deny not, but that being duely made, they may well be termed the word of God, so farre forth as backed and grounded out of the Scripture, they are accompanied with the power of the Spirit, either to the regeneration of the elect, or iust conviction of the reprobate: Even as an Advocate or Counsellour is said to speake Law when he speaketh agreeable to the Law; even as the Church is called Christ, not for it selfe, but for the Sonne of Gods sake, to whom as to a fountaine and head, she cleaveth. Howbeit that account of the word of God is in a lower degree of authority and excellency then that which was preached and written by the Prophets and Apostles. For although it be a faithfull interpretation of the Scripture, yet it is not inspired of God, and therefore hath not credite of it selfe, further then it agreeth with that which is inspired. Again, for that the godliest and learnedst, and most circumspect Pastors may be deceived, and sit beside the stoole sometimes, so that slip agreeing unto all Pastors and Bishops particularly, may by the same reason fall into their Canons when they meet in Councell: For as the Councell of the Apostles could not erre, because none of the Apostles which ruled and bare the sway in that Councell was subiect to errour: So of the other side, there being no one in the Councell of Bishops which cannot erre, it must needs be that their Councels may erre, as hath beene already upon *Iohn* 20, *&* Act. 15. and may further be shewed. This errour not falling into the doctrine of the Apostles either severally or ioyntly, it is evident that the word of God spoken and written by the Apostles is of a higher nature then that which is spoken or written by Bishops and Pastors.

Rom. 3. 4. 2 Tim. 3. 16 1. Cor. 3. 12 13. 14. 29. 33. 1. Thes. 5. 20.

Last of all, in the word of God spoken or written by the Apostles is required, not onely that there be a true sense, but that the frame both of the words and sentences be inspired of God, which is then onely performed when both the words and sentences are so fitted to the argument that is handled, that nothing is wanting, nothing is abounding, nothing not most profitably bestowed. It is evident that this goeth farre beyond the measure and reach of any Pastor how sufficient soever. For the word inspired is perfect, tryed and purified seven times, wherein there is not so much as a mote of drosse or allay: So that there is nothing can be either added, diminished, or displaced but with impairement: whereas in the Pastors preaching it is enough that it bee grounded upon the foundation of the Prophets and Apostles, and that they haue a patterne of the word of God, although they misse that exactnesse of speech that it useth.

Stapleton. princip. doctrin. lib. 8. cap. 14. 15 Psal. 12. 6. Pro. 30. 5. Eph. 2. 20. 2. Tim. 1. 13.

CHAP. III.

MARGINALL NOTES.

Verse. 10 NIght and day more abonndantly praying that we may ‡ see your face, and may accompliſh thoſe things that want of your faith.

RHEM. 1. [10. *See your face.*] Though letters or Epistles in absence giue great comfort and confirmation

confirmation in faith, yet it is preaching by which the faith of Christ and true religion is alwayes both begun and accomplished.

CARTVV. 1. [10 *See your face.*] S.

CHAP. IIII.

MARGINALL NOTES.

Verse. 10 YEA and you do it toward all the brethren in all Macedonia. But wee desire you brethren, that ‡ you abound more.

RHEM. 1. [10. *Abound more.*] Christian men ought to proceed and profit continually in good works and iustification.

CARTVV. 1 [10 *Abound more.*] *Christians ought to proceed in good works*: but in *iustification* they can no more *proceed* then Christ, (who by faith is their iustice) can bee increased. This faith (indeed) proceedeth, and is increased, and therefore they also increase in further assurance and confidence of their iustification; but thereof followeth no more any growth in iustification, then one of twenty yeares, having a liuelier feeling and more use of the faculty of reason, then at twelue, is therefore more a reasonable creature then at yonger yeares: or that a iewell which one receiued when his hand was through age or sicknesse weaker and not so strong to hold it: is therefore increased because the hand strengthened by riper yeares, or freedom from sicknesse, is able better and faster to gripe it then before. Rom. 1. 17.

ANNOTATIONS.

Vers. 8. Therefore he that despiseth these things, despiseth I not man but God, who also hath giuen his holy Spirit in us.

RHEM. 2 [8. *Not man but God.*] He that despiseth the Churches or her lawfull Pastors precepts offendeth no lesse then if hee contemned Gods expresse commandements. For they bee of the holy Ghost, and are not to be counted among the commandements of men onely. *The precepts of the Church*

CARTVV, 2. [8. *Not man but God.*] This note of receiving of the *lawfull Pastors precepts*, being without exception, is false: for it is true onely generally and absolutely of the Prophets, Apostles, and other the Pronotories of God, which were inspired of God as the Apostle was: and then of Pastors with this exception, so farre as they giue precepts of that which they haue out of the the Scripture; as the forbidding of uncleannesse, and commanding of sanctification, mentioned also in this place. For further answer looke before, chap. 2. 12.

Verse 13. And wee will not haue you ignorant, brethren, concerning them that I sleepe, that you be not sorrowfull, as also others that haue no hope.

RHEM. 3. [13. *Sleepe.*] Some Heretickes peruersly inferred of this that the soules did sleepe till the day of iudgement: where it is meant of the bodies onely.

CARTVV. 3. [13. *Sleepe.*] S.

CHAP. V.

MARGINALL NOTES.

Verse. 8 BVT we that are of the day, are sober, having on the breast-plate of faith and ‡ charity, and a helmet the hope of saluation.

RHEM. 1. [8. *Charity.*] A Christian mans whole armour is not faith onely, but all the three vertues here named.

CARTVV. 1. [8. *Charity.*] If *Charitie and hope* were no part of the armour of a Christian Souldier, they should not be profitable at all; which as it is absurd, so it is farre from us, who acknowledge that without them none can come to heaven, but affirme that they are necessary as fruits of men already saued and iustified, and not causes why men are either the one or the other: and notwithstanding that these vertues pertaine to the compleat harnesse of a Christian; yet (to continue in the same allegory) the victory is ascribed to faith alone. 1. Ioh. 5. 4. Heb. 11. 33. &c.

Verse 17. pray ‡ without intermission.

RHEM. 2. [17. *Without intermission.*] To desire eternall life of him that onely can giue it, is to pray without intermission: but because that desire is often by worldly cares cooled, certaine houres and times of vocall prayer were appoynted. *See* S. Aug. *ep.* 121. *ad Propam.*

CARTVV. 2. [17. *Without intermission.*] That *to desire eternall life of God onely able to giue it, is to pray without intermission*, although it giue not for an egge a Serpent, yet it giueth for bread, a stone which no teeth can enter into: where the meaning of the Apostle is nothing else but that men should not giue over at any time the care and travell of praying daily and nightly at commodious times, or as any speciall occasion requireth: nor let fall any holy sute that they haue once commended, before such time as they haue obtained it, as the manner of many is to pray by fits either in the beginning of their profession of the Gospell, or when they are first bitten or wrung with trouble. Looke more hereof before upon *Luke* 18. vers. 1. 7. And if by *certain houres of prayer*, you meane that men were taught in the morning, noone, and eueningtide to pray unto God, and to take

conuenient houres for that purpoſe, you alledge *Auguſtine* well: but of Canonicall houres *epiſt.* 21. he hath not a word.

ANNOTATIONS.

Verſe. 21. But I proue all things: hold that which is good.

Not raſhly to credit euery ſpirit.

RHEM. 1. [10. *But proue.*] Though we may not extinguiſh the ſpirit, nor contemne the prophets, yet we muſt beware wee be not deceiued by giuing too light credite to euery one that vaunteth himſelfe of the ſpirit, as Arch-heretikes euer did, we muſt try them by the doctrine of the Apoſtles and the Spirit of the Catholike Church which can not beguile vs.

CARTVV. 3. [20. *But proue.*] The ſpirit of your Catholicke Church is a giddy ſpirit, if it depart at any time from the writings of the Prophets and Apoſtles, which are the Loadſtarre, and can not *beguile* all that follow her in that *Spirit*.

THE ARGVMENT OF THE SECOND EPISTLE OF S. PAVL *TO THE THESSALONIANS.*

RHEMIST.

THE ſecond to the Theſſalonians hath in the title as the firſt: *Paul and Siluanus and Timothee*, &c. And therefore it ſeemeth to haue been written in the ſame place, to witte, at Corinth, where they remained **a yeare and ſixe moneths*, and ſtraight vpon their anſwer to the firſt Epiſtle. *Acts* 18. 11.

Firſt hee thanketh God for their increaſe, and perſeuerance (comforting them againe in thoſe perſecutions) and prayeth for their accompliſhment. Secondly he aſſureth them, that the day of Iudgement is not at hand, putting them in remembrance what hee tolde them thereof by word of mouth, when hee was preſent (as therefore hee biddeth them afterward * to hold his Traditions vnwritten, no leſſe then the written,) to witte, that all theſe perſecutions and hereſies, raiſed then, and afterward againſt the Catholicke Church, were but the myſterie of Antichriſt, and not Antichriſt himſelfe, but that there ſhould come at length a plaine Apoſtaſie, and then the whole forerunning myſtery being once perfitly wrought) ſhould follow the reuelation of Antichriſt himſelf in perſon (as after all the myſteries of the old Teſtament, Chriſt Ieſus our Lord came himſelfe in the fulneſſe of time.) And then at length after all this, the day of Iudgement and ſecond comming of Chriſt, ſhall bee at hand, and not before, whatſoeuer pretenſe of viſion, or of ſome ſpeach of mine (ſaith S. *Paul*) any make to ſeduce you withall, or of my former Epiſtle, or any other. For which cauſe alſo, in the end of this Epiſtle, he biddeth them to know his hand, *which is a ſigne in euery Epiſtle.* c. 2. v. 15.

Laſtly he requeſteth their prayers, and requireth them to keepe his commandements and Traditions namely that the poore which are able, get their their own liuing with working, as he alſo gaue them example, though he were not bound thereto.

CARTVV. There are here two things unſufferable, the one of *Traditions* ſet cheeke by cheeke with the writings of the Apoſtles: The other of painted and forged *Antichriſt*, which as well becauſe they haue here no ſtay of reaſon, but onely the rotten word of the Ieſuites, as alſo that they come afterward in this Epiſtle to bee examined and deducted more at large, wee will reſerue to their proper place.

THE

THE SECOND EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

MARGINALL NOTES.

Verſe 5 FOr an example of the iuſt iudgement of God, that ‡ you may bee counted worthy of the kingdom of God, for the which alſo you ſuffer.

RHEM. 1. [5. *You may be.*] Note that by conſtant and patient ſuffering of afflictions for Chriſt, men are made worthy (ſo the Greek ſignifieth as the Aduerſaries themſelues tranſlate v. 11. of the crown or kingdom of heauen, and ſo do merit and deſerue the ſame. *See Annot. Luc.* 20, 35. And the Apoſtle here ſaith that it is Gods iuſtice no leſſe to repay glory to the afflicted, then to render puniſhment to them that afflict, becauſe of their contrary deſerts.

CARTVV. 1. [5. *You may be.*] The *Greeke word ſignifieth not* any *dignitie* inherent in vs as you pretend: for it is well known that this forme of verbes anſwereth the Hebrew Coniugation *Hiphill* whereas to haue wonne the ſignification that you runne for, it ſhould haue anſwered the ſignification of the verbe in *Hithpaell* betokening that hee hath made himſelfe worthy, or that his worke had made him worthy, which is not the ſpeech of the Apoſtle in either of the places of this chapter. Beſide that not being able to wring this ſenſe out of this verſe not ſo much as by your own and old tranſlation, both which doe ſet the worthineſſe of the faithfull in that they are ſo accounted and reputed of, it is a ſhame for you to ſeeke it out of the 11 verſe where the ſenſe is the ſame, howſoeuer the words of ours and your tranſlation differ; eſpecially ſeing if there were any aduantage for you it might by reaſon of the compoſition be rather gotten out of the former then of the latter place. And as this ſentence of *afflictions making a man worthy of the kingdom of heauen*, is ouerthrown by preciſe teſtimony of the Scripture otherwhere, which affirmeth that the afflictions of this life are not worthy of the glory which ſhall be reuealed; ſo it is euidently caſt downe by the circumſtance of this place. For firſt of all, giving thankes vnto God for their condition ver. 3. he doth thereby inſinuate that they haue a ſtraighter bond of thankfulneſſe then he had, which notwithſtanding they could by no neceſſitie bee tyed vnto, if they had by merite of their afflictions earned it out. Secondly requeſting of God further that he would make them worthy, he teacheth that the ſame proceedeth of the *good pleaſure* and will of God: whereof when either of them apart do ouerturne our merite, both of them ioyned together beate down the ſwelling pride of our proper worthineſſe and deſert. Adde hereunto, that in affirming that God doth accompliſh the good pleaſure of his goodneſſe towards them: he thereby giueth to vnderſtand that the whole ſtate and courſe of ſalvation, as well for the beginning, as for the middle and end, depeudeth upon the moſt free and franck good-will and pleaſure of God. Neither doth it help the Ieſuits any whit, that *God in iuſtice doth as well reward the godly, as puniſh the wicked*: conſidering that the *iuſtice of God* is as well declared in keeping of his gracious and vndeſerued promiſes to the ſonnes of men, as in giuing them the deſerued hier and wages of their wickedneſſe: For that the iuſtice of God is often taken for the truth of Gods promiſes it is manifeſt by the Apoſtle in the third to the Romanes, who in the fourth and fifth verſe calleth it *the iuſtice of God*, which in the fourth and ſeventh he calleth the *truth of Gods* promiſe kept and holden towards thoſe which were moſt vnworthy of them. Whereof alſo it commeth, that God is called iuſt in the forgiueneſſe of ſinnes according to his promiſe. But the place of the Pſalme is notable heere, where iuſtice is not alone taken for the truth of Gods free promiſe, but is manifeſtly oppoſed to the iuſtice of God, which recompenſeth every one according to the deſert of workes; ſaying, *deliuer me in thy iuſtice, but enter not into iudgement, &c.*

Rom. 8. 18.

1. Ioh. 1. 19

Pſa. 143. 1. 2.

Verſe. 10 When hee ſhall come to be ‡ glorified in his Saints, and to be made marvellous in all them that haue beleeved, becauſe our teſtimony concerning you was credited in that day.

RHEM. 2. [10. *Glorified in his Saincts.*] Chriſt ſhall be glorified in his Saincts, that is, by the great and vnſpeakable honour and exaltation of them he ſhall be honoured, as now hee is: the honour which the Church doth to them, not diminiſhing Chriſts glory (as the Aduerſaries foliſhly pretend) but excedingly augmenting the ſame.

CARTVV. 2. [10 *Glorified in his Saincts.*] We honour the Saints that are departed, and therefore they ſay untruely which affirme that we deny them all honour; onely we barre them of that honour which is proper unto God, as invocation and ſuch like. For the overthrow of which

Rom. 10. 14

doctrine of ours, that which is brought, that *Christ is glorified in his Saints* is fooliſh: for albeit he *be glorified in the glory of his Saints*, yet it followeth not therefore that he is glorified in all manner of glory of his Saints, but onely in that which fitteth his Saints, and agreeth to their quality of being inferiour members, creatures, ſubiects, &c. And therefore this argument of the Ieſuites is all one, as of that, that a King is honoured in the honour and wealth of his ſubiects, one would conclude that it ſtandeth with the Kings honour that his ſubiects ſhould weare his Crown, hold his Scepter, ride in his Chariot and vpon his horſe, or vſe his royalties and princely prerogatiues.

CHAP. II.

MARGINAL NOTES.

Verſe. 4 WHich is an adverſary, and ‖ is extolled ‡ aboue all that is called God, or that is worſhipped, ſo that he ſitteth in the ‖ Temple of God, ſhewing himſelfe as though he were God.

RHEM. 1. [4. *Aboue all that is.*] How then can the Pope bee Antichriſt, as the Heretickes fondly blaſpheme, who is ſo far from being exalted aboue God, that he prayeth moſt humbly not onely to Chriſt, but alſo to his B. mother and all his Saincts.

CARTVV. 1. [4 *Aboue all that is.*] Look for anſwer in the Annotations vpon this verſe.

Verſe. 11. Therefore ‡ God will ſend them the operation of errour to beleeue lying.

RHEM. 2. [11. *God will ſend them.*] *Deus mittet* (ſaith S. Aug. *lib.* 20. *de Ci. c.* 19.) *quia Deus Diabolum facere iſta permittet. God will ſend, becauſe God will permit the Deuill to do theſe things.* Whereby we may take a generall rule that Gods action or working in ſuch things is his permiſſion. *See Annot. Rom.* 1, 24.

CARTVV. 2. [11 *God will ſend them.*] Look for anſwer in the place quoted.

ANNOTATIONS.

Verſe. 2. That you be not eaſily moued from your ſenſe, nor be terrified, neither by ſpirit, nor by word, nor by epiſtle as ſent by us, as though the day of our Lord were at hand.

The day of iudgement vncertain, & to bee left to Gods ſecrets.

RHEM. 3. [2. *As though the day*] The curioſitie of man led by Satans deceites, hath ſought to know and to giue out to the world, ſuch things as God will not imparr to him, nor be neceſſary or profitable for him to know: ſo farre, that both in the Apoſtles dayes and often afterward, ſome haue feined reuelations, ſome falſely gathered out of the Scriptures, ſome preſumed to calculate and coniect by the ſtarres. and giuen forth to the world a certain time of Chriſts comming to iudgment. All which ſeducers bee here noted in the perſon of ſome that were about to deceiue the Theſſalonians therein. And S. *Auguſtine* (in his 80. Epiſtle ad Heſychium) prooueth that no man can be aſſured by the Scriptures of the day, yeare, or age, that the end of the world or the ſecond aduent ſhall bee.

CARTVV. 3. [2 *As though the day.*] When the diſciples asked our Saviour of the ſignes that ſhould go before the deſtruction of the Temple, and the end of the world, Chriſt maketh that queſtion which they eſteemed to be one alone to be (as it was indeed) two, and therefore anſwereth ſeverally, diſtinctly, and apart vnto both: Firſt therefore, foretelling the ſignes that ſhould go before the deſtruction of the Temple, hee affirmeth that all thoſe ſhould be accompliſhed before one age ſhould be run out, which alſo came to paſſe accordingly, it being deſtroyed before halfe an age, which is fifty yeares, were fully attchived. Afterward laying before their eyes the tokens that ſhould fore-run the latter day, hee ſhutteth up all that ſpeech with a like clauſe, that they ſhould all be fulfilled or ever one age were accompliſhed. Wherefore it is evident, that *the age* wherein the latter day ſhall come, may be known of them vpon whom the day ſhall come: which thing is yet more evident by the oppoſition which the Evangeliſts make between the age and the day and houre: For after he had ratified vnto them the age by the ſignes and tokens that ſhall fall in it, he addeth, but *of the day and houre, no man can know, &c.* As if hee would ſay, I haue thus farre fulfilled your requeſt touching the knowledge of the time of the end of the world, as to tell you of *the age* wherein it ſhall be, but the day and houre, or other particular times, ſhall be hid. We therefore with Chriſt, dare confidently affirme, that the age may be known, but more particular times are ſealed up from us, we leaue them in the power of our heavenly Father. And heerein whatſoever modeſty and hatred of *curioſity* you pretend out of *Auguſtine epiſt.* 80. yet indeed you are more malapert and *curious* then ſome of theſe which you accuſe: For when you determine of three yeares and ſix monthes of Antichriſts comming before the latter comming of Chriſt: you thereby teach evidently that a man may not onely attaine to the knowledge of the age, but alſo into the yeare and monthes wherein the world ſhall be ended. And withall it is to be obſerved, how deceitfull a rule of interpretation of the Scriptures it is, which the Popiſh Church followeth of receiving that ſenſe which the moſt of the ancient Fathers follow. And it is not onely deceitfull, but forſaken of themſelues, who (in this point of not knowing the time of the end of the world, ſeeming to follow *Auguſtine*) forſake the greateſt part of the fathers, which teach that the world ſhall end within the terme of 6000 yeares.

Mat. 23. 36 *Gen.* 15. 13. 16.

Mat. 24. 34 *Mar.* 13. 30 *Luk.* 21. 32

Mat. 24. 36 *Mat.* 13. 32

D. *Irenæus aduer. hæreſ. lib.* 5. *cap.* 23 *diuin. Inſtit. lib.* 7. *c.* 14. *Hilar. in Mat. can.* 17 *Hier. epiſt. ad Cypr. Iuſtin Martyr. reſp. ad Orthodox. quæſt.* 71.

Verſe.

Verſe. 3. Let no man ſeduce you by any meanes, for *vnleſſe* there come a revolt firſt, and the man of ſinne be revealed the ſonne of perditition.

RHEM. 4. [3. *Vnleſſe there come a reuolt firſt.*] Though wee cannot bee aſſured of the moment, houre, or any certaine time of our Lords comming yet hee warranteth vs that it will not be before certaine things bee fulfilled, which muſt come to paſſe by the courſe of Gods prouidence and permiſſion before which, are diuers, whereof in other places of Scriptures wee bee forewarned. Here he warneth vs of two ſpecially, of a reuolt, defection or an apoſtaſie, and of the comming or reuelation of Antichriſt. Which to pertaine in effect both to one, either depending of the other, and ſhall fall (as it may be thought) neere together and therefore S. *Auguſtine* maketh them but one thing.

Two ſpeciall ſignes before the later dayt a generall apoſtaſie, and the comming of Antichriſt.

This apoſtaſie or reuolt, by the iudgement in manner of all ancient writers, is the generall forſaking and fall of the Romane empire. So *Tertullian li. de reſur. carnis* S. *Hierome q.* 11. *ad Algaſiam* S. *Chryſoſtome hom.* 4. and S. *Ambroſe* vpon this place, S. *Aug. de Ciuit. Dei lib.* 20. *c.* 19. All which fathers and the reſt *Calvin* preſumptuouſly condemneth of error and folly herein, for that their expoſition agreeth not with his and his fellowes blaſphemous fiction that the Pope ſhould bee Antichriſt. To eſtabliſh which falſe impiety, they interpret this reuolt or apoſtaſie to be a generall reuolt of the viſible Church of God, whoſe houſe or building (they ſay) was ſodenly deſtroyed, and lay many yeares ruined, and ruled only by Satan & Antichriſt. So ſaith the foreſaid Archheretick here, though for the aduantage of his defence, & as the matter elſe where requireth, he ſeemeth (as all their faſhion is) to ſpeak in other places quite contrary: but with ſuch colour and colluſion of words, that neither other men nor himſelfe can tell what he would haue or ſay. And his fathers *Wickleffe* and *Luther* his fellowes and followers *Illyricus. Beza*, and the reſt, are (for the time of the Churches falling from Chriſt) ſo various among themſelues, and ſo contrary to him, that it is horrible to ſee their confuſion, and a pittifull caſe that any reaſonable man will follow ſuch companions to euident perdition.

Calvin in hunc locum. The hereticks interpretation of this apoſtaſie, and their condemning of the fathers

RHEM. 5. But concerning this errour and falſe hood of the Churches defection or reuolt, it is refuted ſufficiently by S. *Auguſtine* againſt the Donatiſts in many places. Where hee proueth that thee Church ſhall not faile to the worlds end, no not in the time of Antichriſt, affirming them to deny Chriſt, and to rob him of his glory & inheritance bought with his bloud, which teach that the Church may faile or periſh. *Lib. de vnit. Ec. c.* 12. 13. *de Ciuit. li.* 20. *c.* 8. *In Pſal.* 85. *ad illud, Tu ſolus Deus magnus, Pſal.* 70. *Con. c.* 2. *& Pſal.* 60. *de vtil. cred. c.* 8. S. *Hierome* refuteth the ſame wicked Hereſie in the *Luciferians, prouing againſt them, that they make God ſubiect to the Diuell, and a poore miſerable Chriſt, that imagine the Church his body may either periſh or be driuen to any corner of the world, both of them anſwer to the Heretickes arguments grounded on Scriptures falſely vnderſtood which were too long here to rehearſe. It is enough for the Chriſtian reader to know, that it is an old deceite and excuſe of all Heretikes and Schiſmatikes, for defence of their forſaking Gods Church, that the Church is periſhed, or remaineth hidden, or in themſelues onely and in thoſe places: where they and their followers dwell: to know alſo, that this is reproued by the holy Doctors of the Primitiue Church, and that it is againſt Chriſts honour, power, prouidence and promis.

There can be no apoſtaſy of the true viſible Church from God.

Dialog. aduerſ. Luciſer. cap. 6.

RHEM. 6. If the Aduerſaries had ſaid that this reuolt which the Apoſtle foretelleth ſhall come before the worlds end, is meant of great numbers of Heretickes and Apoſtates reuolting from the Church, they had ſaid truth of themſelues and ſuch others, whom S. Iohn calleth Antichriſts. And it is very like (bee it ſpoken vnder the correction of Gods Church and all learned Catholikes that this great defection and reuolt ſhall not be onely from the Romane empire, but ſpecially from the Romane Church, and withall from moſt points of Chriſtian religion nor that the Catholike Chriſtians, either in the time of Antichriſt or before ſhall refuſe to obey the ſame but for that neere the time of Antichriſt and the conſummation of the world, there is like to be a great reuolt of kingdomes, peoples, and Prouinces from the open externall obedience and communion thereof. Which reuolt hauing been begun and continued by Heretikes of diuers ages, reſiſting and hating the Seate of *Peter*, (which they called *Cathedam peſtilentiæ, the chaire of peſtilence,* * In S. *Auguſtine* dayes) becauſe it is Chriſts fort erected againſt hell gates and all Heretickes, and being now wonderfully increaſed by theſe of our dayes the next precurſors of Antichriſt as it may ſeeme ſhall bee fully atchieued a litle before the end of the world by Antichriſt himſelfe, though euen then alſo, when for the few dayes of Antichriſts reigne the externall ſtate of the Roman Church and publick entercourſe of the faithfull with the ſame may ceaſe, yet the due honour and obedience of the Chriſtians towards it and communion in hart with it, and practiſe thereof in ſecret, and open confeſſing thereof if occaſion require, ſhall not ceaſe, no more then it doth now in the Chriſtians of Cypres and other places where open entercourſe is forbidden.

1. Ioh. 2. 18 *It is very like the Apoſtle ſpeaketh of a great apoſtaſie from the See of Rome, and from moſt articles of the Catholicke faith. Lib.* 2 *cont. lit. Petil. c.* 51.

RHEM. 7. This is certaine and wonderfull in all wiſe mens eyes, and muſt needs bee of Gods prouidence, and a ſingular prerogatiue, that the Seate of *Peter* ſtandeth, when all other Apoſtolike ſees be gone: that it ſtood there for certaine ages together with the ſecular ſeate of the Empire: that the Popes ſtood without wealth, power, or humane defenſe, the Emperours knowing, witting, and ſeeking to deſtroy them, and putting to the ſword aboue thirty of them one after an other, yea and being as much afraid of them as if they had been *æmuli imperii Competitors of their Empire*, as S. *Cyprian* noteth (*Epiſt.* 52. *ad Antonianum n.* 3.) of S. *Cornelius* Pope in his dayes, and *Decius* then Emperour. Againe, that the Emperours afterward yeelded vp the citty vnto them, continuing for all that in the Emperiall dignitie ſtill: that the ſucceſſors of thoſe that perſecuted them, laid down their crownes before their Seate and ſepulcres, honouring the very memories and Relikes of the pore men whom their predeceſſors killed: that now well neere 1600. yeares this Seate ſtandeth as at the beginning in continuall miſery, ſo now of long time for the moſt part in proſperitie: without all mutation in effect, as no other kingdom or ſtate in the world hath done, euery one of them in the ſaid ſpace being manifoldly altered. It ſtandeth (we ſay) all this while (to uſe S. *Auguſtines* words *de vtil. cred.* 6. 17.)

The wonderfull prouidence of God in preſerning the See of Rome more then all other ſtates, notwithſtanding manifold dangers and ſcandals.

c. 17.) *Frustra circumlatrantibus Hereticis, the Heretikes in vaine barking about it*, not the first Heathen Emperours, not the Gothes and Vandals, not the Turke, not any sackes or massakers by *Alaricus, Genserieus, Attila, Borban*, and others, not the emulation of the secular Princes, were they kings or Emperours, not the Popes own diuisions among themselues and manifold difficulties and dangers in their elections, not the great vices which haue been noted in some of their persons, not all these nor any other endeuour of scandall could yet preuaile against the See of Rome, nor is euer like to preuaile till the end of the world draw neere, at which time this reuolt (here spoken of by the Apostle) may bee in such sort as is said before, and more shall bee said in the Annotations next following.

CARTVV. 4. [*Vnlesse there come a revolt first,*] In the second section of this Note, to divert his consideration from *the Apostasie of the Romish Church*, they would hang their Reader in the *falling away* of men from the *Romane Empire*, which cannot be the Apostles meaning in this place: For first, the Apostles word here, is used by the Scripture, and by Ecclesiasticall Writers (that haue herein followed the Scripture) to note an Ecclesiasticall, and not a Civill falling away; it is also absurd, as that which confoundeth the subiect with the adiunct or accident: the execution of this iudgement, with the time wherein the execution shall be: for the Apostle ver. 9. doth declare that this Apostacie shall be, *when he that letted then, should be taken away*, meaning of the *Romane Empire*. Moreover the Apostle speaking of the same defection, doth expresly marke it out to be a defection from the faith. Last of all the Apostle interpreting himselfe doth evidently declare it to be an Ecclesiasticall, or Church falling away, when he saith, *the man of sinne shall bee*
2. Tim. 4. 1 *revealed*. *Tertullian de resurrect. carnis*, doth indeed expound the ninth verse, *he which withholdeth*, of the *Romane Empire*, but this third verse he doth not so interprete, but as we do, of defection from the kingdom of Christ: for (having made no mention at all of the Romane Empire before) to proue that God hath appointed set times, changes and seasons before the resurrection, after he had alledged this place, *I beseech you brethren by the comming of the Lord, and our assembly vnto him, &c.* as it is in the Text, hee addeth, *For vnlesse a departure come first euen of this Kingdom*: where it is manifest that these words, *euen of this Kingdom*, must needs be referred to the visible assembly and Congregation of Christ: for of it he had spoken before, but of the Roman Empire not a word; vnlesse the Iesuites will make the relatiue *huius* to be referred to that which commeth after, and not to that which goeth before. And seeing after he maketh that which letteth this departure to bee the Empire, he cannot in any reason make the same thing that was first to bee fulfilled, the let of it selfe.

In alledging *Chrisostom* the Iesuites declare themselues to haue neither conscience nor shame: for to proue that he expoundeth this third verse, speaking of the Apostasie to be *vnderstood* of the Romane Empire, they send us to his *fourth Homily*, which is not the interpretation of this verse but of the ninth verse, which he also interpreteth manifestly against them, of the Romane Empire. They durst not send us to his exposition vpon this verse, because it doth evidently convince them and make for us. *What is it* (saith he) *that he calleth defection or Apostasie? The Anti-christ himselfe hee calleth Apostasie, as that which shall destroy and lead away many, so that euen the elect should be offended, if it were possible.* Wherefore M. Calvin should not haue been so much *presumptuous* as fooliish, if by *condemning all these fathers of errour*, hee had laid himselfe and his good cause open to a needlesse envie of opposition and dissent from them. But as you haue deale with *Tertullian* and *Chrysostom* in falsification of them: so haue you untruely spoken of M. *Calvin*, who doth not reiect the iudgement *of all these fathers*, or *of the rest*, as you say, *but of that part of them that follow your iudgement*. And if *all the ancient VVriters in a manner bee of this minde with you*; you haue done very unadvisedly, who of foure which yon haue brought, haue but two onely *Ieremy* and *Ambrose* to speak for you, the other two not onely giving no witnesse vnto your cause, but quite against it for ours. If we had said, that the *Church could fall away*, or cease to be; one word of the Prophet, which calleth it *an everlasting people*, would haue had more weight to confute us then all this.

But in the third section of this Annotation, the Iesuites playing the tall men lay on load, and fight without an Aduersary: For they heape Doctor upon Doctor to proue that the *Church cannot fall away, or be in one corner* or angle *of the world*, which wee deny not: But against this, that those which in outward profession are the Church, may fall away, or that there may bee a time wherein the true Church scattered throughout all the world, may partly for fewnesse in comparison of the rest, and partly for feare of Church tyrants, lye hid in solitarie places (which is the question) they neither haue nor can haue one word. Yea in the very next section, themselues (ouercome with the light of the truth, hauing first asked a grace of the Popish pillars which think otherwise) affirme that the *Catholicke Church* through a *great* vniuersality of *revolt from it shall be driuen to make* her conventicles *in secret*. And let them not thinke much, if taking this which they giue with an evill eye, we wring more from them whether they will or no: For if they thinke that this *Apostacie will not be onely from the Empire, but from the Church also*, wee aske them upon what ground they so thinke? If they do it by the spirit of prophecy: albeit it is not impossible but that *Saul* may be among the Prophets: yet this Prophecie being neither of wine nor strong drink, is like never to haue the Popes allowance. Peradventure they seeing already so many armes of *Kingdomes*, and boughes of *people and Provinces* hewed off by the axe of the Gospell, from the great tree of Rome, which (as Babylon her mother did sometime the Easterne parts) hath for many yeares past ouer-spread and over-shadowed the Westerne governments: And gathering by that conquest that the Gospell hath already made, what further successe it is like to haue to the bringing of that tree to a bare and naked stump: thought good (of that which their sense partly, and partly a common reasonable discourse doth yeeld) to insinuate some singularity of diuination, and of fore-telling things to come. And if they like better to answer that they made this collection

collection of the Scriptures, then we aske of what Scriptures rather then of this? If of this, why do they so proudly condemne, and so doggedly bite that in us, which in themselues they iustifie and fawn upon.

In the fifth Section the Iesuites to advance the credit of the Romish Church, doe imagine great wonders in the marvellous continuance thereof, but themselues onely see them, for to others they cannot shew them, not so much as the Egyptian Inchanters, or ordinary Iugglers; which although they abuse mens eyes, yet in Divellish Art or sleight of hand, make some representation of that which they pretend, That *that seat standeth when all other Apostolike seates are fallen away, it must needs be* (say they) *of Gods providence*. What else? For how otherwise should the Divell himselfe, and his kingdom stand unlesse it were by Gods holy *providence*: but their meaning is, that it standeth in the truth: but so their meaning is a plaine begging of that which is the question, considering that we deny it, and proue by many discourses of whole bookes, that the Church of Rome hath been for the space of 980. yeares, or thereabout, Antichristian, and that as before her falling away shee stood not alwayes in the same degree of sincerity, but declined, and was (as it were) in the wane, not as the Moone by approching, but by going further off from the times of the Apostles, which had affected and possessed her whole body with the light of the Gospell; even so sithence her falling away, shee hath not stood alwayes in the same direct line of opposition to that she was in the Apostles time, but hath corrupted herselfe more and more, according to the measure of time wherein she first began to play the harlot. And as by falling first to this Whoredome, she lost her head which is Christ Iesus, so by continuance in it so many hundred yeares, she hath now lost her forehead, not ashamed to deny her Whooredome, albeit shee bee taken in the very act, and bee convinced not onely by strangers, which worthily hate her, and are appoynted to eate her flesh, but by those of her owne household, Secretaries, Chauncellors, Monkes, Friers, Bishops, Cardinals, and other her officers, who haue eaten bread at her table. This, albeit it hath the proofe of whole bookes; yet because the Reader may see the better likelihood of it, to cause him to enquire after it, let him heare what a Bishop of their own at the last Councell of Trent saith: *Would to God that they were not wholly with generall consent gone from religion to superstition, from faith to infidelity, from Christ to Antichrist, from God to Epicure, saying with wicked heart, and filthy mouth, there is no God: neither hath there been any Pope this great while that hath regarded those things: for they all sought their own, and not so much as one of them the things of Christ*, and therefore we can see no singular *prerogative* in her preservation: for in case of religion there can bee no prerogative of preservation where there is not, nor hath been for many hundred yeares the truth to preserue, and if there were, yet she is matched with Constantinople (an Apostolicall seat as well as she) which holdeth in substance the same religion which she doth, inferiour unto her in nothing, but in the procession of the holy Ghost from the Sonne; superiour in many, wherein she hath not fallen from the faith, as Rome hath done. And as for the continuance of her estate in stones and timber, in walles and gates, and some pollicie to uphold the state and countenance of a Citty, whereof the Iesuits make no small vaunt, if they had remembred that Tyre, Sidon, Ninive, and such like, razed from their foundation, were not so wicked as Capernaum and Bethsaida, that stood upon their foundation: they would haue been ashamed to haue made Rome so great with such a small argument as this is, yet is it also untrue, that Rome hath been upholden by any such high hand of God, aboue other Empires and Cities, considering that by their owne confession it hath been sacked foure times, beside many desolations it hath been subiect to at other times, which they peradventure are not ignorant of, whereas the Citty of Ninive, and the Empire of the Assyrians, stood both longer and faster with lesse motions and shakings then Christian, much more then Popish Rome hath done. And if truth of religion should be measured by foot of continuance, and defence of Gods hand, the Citty of Venice should carry it from Rome, which hath stood 1400. yeares without any one sacke, or desolation, whereof Rome hath felt divers. If you can bring stories of any miraculous and unwonted deliverances, wherewith God hath delivered Popish Rome with a stretched out arme, where fiue of you haue driven away an hundred of your enemies, or one of you haue driven away a thousand of them, it might cause men to harken somewhat unto you. But when your victories haue been by the arme of flesh, in the multitude of men, your escapes in distresses by fained and deceitfull words of S. *Peter* and *Paules* chaire, of a money ransome, and such like meanes: you may not blame us if we can see no *singular prerogative* in the defence of Popish Rome; although (by *Augustines* testimony as in a glasse) wee could see some in the preservation of Rome, when the Gothes and Vandals, and other such barbarous nations invaded it before it was yet utterly fallen away from the truth. But if you had not the pearle of preiudice and fore-iudgement in the eyes of your mindes, you might easily haue seen this *singular prerogative* in the preservation of *Geneva*, the standing whereof one yeare onely, in so great will, might, endevour and enterprise of Pope and Popish Princes to destroy it, is more miraculous then the preservation of Rome 1500. yeares, which alwayes hath had carnall and worldly weapons to defend it. The like might be said of *Rochell*, which being but a small towne, was the rocke whereat the royall Campe of a puissant King did breake it selfe. These reasons of yours, as they are either untrue or impertinent: so that alledged out of *Cyprian, Epist.* 52. that the Emperours were afraid of the *Bishops of Rome, as of Competitors to their Empire*, is against you: for thereby it appeareth it had come to the Emperours eares by the sound of the doctrine preached in the Church in those times, that the Empire should be overthrowen by Antichrist, according as the Apostle teacheth, whose tyranny, because it is prophesied that it should be seated in that place which was sometime the Temple of God, they did wisely to haue the seat of that Citty in iealousie, out of which, as out of the root, should rise the Serpent that should sting the Empire unto death. And it was no marvell if in *Cyprians* time they suspected seeing even then the foundation of that Antichristian state began to be laid by the Bishops there, who although for divers things they are commended of *Cyprian*, yet for intrusion into the right of other Churches, by receiving those rashly which other Churches had advisedly deposed, and cast out, they be worthily rebuked.

Cornelius Bishop of

Mat. 11. 21 23.

Lev. 26. 28 Deut. 32. 30

Aug. de Civitat. Dei.

Many Antichrists, as fore runners of the great Antichrist.

RHEM 8. [3. *The man of sin.*] There were many euen in the Apostles time (as we see by the 4. Chapter of *S. Iohns* first Epistle) and in the writings of the auncient fathers) that were fore-runners of Antichrist, and for impugning Christs truth and Church were called Antichrists, whether they did it by force & open persecution, as *Nero* & others either heathen or heretical Emperours did, or by false teaching and other deceits, as the Hereticks of all ages, in which common and vulgar acceptions *S. Ierom* saith, all belonged to Antichrist that were not of the communion of *Damasus* then Pope of Rome. *Hier. ep. 57. ad Damas.* and in another place all that haue new names after the peculiar calling of Heretickes, as Arians, Donatists (and as we say now, Caluinists, Zuinglians, &c. all such (saith he) be Antichrists. *Dial. cont. Lucifer. c. 9.* Yea these latter of our time much more then any of the former for diuers causes which shall afterwards be set down. Neuertheless they nor none of them are that great aduersary, enemy, and impugner of Christ, which is by a peculiar distinction and speciall signification named, *the Antichrist, in Ion. 2.* and *the man of sinne, the sonne of perdition, the Aduersary*, described heere & elsewhere, to oppose himselfe directly against God and our Lord IESVS CHRIST. The heathen Emperours were many. Turks be many, Heretices haue been and now are many, therefore they cannot bee that one great Antichrist which here is spoken of and which by the article alwayes added in the Greek is signified to be one speciall and singular man: as his peculiar and direct opposition to Christs person in the 5. chapter of *S. Iohns* Gospell v. 43. the insinuation of the particular stocke and tribe whereof he should be borne, to witte, of the Iewes (for of them hee shall be receiued as their Messias *Io. 3. v. 45.* and of the tribe of *Dan. Iren. li. 5. Hieron. com. in c. 11. Dan. Aug. q. in Ios. q. 22.* the note of his proper name *Apoc. 13.* the time of his appearing so neere the worlds end: his short reigne, his singular waste and destruction of Gods honour and all religion, his feined miracles, the figures of him in the Prophets and Scriptures of the new and old Testament: all these and many other arguments proue him to bee but one speciall notorious aduersary in the highest degree, vnto whom all other persecutors, Heretikes, Atheists, and wicked enemies of Christ and his Church, are but members and seruants.

The great Antichrist shall be one special & notorious man.

ὁ ἀντίχριστος ὁ υἱὸς ἀπωλείας. ὁ ἀνθρωπος ἁμαρτίας. ὁ ἀντικείμενος. *Gen. 49. 17*

Beza in hoc cap.

RHEM. 9. And this is the most common sentence also of all ancient fathers. Onely Heretikes make no doubt but Antichrist is a whole order or succession of men, which they hold against the former euident Scriptures and reasons, onely to establish their foolish and wicked paradoxe that Christs chiefe minister is Antichrist, yea the whole order. Wherein *Beza* specially pricketh so high that hee maketh Antichrist (euen this great Antichrist) to haue been in S. *Paul* dayes, though he was not open to the world. Who it should bee (except hee meane S. *Peter*, because hee was the first of the order of Popes) God knoweth. And sure it is, except he were Antichrist, neither the whole order, nor any of the order can be Antichrist, being all his lawfull successors both in dignitie and also in truth of Christs religion. Neither can all the Heretickes aliue proue, that they or any of them vsed any other regiment or iurisdiction Ecclesiasticall in the Church, or forced the people to any other faith or worship of God then *Peter* himselfe did preach and plant. Therefore if the rest be Antichrist, let *Beza* bold'ly say that S. *Peter* was so also, and that diuers of the ancient Catholike fathers did serue and worke (though vnwares) towards the setting vp of the great Antichrist, for so doth that blasphemous penne boldly write in his Annotations vpon this place: and an English printed booke of late comming forth out of the same schoole, hath these words: *As for Leo and Gregorie Bishops of Rome, although they were not come to the full pride of Antichrist, yet the mysterie of iniquitie hauing wrought in that Seate neere fiue or six hundred yeere before them, and then greatly increased, they were deceiued with the long continuance of error.* Thus writeth a malapert scholler of that impudent schoole placing the mysterie of Antichrist as working in the See of Rome euen in S. *Peters* time, and making these two holy fathers great workers and furtherers of the same, whereas an other English Rabbine doubted not at *Pauls* crosse to speak of the selfe-same fathers, as great Doctors and Patrones of their new Gospell, thus, *O Gregorie, O Leo, if we be deceiued you haue deceiued vs.* Whereof we giue the good Christian Reader warning more diligently to beware of such damnable books and Maisters, carying many vnaduised people to perdition.

The Caluinists place Antichrist in the See of Rome in S. Pauls dayes.

They make S. Leo and S. Gregory great furtherers of Antichrists pride. Against D. Sanders rock pag. 248. et pag. 278. Iucl.

CARTVV. 8. 9. [3. *The man of sin*] Let not the reader maruell if the Iesuits are so paineful to disguise Antichrist, thereby to procure his escape from the hands of his pursuers, for they know well that if the maister theefe and principall be once conuinced and condemned, they which are parteners of the same robberie and accessories vnto it, cannot escape. Therefore they thinke good to make men beleeue that Antichrist is but one singular man, in whose death should die all this impietie which the Apostle describeth; which opinion is so vain, that if it were not for some gray hairs it hath in the approbation of ancient times, it were not worthy to be once disputed against. Diuerse of them by the cleere light they had out of this place, and the booke of the Apocalypse did easily find his cage in the citty of Rome; but if they had liued to haue seene the managing of that citty these many hundred yeares, they would neuer haue sought further for the vncleane bird then to the Bishop of Rome, which hath hatched his cockatrice egges there the space of yeares aboue specified, for when whatsoeuer is sayd of Antichrist here by the Apostle, doth (as shall appeare) so fit and become the Pope, as if it had been made for him and written of him, sithence he grew to be in his prime and full age of Antichristianitie, who is hee that can doubt, but the Pope is Antichrist, to whom this definition or description of Antichrist doth so well agree? for whomsoeuer else it shall be applied unto, beside the Pope, it will neuer sit cleare and handsomely on, but will bee most euidently either too wide or too narrow, too short or too long, as all reasonable iudgement shall easelie see that the Apostle did not take this measure for him. Againe, seeing this Apostacie is laid by the Apostle with the Antichrist he speaketh of; the Apostatie being found in that pestilent seate of the Bishop of Rome, who forbiddeth to marrie and to eate meates, both which God hath ordained to be soberly vsed with thanks giuing, it followeth that the Antichrist can not be far from thence. Hitherto commeth the spirituall whoredome of most abhominable Idolatry, and the denying of the Lord that redeemed them by establishing a iustice of their owne workes: either wherof doth

doth raise from the foundation the holy faith wherein that Church was first betrothed vnto Christ.

Thirdly he is Antichrist whose chiefedome ouer the citie of Rome was hindred by the Romane Emperour; but the chiefedome of the Bishop of Rome ouer that Cittie was hindred by the Emperour: Wherefore the Bishop of Rome is Antichrist. The proposition is *Pauls* who affirmeth that there was a person extant and in being when he wrote, that hindered the reuelation and full growth of Antichrist: which thing (beside that it hath confirmation from the close manner of speech whereby S. *Paul*, to auoide the Churches danger, couertly marketh out the Romane Emperours, and from sondry of the ancient writers also) is so euident, that the Papists and Iesuites themselues are here at their wittes end, not knowing whether to turne them. The Assumption is euident seing it is known that vpon remoue of the state of the Empire vnto Constantinople the Bishop of Rome gat that supremacie in both estates of Church and common wealth which he now enioyeth. Diuers other reasons of equall necessitie and greater euidence of sense and palpable feeling there are in the Apocal. which after come in their proper place to bee handled. But by these wee may see, and especially by the last what a toy it is that the Papists would mocke the world with, in saying that this Antichrist shalbe one singular man; for seing the person that hindered the reuelation of Antichrist in *Pauls* time was not one singular man alone but a succession of Emperours of Rome, it followeth that this Antichrist which is opposed vnto him and succeeded into his estate must not be one singular man but a succession of Church men which shall follow one another in the gouernement of the Church as the Emperours entered vpon the place each of other in the common wealth. Againe, when the Apostle declareth that the mysterie of Antichrist which began in his time was not to bee fully weeded out but by the latter comming of Christ: it is manifest that it cannot be tyed to the life of one man; although he should liue the age of *Methushalah*; And if it be said that the mysterie begunne to bee formed in the wombe of the Church in *Pauls* time, had no head nor perfect shape vntill a little before the end of the world; it is confuted not onely in that there must be an analogie and answerable increase and frame of him to the beginnings which were in the Apostles time, but also that so God should misse of the end for the which hee threatneth the raising up of that Apostaticall seat, which is to punish those vnder the Gospell which beleeue not the trueth by the effectual errour that Antichrist through false miracles shall cast them into. Whereunto adde, that it is an idle and fond fantasie which imagineth that this Antichrist shall not come but three yeere and halfe before domesday. For it is manifestly ouerturned by the Apostles discourse who disputeth that this Antichrist shall come not onely before the comming of Christ, but before that the comming of Christ shall be at hand, that is within the life of a man, for that to be at hand signifieth not three yeere and a halfe onely but the whole age of a man, it is euident by the error of the Thessalonians which *Paul* here confuteth: for where vpon his words in the former Epistle, *We which liue shall not preuent those that sleepe*, They of Thessalonica had supposed that the Lords day should fall into their age, the Apostle declareth that (before that instance of time should come) the Antichrist shall be reuealed. Last of all, that this Antichristian Apostacie should be most notable, and most importing the waste and desolation of the Church, it appeareth in that it was so diligently taught and beaten vpon in the Church; whereof notwithstanding there should bee no reason, if it should bee of so short a continuance as is three yeeres and a halfe: for there had beene better cause to haue stood and laboured in the speciall prophecie and foretelling of *Arius* and his heresie, then of this counterfeit Antichrist, considering that that enduring many yeeres and hauing so great a spread as drew forth this complaint, *that the whole world was become Arrian*, should haue striken more deepely into the vniuersall state of the Church then any furie of one man how wicked so euer can do in so small a continuance of time as three yeeres and a halfe. And therefore the Iesuites wittes were not neere vnto them when they conioyne together his small time of raigne with his so horrible a wast and desolation of the Church, both which can not stand together vnlesse the Deuill should vse other instruments thereunto then those which haue their dwelling in flesh. The reasons whereupon the Iesuits would ground this opinion of Antichrists being one singular man are yet more ridiculous then the opinion it selfe. The first is for that *the article restraineth that which is said of him to one singular man.* The Iesuites are indeed better able to teach rules of Grammer then of diuinity; But it appeareth by this that they are fit for neither; for how should they teach this which they neuer learned, considering that it is euident that the article in Greeke is as much as when we ioyne to any thing *A*, or *the*, as to say a man of sinne, or the man of sinne, an Antichrist, or the Antichrist. Now dare they say that as often as wee say A man, or the man, a beast, or the beast: so often we vnderstand one particular man or beast onely, where indeed as we by *A* and *The*, the Hebrewes by their ה *heh* doe note an vniuersalitie in that whereunto they are added: Euen so in the tongue wherein the Apostle wrote, the Article doth often note a generalitie in the signification of that whereunto it is annexed. Beside, that those which haue skill in that tongue vnderstand that the Article is oftentimes vsed rather for an elegancie and ornament of speech then for any signification that it carrieth with it; so that the circumstance of the place must determine of the signification of the article; which how flat it is against them is euident. For when the article is vsed as well in him that letteth the reuelation of Antichrist as in the Antichrist, it followeth that seing he which letteth the reuelation of Antichrist neither is, nor (by the Iesuites own doctrine) is possiblie able to bee one singular man, but a succession of many men, the Antichrist himselfe whom the Apostle opposeth to him that hindered, cannot be a singular man, but a succession of many men in one estate of antichristianitie: Hether also belongeth that the same article vsed in *Daniel* and the Apocalypse too, noteth out the Monarches, which were not one singular man but a succession of many men one after another.

Tertul. de resur. Hieron. ad Algas. Chrysost. in eum locum.

Hieron. ad Algas. quæst. 11.

1. Thess. 4. 15.

Hieron. dialog. adverſ. Luciferi.

Mat. 12. 35 ὁ ἀγαθὸς ἀνὴρ. the good man, for euery good man.

2. Timoth. ὁ τοῦ θεοῦ ἄνθρωπος. for euery Minister.

Apoc. 13. 4. τὸ θηρίον

Apoc. 22. 6. ὁ κύριος. τὸ πνεῦμα ὁ κατέχων. ἐκ μέσου τὸ κατέχον.

Dan. 7.

Apoc. 13. 2.

And if they like not to learne this truth, which is so euident, at us; let them yet be content to learne

it of themselues, and know their owne vice, confessing in the Apocalypse the Beast to signifie all per-
Apoc. 13. secuters of the Church, and by the woman, not one singular woman, but the whole Church. Where
also, in saying that by *this Article the Apostle putteth a difference betweene the Antichrists in the Apostles times, which were many, and betweene this which should be but one onely man*; they
1. Ioh. 2. 22 & 4. 3. abuse the reader impudently: for the article is twice used by *Iohn* in speaking of those Antichrists which were fore-runners and harbingers as it were to prepare the way, and provide lodging for this great Antichrist. And as they doe openly falsifie the Apostle heerein, so they doe it foolishly and giddily in respect of the end wherefore they bring it. For if the Apostle had distinguished this Antichrist from those by the article as they say, and say foolishly, the same should make against them; for the other Antichrists which haue not the article adioyned unto them, being singular men, it should follow, that the article making difference between this and them, should argue that this should note out a number or a multitude of men gathered to one head or primacie of Antichristianitie; howbeit we deny not but that the article here doth both note a *singularitie* and a difference from other Antichrists, but it noteth a singularity of wickednesse, and a difference of destroying power, both for the meanes and continuance aboue all other Antichrists that ever were before him, or shall come after him. And this singularity is evidently gathered first of the article, so often, and so thicke, and therefore repeated: secondly, by the description that the Apostle maketh of him, who maketh him more spotted and speckled in all manner of iniquitie, then ever was the fourth beast, which for the excesse of impietie and iniustice, found no name which might be answerable to the monstrous wickednesse thereof. Last of all, by the experience and practise of these many hundred yeares, wherein this strange beast hath furiously playd her part against the Saints of God.

Their next reason is out of *Iohn* 5. 43. where (upon that that our Saviour Christ saith, that the Iewes refusing him who was sent of God, and did not seeke his glory, would receiue another not sent of God, and who would seeke his owne glory) they conclude that hee meaneth this of Antichrist; as if there could be none that should come to the Iewes in their owne name, not being sent of God, and that would seek their own glory, but only this Antichrist: whereas our Sauiour in that place opposeth himselfe and his doctrine to all those that should teach otherwise then he did. And he speaketh (if not onely, yet) especially of the Iewes which liued in the time of his ministery, who despising him, would receiue deceivers: and therefore this speech cannot be fitted to those Iewes which never heard Christ, nor any other preaching the truth in his name. Our Saviour Christ therefore doth apparantly note out certaine deceivers which soone followed him, and boasted that they were the Iewes Messias, whereof one of them led away 30000. the other an infinite number. And were it
Iosephus bello Iudaico. lib. 2. cap. 12. Pet. Galatin. lib. 4. c. 21. Luk. 21. 24 Rom. 11. 25 26. not the iudgement of some of the ancient writers which they follow here, no censure could bee too sharpe for the Iesuites most impudent wresting of this and such like places. Of like weight it is that they say he shall be a *Iew, and of the tribe of Dan*. For first, that is a very idle fable that either he shall come of the Iewes, or be received of them in the latter end of the world, as that which doth cleane overthrow the propheste of our Saviour Christ, and *Paul*, declaring that the whole nation of the Iewes, shall toward the latter end of the world bee commonly and ordinarily called unto the Gospell. And therefore they might with more likelihood haue assigned this apostasie amongst the Iewes now, or in the times of the Apostles when defection was and is upon them to the full, rather then so neere the end of the world, which is the time when they shall returne againe to their fathers
1. Ioh. 2. 19 house, from which they haue been so long banished; it being also necessary that there be a certaine suitableness betweene this Antichrist and his fore-runners: it followeth, that they being Apostates from the true Church, this also must be so, and therefore cannot bee understood to rise up from the Iewes. Moreover, if he should be of the tribe of *Dan*, yet is it childish thereof to conclude, that hee is one and a singular man: for many may come out of one tribe successiuely, that may sit in the same seat or throne of Antichristian Dominion, and they may as well conclude, that because it is prophesied, that the Lords leader or governour should come out of the tribe of *Iudah*, therefore there
Gen. 49. 10 1. Chro. 5. 2 was but one singular man which was governour or conductor of Gods people: and the testimony of the Scripture touching *Dan*, that he should be like a Serpent lying in wait for the rider, is spoken not of one man of that tribe, but of certaine disposition of the whole tribe for the most part inventiue of sleights and subtile practises to surprise their enemies. Whereby all men may see how indiscreetly that testimony and such like, are forced to proue Antichrist to come from thence.

The third reason they bring to proue Antichrist to be one singular man *of the note of his proper name, Apocal. 13.* is not unlike the rest: For first, there is no proper name of Antichrist noted, but the time wherein he should be revealed, as in that place shall appeare. Secondly, if there bee any name noted, yet it followeth not thereof that Antichrist is one singular man: for it is knowen that the name of *Pharaoh, Ptolomie, Agag, Cæsar, &c.* are names common to many successiue kings and Emperours of Egypt, Philistia and Rome. *His appearing so neere the end of the world, and short reigne*; beside that it is false, as hath been shewed, is rooliſh; seeing that the experience of the kingdom of Israel, and of the Popes own seate would haue furnished them of many monstrous heads within the space of three yeares and a halfe.

Last of all, they say that *his feined miracles and propheties of both testaments, of him proue him to be one singular man onely*, are cast in amongst the rest to helpe to make weight. The former whereof hath no manner of colour, seeing fained miracles may bee as well wrought by many as by one. The other is a flat begging of that in question. Albeit wee for our part content our selues with *The propheties of the new Testament* to lay foorth the whole Anatomie and portraict of Antichrist. *Propheties of the old Testament* about this matter, we know none, howsoeuer both by writers old and new some be carried thereunto: We confesse that there are places in the old Testament whereunto the Prophets of the new do allude; But the propheties of the old touching the calamities of the Church were determined in the publishing of the Gospell by Christ and his Apostles: for the which cause it was necessary that there should also bee Prophets of

the

the new Testament to foretell the great occurences that should befall vnto the Euangelicall Church, as the legall had Prophets to forewarne the important euents that should greatly concerne her, whereas if the old Testament had foretold these affaires of weight vnder the Gospell. *Paul* and *Iohn* should haue in this point been rather expositors of the Prophets by analogie of Scriptures then Prophets themselues. As for that which is here brought to releeue the Popes estate out of *Ierome epist. 57. that they belong to Antichrist that are not of Damasus communion*, it maketh not for him, for *Ierom* meaneth it not of the succession of the Bishops of Rome necessarily drawing with it the profession of the truth: for himselfe writeth that *Liberius* the next Bishop of Rome before *Damasus* subscribed to the Arrian heresie, but he meaneth his communion that he held with *Damasus* (and consequently *Damasus* with him) in the true faith which *Damasus* held then. This doth yet further appeare in that in another place he vseth the same phrase in this meaning; for charged with the Arrian heresie, he iustifieth his faith aswell by his communion with other Churches, as with the Church of Rome, as well with AEgypt as with Italy: as well with *Peter* Bishop of Alexandria as with *Damasus* B. of Rome. As for the note of infamie in the new names of Caluinists, &c. which they themselues falsly & slanderously thrust vpon vs, although vnworthie of answer, is yet answered before. As for the ancient Fathers here alledged, it is no marvell if they were not able so easily to discover him, seeing in their time this mysterie, albeit it were in brewing, yet was it wrought as it were privily & under the ground. And in that they convey his pedigree from the Iewes, and some from the tribe of *Dan*, the slip was easie because of the Iewes most deadly hatred of Christ in their time. And how weak their iudgement was that way, it may easily appeare to all which shall examine the places of the scripture that they force thereunto. And the matter is so plaine, that *Bellarmine* the Professor at Rome, in his written booke of controversies, confesseth that it is without all ground of Scripture or reason, that he shall be of the tribe of *Dan*. Let the Reader; marke diligently what *Augustine* writeth of this matter, who testifieth, that there were divers which affirmed that by Antichrist was understood not *onely the Prince* of this revolt, *but his whole body and multitude of men* belonging unto him: and this iudgement hee rather alloweth then reproveth. Also that *Irenæus* doth so apply it to one of the tribe of *Dan*, as in him hee doth comprehend the Latine kingdome.

Ephes. 4. 11

Ier. de script. & Eccles. verbo fortunatian. & in addit. ad Chronic. Euseb.

Epist. 77. ad Marcum.

vpon the Acts.

De Rom. pont. lib. 3. c. 12.

Aug. de Civ. Dei, lib. 20. c. 19.

Iren. lib. 5.

What other arguments they haue at home which they will not bring to the assault of this truth, that Antichrist hath a succession, the Reader may easily know by that they haue mustred such Skullians and dish-clout Souldiers as divers of these are. As for their reproches against these worthy learned men, M. *Beza*, *Iewel*, *Fulke*, their credit with all not onely godly, but of equall and sober iudgement, is greater and higher then such base barkings are able to reach: for your insinuation of M. *Beza*, that he seemeth to meane that *Peter* was Antichrist, is so palpably false, that your owne cankred and malicious heart doth not thinke that which your venemous mouth doth speake: neither doth he giue any suspition that way by saying that the Antichristian tyranny began in the Apostles times: unlesse the Apostle himselfe be to be suspected thereof which saith the same. And when hee expresly affirmeth, that that place is to be understood of many Antichrists which lived then: it is evident that hee understood not that place of this great *Antichrist*, much lesse of the holy Apostle *Peter*. Only he teacheth that the kingdom of Antichrist was then begun, and therefore could not be determined by the life of one man. The contrarietie also that is assigned between M. *Iewel* alledging *Leo* and *Gregory* for upholders of the doctrine which we maintaine, and M. *Fulke* affirming that they were deceived in some poynts thereof, argueth evidently that it were for the credit of their owne cause if they sate still and were idle, rather then to bee so triflingly occupied, it being more cleare then the day it selfe, that *Leo* and *Gregorie* might stand for the truth in some part which they stand against in another.

RHEM. 10. [4. *Extolled.*] The great Antichrist which must come neere the worlds end, shall abolish the publicke exercise of all other religions true and false, and pull down both the B. Sacrament of the altar, wherein consisteth specially the worship of the true God, and also all Idols of the Gentiles, and sacrifices of the Iewes, generally all kind of religious worship, saving that which must be done to himselfe alone, which was partly prefigured in such kings as published that no God nor man but themselues should be prayed vnto for certaine dayes, as *Darius* and such like. How can the Protestants then for shame and without evident contradiction, auouch the Pope to be Antichrist, who (as wee say) honoureth Christ the true God with all his power, or (as they say) honoureth Idols, and chalengeth no diuine honour to himselfe, much lesse to himselfe onely, as Antichrist shall do? Hee humbly prayeth to God, and lowly kneeleth down in euery Church at diuers altars erected to God in the memories of his Saincts, and prayeth to them. Hee saith or heareth Masse daily with all deuotion, hee confesseth his sinnes to a Priest as other poore men doe, hee adoreth the holy Eucharist which Christ affirmed to bee his own bodie, the Heretickes call it an Idoll (no marueil if they make the Pope his Vicar Antichrist, when they make Christ himselfe an Idoll) These religious duties doth the Pope, whereas Antichrist shall worship none, not pray to any, at the least openly.

Antichrist shall suffer no worship or adoration but of himselfe onely, therefore the Pope cannot be Antichrist. Dan. c. 6.

CARTVV. 10. [4 *Extolled.*] To proue that the Pope doth not extoll himselfe aboue all that is called God, is brought, that he humbly *prayeth to Christ and all his Saints, &c.* It is a greater work, and of more cost then the Iesuits poverty is able to affoord, to proue that *the Pope humbly prayeth to Christ and his Saints*; It is easier for them to proue that he *prayeth*, then that he *humbly prayeth*. Againe, where they proue the Popes humility unto Christ by the honour he giveth to *the Sacrament of the Altar*, whom he taketh for Christ himselfe, wee could except against him the scornefull nod and beck he giveth unto it when he passeth by it: Likewise how *Hildebrand* in his mad mood threw it into the fire: Also that he giveth small reverence unto the Saints, while he maketh them all to stand at his courtesie whether they shal be Saints or none, also that it is said of him, that his power is more then the power of all the Saints. Moreover, that if he did pray humbly unto them, yet the humility to Angels in worshipping them being condemned, it will follow

Cardinal Beno. Vide Bald. Col. 2. 23.

follow, that the more humbly he prayeth vnto them, the more presumptuously and wickedly he prayeth. But to grant that his prayer *to Christ and his Saints with confession of sinnes*, were in it selfe for outward shew and iudgement of men vnblameable, haue they forgotten that there are which approach vnto God in lippes, whose heart is far from him: that there be that professe God in shew and word, which deny him in deed and truth: that it is oftentimes the neerest way to put downe Christ to kisse him, and say, *haile Master*. And this secret undermining of Christ, vnder colour of kissing him, agreeth well with this, that the Apostle calleth this reuolt, *a mystery*, or secret thing, and that it is said, ver. 10. *that he should come with deceit of vnrighteousnesse*: and could not fitly agree to an Antichrist that would plainly professe enmity to Christ. And therefore it is false, that they say *Antichrist shall worship none openly*, and spoken without all ground or likely-hood of truth: for the very name of Antichrist giveth sufficiently to vnderstand that his heresie shall not be against God simply, but against Christ, and yet so as if he were for him also, and his Vicar, as the word doth signifie. The Apostle Iohn declaring, that his brethren which went before him did so set themselues against Christ, as that they did acknowledge the Father: doth euidently set forth that this Anti-christ also shall so bid battell against Christ, that he shall cover himselfe vnder the worship of the true and liuing God. As for his shew of loue to Christ, let us let go his words, and looke to his deeds; let passe his lippes, and take heed to his hands and feet, which seeing they haue troden vpon the necke of Emperours, Gods Lieuetenants vpon earth, seeing they haue been giuen them to kisse, and their highnesse made to waite vpon the stirrop, they cannot bee the feet of any other then of Antichrist: considering that our Saviour Christ gaue reverence euen vnto their Deputies when they were his bitter and deadly enemies. Further let us consider, that this beast not contented to tread all power in earth vnder his filthy feet, climeth into heaven, and taketh vpon him to command the Angels themselues; that he taketh vpon him to do all that God can do: viz. make something of nothing, yea, and that which God himselfe cannot do, that is, to make that which is iniust to be iust, make new Articles of faith, &c. For God cannot lie, nor deny himselfe, which hee should do, if he should do either of these things: neither should it be a power but a weaknesse in God so to do. Aboue Christ also he hath exalted himselfe euidently, for he teacheth that the pardon which Christ hath purchased by his precious bloud, serueth onely to deliver us from the fault of actuall sinne: whereas he maketh his own pardons, grounded vpon the satisfaction of men, sufficient to deliver us both from fault and punishment also. And as for the open profession of these horrible blasphemies in words, although it be so impudent an impiety as no ground (one would think) might beare it without sinking vnder the burthen of it, yet the Italian earth (the mother of all venomous things) hath borne it. For the Pope was well content in the Lateran Councell, to be saluted by the name of God: Can they be ignorant of the glosse which saith, *Our Lord God the Pope*? If they be not, we aske then to what record they can direct vs to seek where (we will not say iustice) but so much as any correction hath been done vpon such blasphemous Parasites. Thus it is euident, that the *Protestants blaspheme not*, but speake the words of truth, when they affirme that the Pope lifteth himselfe aboue all that is called God: vnto which blasphemy his passage hath been made the easier and more speedie by turning the glory of the immortall God into the image of a piece of bread: for thereby shaking off all reverence and feare of the Almighty, he hath climed up to this height of pride whereunto he is now come.

Mat. 15. 8. Tit. 1. 16. Mat. 26. 48 49.

1. Ioh. 2. 22 23.

Lib. 1. Cens. Cur. Romana.

Tit. 1. 2. 2. Tim. 2. 13.

Concil. Later. Sess. 4. Extr. Iohn 22. cum inter vid.

RHEM. 11. [4. *In the temple.*] Most ancient writers expound this in the temple in Hierusalem, which they thinke Antichrist shall build vp againe; as being of the Iewes stocke, and to bee acknowledged of that obstinate people (according to our Sauiours prophecie Io. 5.) for their expected and promised Messias. *Iren. li. 5. in fine. Hippolit. de consum. mundi. Cyril Hieros. Catech. 15. Author. op. imp. hom. 49. in Mat.* See S. Hierome *in. 11. Dan. Gregor. lib. 31. Moral. c. 11.* Not that he shall suffer them to worship God by their old manner of sacrifices, (all which hee will either abolish, or conuert to the onely adoration of himselfe: though at the first to apply himselfe to the Iewes, hee may perhaps be circumcised and keep some part of the law) for it is here said that he shall sit in the temple as God, that is, he shall be adored there by sacrifice and diuine honour, the name and worship of the true God wholy defaced. And this they thinke to be *the abomination of desolation* foretold by *Daniel* mentioned by our Sauiour, prefigured and resembled by *Antiochus* and others, that defaced the worship of the true God by prophanation of that temple, specially by abrogating the daily sacrifice, which was a figure of the onely sacrifice and continuall oblation of Christs holy body and bloud in the Church, as the abolishing of that, was a figure of the abolishing of this, which shall bee done principally and most vniuersally by Antichrist himselfe as now in part by his fore-runners) throughout all nations and Churches of the world (though then also Masse may bee had in secret, as it is now in nations where the secular force of some Princes prohibiteth it to bee said openly.) For although he may haue his principall seat and honour in the temple and citie of Hierusalem yet he shall rule ouer the whole world, and specially prohibite that principall worship instituted by Christ in his sacraments, as being the proper aduersarie of Christs person name, law, and Church, the prophanation and desolation of which Church by taking away the sacrifice of the altar is the proper abomination and desolation, and the worke of Antichrist onely.

In what Temple Antichrist shall sit. Dan. 9. Mat. 24. 1. Mac. 1.

The abomination of desolation consisteth chiefely in abolishing the sacrifice of the Altar.

RHEM. 12. S. *Augustine* therefore *lib. 20. de ciuit. c. 19.* and S. *Heirome q. 11. ad Algasiam*, do think, that this sitting of Antichrist in the temple, doth signifie his sitting in the Church of Christ, rather then in *Solomons* temple. Not as though he should be a cheefe member of the Church of Christ, or a speciall part of his body mystical, & be Antichrist & yet withal continuing within the Church of Christ, as the Hereticks feine to make the Pope Antichrist (whereby they plainely confesse and agnise that the Pope is a member of the Church, *& in ipso sunt Ecclesiæ*, *and in the very bosome of the Church*, say they:) for that is ridiculous, that all Heretikes whom Iohn calleth Antichrists as his precursors, should go out of the Church, and the great Antichrist himselfe should be of the Church, & in the Church, & continue in the same, and yet to them that make the whole Church to reuolt from God, this is no

How Antichrist shall sit in the Church Beza.

Neither Antichrist nor his precursors are members of the Church

absurdity

abſurditie. But the truth is, that this Antichriſtian reuolt here ſpoken of, is from the Catholike Church: and Antichriſt, if he euer were of or in the Church, ſhall be an Apoſtata and renegate out of the Church, and ſhall vſurpe vpon it by tyranny and by chalenging worſhip, religion, and gouernment thereof, ſo that himſelfe ſhall be adored in all the Churches of the world which hee liſt to leaue ſtanding for his honour. And this is to ſit in the temple or * againſt the Temple of God, as ſome interprete. If any Pope did euer this, or ſhall doe, then let the Aduerſaries call him Antichriſt.

Neither Antichriſt nor his precurſors are members of the Church, as is ſayd.

RHEM. 13. And let the good Reader obſerue, that there be two ſpeciall cauſes why this great man of ſin is called Antichriſt. The one is, for impugning Chriſts kingdom in earth, that is to ſay, his ſpirituall regiment which he conſtituted and appointed in his Church, and the forme of gouernment ordained therein, applying all to himſelfe by ſingular tyrannie and vſurpation, in which kind S. *Athanaſius* (*ep. ad Solit. vit. degentes.*) is bold to call the Emperour *Conſtantius* being an Arrian Heretike, Antichriſt, for making himſelfe *Principem Epiſcoporum, Prince ouer the Biſhops and preſident ouer the Eccleſiaſticall iudgements, &c.* The other cauſe is, for impugning Chriſts prieſthood, which is onely or moſt properly exerciſed in earth by the ſacrifice of the holy Maſſe, inſtituted for the commemoration of his death, and for the external exhibition of godly honour to the B. Trinitie, which kind of externall worſhip by ſacrifice no lawfull people of God euer lacked. And by theſe two things you may eaſily perceiue, that the Heretikes of theſe dayes doe more properly and neerely prepare the way to Antichriſt and extreme deſolation, then euer any before their ſpeciall hereſie, being againſt the ſpirituall Primatie of Popes and Biſhops, and againſt the ſacrifice of the altar in which two the ſouerainty of Chriſt in earth conſiſteth.

Antichriſt (by interpretation one againſt Chriſt) why ſo called.

Proteſtants and Caluiniſts the neere forerunners of Antichriſt.

CARTVV. [4 *In the temple.*] In the firſt Section they would faine build the *Temple of Ieruſalem for Antichriſt*, but their morter will not cleaue: wherefore themſelues in the ſecond Section, are conſtrained to pull it down againe. And yet notwithſtanding it had been wiſedom for them to haue holden them to that opinion of ſitting in the Temple of Ieruſalem, as that which is moſt ſutable unto their fable of Anti-chriſt, *to be a Iew borne, and of the tribe of Dan.* And verily it muſt needs be a ſtrange illuſion that carrieth men to beleeue ſuch a tale of Antichriſt which they haue here inuented, not only contrary to truth, but euen to all ſhew & appearance of the truth, as that the Iewes in the time when they ſhall bee by the Prophecie of the Apoſtle to be converted, ſhould runne flocking after one ſingular man Antichriſt. Secondly, that he ſhall be known to be borne of the tribe of *Dan*, whereas the Scripture declareth that the diſcretion of the Tribes was but to laſt untill the firſt comming of the Meſſias. Thirdly, that contrary to that which they know and alwaies haue profeſſed, they ſhould forſake the tribe of *Iudah* to gad after the tribe of *Dan*. Fourthly that they ſhould follow him that ſhall ouerthrow their manner of *worſhipping of God by ſacrifices*, and other ceremonies of the Law of *Moſes*, which the Apoſtle affirmeth to be a vaile that hangeth before their eyes, and ſhall hang untill ſuch time as they ſhall be converted unto Chriſt. Fifthly, that the Iewes, that from the time of Chriſt, and a good while before, haue abhorred the groſſe Idolatry of religious worſhiping of any creature, ſhould ſuddenly flock and ſwarme to it. Sixthly, that the Gentiles which toward the end of the world, as prouoked by the calling of the Iewes, ſhall be gathered in greater multitudes unto the outward profeſſion of the Goſpell, ſhould then in a manner make a generall and catholike reuolt from the truth. Seuenthly, that the Iewes and the Gentiles through the whole world, between whom there is ſo deadly and irreconciliable hatred, eſpecially in their manner of worſhipping God, as that they never could be united but in the truth, through the bloud of the croſſe of Chriſt, ſhould on a ſudden meet together in a worſhip & religion which neither of them was ever trained vp unto. Laſt of all, that they ſhall in ſo ſmall a pace, as it were in a trice (none, or no long teaching going before) fall to ſuch groſſe Idolatry, as to worſhip a very mortall man, as the onely and euerliuing God, which never was heard of amongſt the Egyptians and Chaldeans, the groſſeſt and beaſtlieſt Idolaters that ever were, the Popiſh Idolatry in their paſted god one only excepted: eſpecially ſeeing it is a thing cleane contrary to all religions, both of Iew and Pagan, to beleeue that any one perſon is both God and Man. But let us returne to *Ieron* and *Auguſtine*, who expound it as we doe, as doth alſo *Theodoret*, ſaying that he calleth the Temple of God the *Churches* where *firſt he ſhall take his ſeate*. Thus therefore they are conſtrained to ſeate him (for the generality of the place) in Gods Church. Where we do ſet him in his very Chaire. But where they ſay that we *agnize him to be a member of the Church*, they th eap kindneſſe of us: for farre be it from us, that we ſhould take ſuch a Sodomiticall harlot to make her a member of the myſticall body of Chriſt. Neither maketh it any thing for this, that it is ſayd by M. *Beza*, that he hath his ſeate in the *middeſt of the Church*: unleſſe the Ieſuites eſteeme, that a Wolfe in the middeſt of a flocke, is therefore a ſheepe becauſe he is in the middeſt of them. Let them therefore know, that when we ſay, that the Pope ſitteth in the middeſt of the Church, we meane that hee had firſt his ſeat and tyrannous gouernment in thoſe, that were at the time of his entry, the Churches of God, as thoſe which conſented not (at the firſt) to that uſurpation of *Boniface*. Secondly, that even now alſo (after their ſubiection to that ſeat) they are called the Church or Temple of God, as our Saviour Chriſt calleth the Temple of Ieruſalem the holy place, becauſe it had been ſo, although at the time where in that abhominable deſolation ſhould ſtand there (which he propheſieth of) it was a moſt deteſtable place, namely, when the Romanes came to deſtroy it, as it appeareth euidently by *Luke*, who ſo interpreteth it. And ſo muſt all that antiquitie expound the Temple of God, which they underſtand a materiall ſitting in the Temple of Ieruſalem, ſeeing at that time it could not be called the Temple of God, but in reſpect of that it had ſometime been. Wherefore the Popiſh Church is called the Temple of God for that it was ſometime (before her apoſtaſie) the Church of God. And in this ſence wee often call the dead corpes of a man by his name whoſe ſometimes it was, before it fell to be a carkaſſe. Laſt of all, for that the true and liuing Church of God, is for the moſt part gathered, not from amongſt the Iewes, Turkes, or other infidels, but from that people that liueth

Gen. 49. 10

2. Cor. 3. 14, 16.

Rom. 11. 12, 25.

Eph. 2. 15, 16.

Mat. 24. 15

Luk. 21. 20, 21.

under

under the ſpiritual bondage of the Pope. The Apoſtles pen was divinely directed in affirming that Antichriſt ſhould ſit in the Temple of God. As for the Ieſuits dream that Antichriſt ſhal be ſet up in the materiall Churches of lime & ſtone, as the Images are ſet up in the Popiſh Synagogues, there to be adored, it is both childiſh, and farre from the meaning of the Scripture, which (beſide the Temple of Ieruſalem, a figure of Chriſt, and his Church the true Temples) doth never call any materiall building made for the aſſembly of the faithfull, the Temple of God; ſo that this language is barbarous to the writers of the Scripture. And yet if they would needes forge ſuch an Idoll and Image-like ſetting up of a man to be adored, and fallen downe before; where (in all the world) may that bee more liuely and expreſly found then at Rome, where this beaſt being ſet in throne more then Princely, and born of his ſcarlet knights, is kneeled and knocked unto of the miſerable people. So that Chriſt beeing God, did never humble himſelfe ſo low, but this Antichriſt, being a bare man, hath exalted himſelfe as high, to the cauſing of the heavens to ſweat and melt again upon his head, if the Lord againſt the deſpiters of his Goſpell did not for iudgement reſerue him, rather then in patience toward him lead him to repentance. And whereas to faſten upon us ſome practiſes tending and making way to Antichriſtianitie, they marke out two things whereby they will haue Antichriſt eſpecially to be tried, the one *of a government*, the other of *a ſacrifice contrary to that which Chriſt ordained*, wee are well content that that be the Iſſue: for who is ſo blinde as not to ſee, that the Pope hath utterly overthrowne the whole government of Chriſt, by placing one Biſhop over all the Churches of the world, in ſtead that Chriſt would haue one Biſhop in every Church; by placing Cardinall Deacons which ſhould eate up the poore, for Deacons which ſhould gather for the poore; by ſetting up Cardinall Prieſts to rule and over-rule the Biſhops, in ſtead of Elders, that ſhould (in an inferiour degree) bee aſſiſtant unto the Biſhops: by taking from the Church, the election and depoſition of her miniſters, the excommunication and abſolution of her repentant or unrepentant Citizens; by taking away the offices which Chriſt himſelfe ordained, by adding many whereof Chriſt never made mention, neither did it ever enter into his heart once to name them.

1. Tim. 3. 1. 5. Rom. 12. 6. 8. 1. Cor. 12. 28. Act. 14. 23. 1. Cor 5. 4. 2. Cor. 2. 6.

And as for the *Sacrifice* of Chriſt, is not the Pope hee that maketh himſelfe the head of the Church, and conſequently the Prieſt thereof? Is it not he that maketh every ſir *Iohn Lack-Latin* a Prieſt after the order of *Melchiſedec*, that is having neither father nor mother? Is it not he that offereth, and cauſeth to be offered, a ſacrifice for the quick and the dead? that undertaketh to offer Chriſt often, making his ſacrifice no better then the ſacrifices of ſheep and oxen, which had need therefore to be repeated, becauſe they had not the vertue to take away ſinne? Finally, is it not he that (in pretence) offering, and cauſing to be offered the ſonne of God, maketh himſelfe better, and his Prieſts better then our Saviour Chriſt; conſidering that the ſacrifice is accepted and looked upon for his ſake that offereth it: for which cauſe Chriſt himſelfe being the Prieſt and offering the ſacrifice, as he offered himſelfe by the eternall Spirit or God-head, was ſuperiour unto himſelfe, being the ſacrifice, that is to ſay his body and ſoule, or humane nature onely.

Gen. 4. 4. Mat. 23. 19 Heb. 9. 14. Eſay 53. 10. Heb. 10. 5.

Verſe. 6. And now what I letteth, you know: that he may bee revealed in his time.

S. *Auguſtins humility in interpreting the Scriptures*

RHEM. 14. [6. *What letteth.*] S. *Auguſtine* (*lib.* 20. *c.* 19. *de ciuit. dei*) profeſſeth plainely that he vnderſtandeth not theſe words, nor that that followeth of the myſterie of iniquitie, and leaſt of all that which the Apoſtle, *Onely that he which holdeth now do hold &c.* Which may humble vs all, and ſtay the confident raſhnes of this time, namely of Heretickes that boldly feine hereof whatſoeuer is agreeable to their hereſie and phantaſie. The Apoſtle had told the Theſſalonians before by word of mouth a ſecret point which he would not vtter in writing, and therefore referreth them to his former talk. The miniſterie of iniquitie is commonly referred to Heretikes, who work to the ſame, and do that that Antichriſt ſhall do, but yet not openly, but in couert and vnder the cloke of Chriſts name, the Scriptures, the word of the Lord, and ſhew of holineſſe, &c. Whereas Antichriſt himſelfe ſhall openly attempt and atchieue the foreſaid deſolation, and Satan now ſeruing his turne by Heretikes vnder-hand, ſhall toward the laſt end utter, reueale: and bring him forth openly, and that is here, *to be reuealed*, that is, to appeare in his own perſon. Theſe other words, *Onely that he which now holdeth, hold*: Some expound of the Emperour, during whoſe continuance in his ſtate, God ſhall not permit Antichriſt to come, meaning that the very Empire ſhall bee wholy deſolate, deſtroyed, & taken away before or by his comming: which is more then a defection from the ſame, whereof was ſpoken before; for there ſhall be a reuolt from the Church alſo, but it ſhall not be vtterly deſtroyed. Others ſay, that it is an admonition to all faithfull, to hold faſt their faith, & not to be beguiled by ſuch as vnder the name of Chriſt or Scriptures ſeeke to deceiue them, till they that now pretend religion and the Goſpell, end in a plaine breach, reuolt and open apoſtaſie by the appearance of Antichriſt, whom all heretikes ſerue in myſtery, that is couertly and in the Deuils meaning, though the world ſeeth it not, nor themſelues at the beginning, thought it, as now euery day men more and more perceiue they tend to plaine atheiſme and Antichriſtianiſme.

The myſterie of iniquity is the ſecret working of Heretickes toward the manifeſt reuelation of Antichriſt himſelfe.

CARTVV. 14. [6 *Which letteth.*] That the Apoſtle underſtandeth the Romane Emperour, it is manifeſt, both by reaſon and authority: for ſo generall an Apoſtacie could not be, vnleſſe firſt there had been a generall and catholique eſtabliſhment of the Goſpell, which was under the Emperour *Conſtantine*, and the moſt of all the Emperours after him, untill the time that Antichriſt came to ſit at Rome. Secondly, after the Goſpell was once ſo generally eſtabliſhed, it could not be well ſo generally diſplaced, but by one that ſucceeding unto the ſame authority, ſhould haue the ſame ſtrength to pull down that the good Emperours had ſet up: the ſame arme of power and worldly authority to roote up, that they had to plant. Laſt of all, that Let being then in being which ſhould hinder the diſcovery and revelation of Antichriſt, let the Ieſuites aſſigne (if they can) any thing but the Romane Emperour, whoſe place Antichriſt could not enter upon, untill he was removed from it. And howſoever it ſeeme good to *Auguſtine to doubt* what it ſhould be, yet others (with great conſent

consent and full resolution) assigne the Let to be the Romane Empire. Wee haue heard before, the iudgement of *Irenæus, Tertullian, Chrysostom* and *Ierom*, the same is the iudgement also of *Lactantius, Ambrose*, and of him that is authour of the book intitled of Antichrist: And dare the Iesuites say that all these were presumptuous, because they affirmed precisely that which *Augustine* doubted of? If not, why charge they us as presumptuous which say the same that they do? *Augustine* also himselfe affirmeth in the same place which they alleage, that *it is not absurdly beleeued that this is spoken of the Romane Empire.* Also where the Apostle saith, *he that now letteth*, *Augustine* saith, *he which now reigneth or empireth*: which cannot but be understood of the Empire of Rome. And in another place *he himselfe* declareth himselfe to be of that opinion. And whereas they would shift it by saying, *that Antichrist shall not come untill the Romane Empire shall be utterly overthrown*, it is utterly untrue. For first of all it is said, *the harlot* (which is known and confessed to bee the Antichrist) *shall ride upon the beast*, and shall be borne up by it, which could not be, if so be the beast which is the Empire, should be taken away before Antichrist come. Secondly, according to the measure of the decrease and weakning of the Romane Empire, the Antichrist increased and grew strong: As the Emperours became withered, so the Antichrists flourished; as the sinewes of the one were shrunk, so the strings of the other were enlarged: and therefore *Iohn* saith, that the beast *goeth to destruction*, noting thereby the present time wherein he shall by little and little, as a candle go forth. Onely that was necessary for an entrance of the revelation of Antichrist, that the Emperour should be removed from Rome, without the which Antichrist could not haue appeared. And although the Emperours kept some Imperiall rights and prerogatiues after that Antichrist was discovered, yet the Pope by degrees took them away, untill he had left the bare name of an Emperour, rather then any Emperour indeed: not onely for the small territory and possession that he had shut them into, but also for that they held that little that he left them, rather as tenants at his will and curtesie, and his vassailes, then in any estate or quality of imperiall dominion and signiorie.

Augustin. de Civit. l. 20. cap. 19. Contra Petilian. cap. 14

Apoc. 17. 3

Apoc. 17. 11

Verse. 9. Whose comming is according to the operation of Satan, in all power and lying signes and wonders.

RHEM. 15. [9. *In all power.*] Satan whose power to hurt is abridged by Christ, shall then be let loose, and shall assist antichrist in all manner of signes, wonders and false miracles, whereby many shall be seduced, not onely Iewes: But all such as be deceiued and carried away by vulgar speech onely of heretikes that can worke no miracles, much more shall follow this man of sinne doing so great wonders. And such both now do follow heretikes, and then shall receiue Antichrist, that deserue so to be forsaken of God, by their forsaking of vnitie and happie fellowship of Saincts in the Catholike Church, where onely *is the Charitie of truth*, as the Apostle here speaketh.

What kinde of men shall follow Antichrist.

CARTVV. 15. [9 *In all power.*] *By false miracles*, the Apostle meaneth not onely feigned miracles but those that are wrought indeed, but yet to deceiue and to confirme falshood: For we can well affoord unto the Pope and his Popelings the working of miracles indeed: as well as *Moses*, and our Saviour Christ affordeth them unto the false Prophets. And the Iesuites themselues (at unawares) haue yeelded unto this: For making a difference heere, between Antichrist and us: that we can worke no miracles when Antichrist shall haue power to worke: they thereby must bee constrained to confesse that Antichrist wrought miracles indeed. For otherwise how doth Antichrist differ from us in this point: seeing we (if we would endevour it) could either by sleights and legier demaine, or else by the black Art, do things that should seeme wonderfull to the simple people. Heere therefore they haue utterly overthrown a principall stay of their tottering religion, which thereupon would conclude it to be good, because the Priests thereof can do miracles. And if by *false miracles*, they will needs understand fained miracles done in shew not in deed, that note of Antichristianity is so notable in the Popish Church, that there shall never be found any heresie, or by-way from the truth, so infamous in this kinde of trumpery and mocking of men, as is Popery: where it is both so often and so grossely used, that their own friends and vpholders, are constrained to confesse, that her Priests for lucre sake shamefully deceiue the people with miracles.

Deut. 13. 12 Matth. 24. 24.

Nicol. Lyra in Apoc. & Dan. 12.

Verse. 15. Therefore brethren stand: and hold the traditions which you haue learned, whether it be by word, or by our Epistle.

RHEM. 19. [15. *Traditions.*] Not onely the things written and set down in the holy Scriptures, but all other truths and points of religion vttered by word of mouth and deliuered or giuen by the Apostles *to their schollers by tradition, be so here approued and else where in the Scripture it selfe that the heretickes purposely, guilefully, and of ill conscience (that belike reprehendeth them) refraine in their translations, from the Ecclesiasticall and most vsuall word, *Tradition*, euer more when it is taken in good part, though it expresse most exactly the signification of the Greeke word, but when it soundeth in their fond fansie against the traditions of the Church (as indeed in true sense it neuer doth) there they vse it most gladly. Here therefore and in the like places, that the reader might not so easely like of Traditions vnwritten, here commended by the Apostle, they translate *Instructions, Constitutions, Ordinances*, and what they can inuent else, to hide the truth from the simple or vnwarie Reader, whose translations haue none other end but to beguile such by art and conueiance.

* *See S. Dionys Areopag. Ec. Hier. c. 1* παράδοσις.
* 1. Cor. 11 2. Thes. 3.
Hereticall translation.
Traditions unwritten.
Their authority and estimation, and examples of some peculiar Traditions out of the Fathers.

RHEM. 17. But S. *Chrysostome* (*hom. 4. in 1. Thes. 2.*) and the other Greeke schollers or commentaries say hereupon, both written and vnwritten precepts the Apostle gaue by tradition, & both be worthy of obseruation. S. *Basil* (*De Spir. Sancto. c. 29. in principio*) thus, *I account it Apostolike and to continue firmely euen in vnwritten traditions* and to proue this he alleageth this place of S. Paul *in the same booke. c. 17.* he saith, *If we once go about to reiect vnwritten customes as things of no importance, we shall, ere we be aware, do damage to the principall parts of the faith, and bring the preaching of the Gospell to a naked name.* And for example of these necessarie traditions, he nameth the signe of the Crosse, praying towards the

S. Chryſoſtom. S. Baſil. S. Ierom. S. Auguſtine. S. Irenæus. S. Ireneus. Tertullian. S. Cyprian. Origen.

East, the words ſpoken at the eleuation or ſhewing the holy Eucharist, with diuers ceremonies vſed before and after the conſecration, the halowing of the font, the bleſſing of the oyle, the annointing of the baptized with the ſame, the three immerſions into the font, the words of abrenuntiation and exorciſmes of the partie that is to bee baptized &c. *What Scripture* (ſaith hee) *taught theſe and ſuch like? none truely, all comming of ſecret and ſilent tradition, wherewith our fathers thought it meete to couer ſuch myſteries.*

RHEM. 18. S. Hierome (*Dialog. cont. Lucif. c. 4. & ep. 28. ad Licinium.*) reckoneth vp diuers the like traditions, willing men to attribute to the Apoſtles ſuch cuſtomes as the Church hath receiued in diuers Chriſtian countries, *S. Auguſtine* eſteemeth the Apoſtolike traditions ſo much, that he plainly affirmeth in ſundrie places, not onely the obſeruation of certaine feſtiuties, faſts, ceremonies, and whatſoeuer other ſolemnites vſed in the Catholike Church to bee holy, profitable, and Apoſtolike, though they be not written at all in the Scriptures: but he often alſo writeth, that many of the articles of our religion and points of highest importance, are not ſo much to be proued by Scriptures, as by tradition, namely auouching that in no wiſe we could beleeue that children in their infancie ſhould bee baptized, *if it were not an Apoſtolicall tradition.* *De Gen. ad lit. lib. 10. c. 23.* Tradition cauſed him to beleeue that the baptized of Heretiks ſhould not be rebaptized, notwithſtanding S. *Cyprians* auctoritie and the manifold Scriptures alleaged by him, though they ſeemed neuer ſo pregnant. *De bap. l. 2. c. 7.* By tradition onely, hee and others condemned *Heluidius* the heretike for denying the perpetuall virginitie of our Lady. And without this, be the Scriptures neuer ſo plaine, no Arrian, no Macedonian, no Eutychian, no Pelagian, no Zuinglian will yeeld. *VVe muſt vſe tradition* (ſaith S. *Epiphanius haer. 61. Apoſtolicorum.*) *For the Scripture hath not all things: and therefore the Apoſtles deliuered certaine things, in writing, certaine by tradition*, and for that he alleageth this place alſo of S. *Paul. And again, haeſ. 55. Melchiſedech. There bee bounds ſet down for the foundation and building vp of our faith, the tradition of the Apoſtles, and holy Scriptures, and ſucceſſion of doctrine, ſo that trueth is euery way ſenſed.*

S. Irenæus. S. Tertullian. S. Cyprian. Origen.

RHEM. 19. S. *Irenæus* (*lib. 3. c. 4.*) hath one notable chapter, that in all queſtions we muſt haue recourſe to the traditions of the Apoſtles: teaching vs with all, that the way to try an Apoſtolical tradition and to bring it to the fountain, is by the Apoſtolike ſucceſſion of Biſhops, but ſpecially of the Apoſtolick See of *Rome*: declaring in the ſame place that there be many barbarous people ſimple for learning but for conſtancie in their faith moſt wiſe, which neuer had Scriptures, but learned onely by tradition. *Tertullian* (*lib de corona militis nu. 3.*) reckoneth vp a great number of Chriſtian obſeruations or cuſtomes (as S. *Cyprian* in many places doth in manner the ſame) whereof in fine he concludeth. *Of ſuch and ſuch if thou require the rule of Scripture, thou ſhalt finde none, Tradition ſhall be alleaged the author, cuſtome the confirmer, and faith the obſeruer.* Origen alſo of this matter writeth in plaine termes, that there be many things done in the Church (which he there nameth) wherof there is no eaſier reaſon to be giuen then tradition from Chriſt and the Apoſtles. *hom. 5. in Numer.* S. *Dionyſius Areopagita* referreth the praying and oblation for the dead in the Liturgie or Maſſe, to an Apoſtolicall tradition *in fine. Eccleſ. Hierarch. cap. 7. parte 3.* So doth Tertullian *De corona Militis.* S. *Auguſtine De cura pro mortuis. cap. 1.* S. Chryſoſtome *hom. 3. in epiſt. ad Philip.* in Moral. S. Damaſcene *Ser. de defunctis in initio.*

The ſcriptures giuen vs by tradition, and the ſenſe thereof.

We might adde to all this, that the Scriptures themſelues euen all the books and parts of the holy Bible, be giuen vs by tradition: elſe we ſhould not, nor could not take them (as they be indeed) for the infallible word of God, no more then the works of S. *Ignatius*, S. *Clement*, S. *Denys*, and the like. The true ſenſe alſo of the Scriptures (which Catholikes haue and Heretikes haue not) remaineth ſtill in the Church by tradition. The Creed is an Apoſtolike tradition *Ruffin. in expo. Symb. in principio. Hier. ep. 61. c. 9. Ambr. Ser. 38. Aug. de Symb. ad Catechum. lib. 3. c. 1.* And what Scriptures haue they to proue that wee muſt accept nothing not expreſly written in Scriptures? Wee haue to the contrary, plaine Scriptures, all the fathers, moſt euident reaſons, that wee muſt either beleeue tradition or nothing at all. And they muſt be asked whether, if they were aſſured that ſuch and ſuch things (which bee not expreſſed in Scriptures) were taught and deliuered by word of mouth from the Apoſtles they would beleeue them or no? If they ſay no, then they bee impious that will not truſt the Apoſtles preaching: if they ſay they would, if they were aſſured that the Apoſtles taught it: then to proue vnto them this point, we bring them ſuch as liued in the Apoſtles dayes, and the teſtimonies of ſo many fathers before named neere to thoſe dayes, and the whole Churches practiſe and aſſeueration deſcending downe from man to man to our time, which is a ſufficient proofe (at leaſt for a matter of fact) in all reaſonable mens iudgements, ſpecially when it is known that S. *Ignatius* the Apoſtles equal in time, wrote a booke of the Apoſtles traditions, as *Euſebius* witneſſeth *li. 3. Ec. hiſt. c. 30.* And *Tertullians* booke of preſcription againſt Heretikes, is to no other effect but to proue that the Church hath this vantage aboue Heretikes, that ſhe can proue her truth by plaine Apoſtolike tradition, as none of them can euer do.

The Creed an Apoſtolical tradition.

An inuincible argument for the credit of traditions.

CARTVV. 19. [*15 Traditions.*] Vpon this, that the Apoſtle affirmeth that he gaue the Theſſalonians ſome things by word, and ſome things by Epiſtle to be holden for euer: the Ieſuites conclude *that there are certaine things not contained in Scripture, as neceſſary to be obſerued as that which is contained therein.* And they do not conclude it onely, but do it with ſuch triumph and trumpet blowing againſt us, with ſuch inſultation and lewd reproaches, as if they had wonne Carthage. Wherein if the Reader ſhall finde nothing but words and winde, or as it were, a childiſh crackling of paper-ſhot, let him thereby learne at the leaſt, not alwaies to be troubled when the Ieſuites cry alarum. And firſt of all, marke the ſtrength of their Argument: *Paul* taught the Theſſalonians ſome things by word of mouth, which he taught them not in his two Epiſtles which he wrote vnto them; therefore he taught ſome doctrines which he wrote not: as who ſhould ſay, that *Paul* wrote no more Epiſtles then theſe two, whereby that which he taught not them in writing vnto them, he taught them by writing vnto others. Was it not fitting vnto the wiſedom of

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the Apostle to write rather to all the Churches ioyntly the whole bodie of the doctrine of the Gospell which he preached to every one apart; then to write the whole to every Church apart which hee Preached unto? For so should the Church haue had more books then the world would haue contained. In the time when the Prophets lived, it was iust and dutifull, that men should keep not onely the writings of *Moses*, but also that which they received by the Preaching of the Prophets: will you conclude therefore, that the Iewes were not bound to stay onely upon the writings of the Prophets and the Law, when all the whole Canon of the old Testament was written? If you do so, you shall not onely conclude contrary to truth, but contrary to the iudgement of your own pillars, and grossest Papists. Againe, how followeth this Argument, *Paul* wrote not all the doctrines of God unto the Thessalonians, therefore they are not all written in the Propheticall and Evangelicall writings: whereas it is plainely testified that the old Testament containeth a perfect rule of the doctrine of salvation; the new being written for a declaration of the fulfilling and further clearing of that in the old Testament. Who would therefore use such Arguments as these, but either ignorant or shameless men? Or who can be abused by them, but such as haue their eares tied to beleeue whatsoever their Teachers which they haue made choice of, shall say? Secondly, if upon this, that it is said, that they should as well *hold that which was given by word as by writing*, it followeth that something is given by word that is not giuen by writing: then it followeth also that something was given of the Apostle by writing that he gaue not by word: considering that it is as well said, that the Traditions were given by word as by Epistle. But the latter is false (considering that the Apostle taught the whole doctrine of God by word, as is granted, and may be shewed by that which he expressly testified of his preaching at Ephesus) therefore also the former.

Petrus Apost. Luk. 16.

2. Tim. 3. 15 16.

Luk. 16. 29 31.

Act. 20. 20. 27.

Thirdly, to cease these Iesuiticall ianglings about traditions, it appeareth manifestly in the Actes, what was the summe of that which *Paul* taught the Thessalonians by word of mouth. For there it is witnessed, that *Paul* taught out of the Scriptures, that it behooved Christ to suffer and rise again from the dead, and that Iesus was Christ, which goeth to the winde-pipe of the traditions which you establish out of this place; seeing this teaching by word, which you enlarge to the compassing in of all your unwritten verities, is there strained and brought within the territory and limits of the holy scriptures of the Law and the Prophets. Neither ought it to seeme strange, that this was the summe of all which the Apostle taught at Thessalonica, where he tarried so small a while, when amongst the Corinthians, (where he remained longest of any place, and consequently taught most) hee sheweth that he taught nothing but Christ and him crucified.

Act. 17. 3.

1. Cor. 2. 2.

Last of all, the Apostle himselfe in this very place, calling (vers. 14.) whatsoever hee taught by word, or writ by the name of the Gospel, doth declare evidently that he taught nothing but that which is contained in Scripture; seeing the Apostle defineth the Gospell which he preached, to be that which is contained in the Scriptures. But herein we are (forsooth) too blame, that where this Greek word doth marke out *things in worser part, there we translate traditions, and when it signifieth any thing in the better part, there we translate Doctrines, Ordinances*, and what not *saving traditions*. It is true that we alter according to the circumstances of the place, especially considering that the word of *traditions*, which of it selfe is indifferent, as well to that which is written, as to that which is not written, hath been both of us and you appropriated to note forth onely unwritten constitutions; so that unlesse we should lead the simple Reader to another sense then the Apostles meaning will suffer, we must needs avoid in such places as this, the word of *tradition*. But having no meat to feede this cause of their unwritten vanities in the Scripture, they go a foraging in the Fathers; whom (that the reader may understand how shamefully and impudently they abuse them) we will shortly set down what their iudgement is of these traditions which are not contained in the scripture. *Denys*, the first of those that are here alledged, affirmeth in the beginning, that what soever he would teach, should be out of the *supernatuall and most holy oracles*, which your owne *Denys* the Monke (expounding that place) interpreteth to be the holy Scriptures. *Chrysostom* (the second of those which they alledge) affirmeth that every necessary thing is cleere and evident in the scriptures. *Basil* (the next alledged by them) affirmeth it to be a manifest revolt from the faith, either to disallow any thing that is written, or to bring in any thing that is not written. *Ierom* (the next to him) affirmeth that as we beleeue because we reade, so we beleeue not because we read not: which if it be a good reason against *Helvidius*, it is as strong against the pope. *Augustine* (another of their witnesses) affirmeth that whatsoever concerneth faith and manners is plainly contained in the Scriptures. *Irenæus* utterly condemneth the heretickes of his time, for that they affirmed, that the truth could not bee learned out of the holy scriptures, vnlesse a man knew the tradition. *Tertullian* saith, that he honoureth the fulnesse of the Scriptures. Let (saith he) *Hermogenes* whole rout or traine shew it to bee written; if it be not written, let him feare that woe which is appointed for them that either adde or diminish. *Cyprian* expounding what the Evangelicall & Apostolicall tradition is, saith, it is that which is written in the Gospell, in the Actes, or in the Epistles. *Origen* saith, that for every Doctrine we must bring the sence of the Scripture to confirme that sence which we will confirme. Here we passe by *Epiphanius*, because (notwithstanding it were not hard to proue out of his disputations against the heresies, somewhat for this purpose, yet) we see that he chose rather to use his wooden dagger of tradition against the adversaries of the truth, then to content himselfe with the two hand sword of Gods word, which is able to cut asunder all the knots which any hereticke at any time is able to knit, wee would not (as the Papists doe in the other Fathers) wrest his words against his setled and stayed iudgement in other places. And how fondly hee was carried away with the opinion of these traditions: the Reader may thereof conjecture, that he had rather thinke according to unwritten tradition, that our Saviour Christ was borne in a caue by the way, then according to the Scripture that hee was borne at Bethlehem. To these here reckoned might be added the testimonies of *Iustine, Athanasius, Cyril, &c.* if it were not tedious to the Reader, whom we would not haue charged with these, were it not that by this poynt of unwritten verities, not onely a doore, but broad gates are opened, not

Look Ambr. in hunc locū, who so expoundeth it.

Rom. 1. 12.

1. Cor. 15. 34.

οὐκ ἔστιν ὑπερκόσμια οὐδὲ ἱερώτατα τῶν λογίων.

Chrys. in 2. Thess. hom. 3.

Basil. serm. de fid.

Advers. Helvid.

Aug. de doct. Christ. li. 2. cap. 9.

Iren. lib. 3. cap. 2.

Tertul. adv. Hermog.

Cyprian ad Pompeium.

Inst. quæst. 119. Athan. contra Gentes.

Cyril. in Ioh. lib. 12. c. 68.

to bring in onely one or two errors, as it were the ſhankes, but all the whole carkaſſe of Popiſh religion.

Their firſt teſtimony out of *Denys* is depraued: for *Denys* meaneth, that whatſoeuer in the ſcripture, is contained in that matter he handleth, the ſence of it was deliuered by the Apoſtles, and other teachers, and from them to others. Therefore he ſaith not that *ſome*, but whatſoeuer was given, not *partly written, and partly unwritten*, but *both written and unwritten*: ſo that he meaneth, that which we confeſſe, that the ſame holy inſtitutions were written and unwritten, and affirmeth that both the one and the other were according to the Scriptures.

WITH THE VSES.

Secondly, although he ſhould meane as you would haue him, that thoſe things he ſpeaketh, were partly written and partly unwritten, yet he is ſtill againſt you, ſeeing your traditions are not unwritten, but written, partly in counterfeit writers, partly in ſome of the Fathers: not *delivered*, as *Denys* ſaith, *from vnderſtanding to vnderſtanding, or mouth to mouth, by a bodily ſpeech, and yet paſsing all ſence*, but paſſing from paper to paper, not by word which exceedeth ſence, but by conveyance of them from the books of ſome Fathers, without whoſe record of them they ſhould haue vtterly fallen away. *Chryſoſtome* appeares to be miſtaken, whoſe meaning is, that the Apoſtles did ſpeake at large many things that are not particularly laid downe in writing, and yet notwithſtanding contained in the Scriptures, and of the ſame authority with that which is written. Firſt, for that, if by *Chryſoſtoms* words it be concluded, that ſomething was taught which is not written, it will alſo follow of the ſame words, that hee eſteemed ſomewhat written which was not taught by word of mouth. The latter whereof being too hard a iudgement of him, it followeth alſo that the former is ſo. Secondly, *Theophilactus* (which followed him) ſeemeth to deliuer the ſame ſence, ſaying, *that they delivered their doctrine by liuing voyce, not by Epiſtle onely*: ſo that his meaning is, that the Apoſtles delivered their doctrine, not onely briefly by writing, but largely by ſpeech, and both of equall authority. Laſt of all, if *Chryſoſtom* ſhould meane otherwiſe, he ſhould be at variance with himſelfe, who not onely in the place before recited, but otherwhere, doth moſt clearely and in many words declare, that nothing muſt be taught in the Church, whether in inſtruction of truth, or refutation of falſhood, *or &c.* but the ſcriptures, which (ſaith he) are in ſtead of *Paul* unto all Miniſters.

Vpon 2. Theſ 2.

Vpon 2. Tim 3. Hom. 9.

Now where you ſay, that other Greeke *Scholies* and *Commentaries* doe follow the ſame ſence that you father upon *Chryſoſtome*, you bewray an impudent face paſt all ſhame. For firſt *Theodoret* ſaith, *you haue for a rule of doctrine the words we delivered you, which we did both preach unto you when we were preſent, and wrote unto you when we were abſent*; plainly and directly ſetting downe that the Apoſtle wrote the ſame doctrine which he preached by word of mouth. Touching the place of *Baſil*, it is anſwered before: Item followeth, *ad Luciferi 4. & Epiſt. 28.* who ſpeaketh not of Apoſtolicall traditions, as you pretend, but of cuſtomes and obſervations grounded upon ſome reaſon. And the traditions that he ſpeaketh of, are in part not obſerved of your ſelues, as the giving of milke and honie to children new baptiſed, not to worſhip kneeling at Whitſontide, &c. Vnleſſe you will therefore take upon you to diſanull the doctrine and tradition delivered in Scripture, you cannot allow theſe things to be Apoſtolicall, and of like authoritie with that which is written in the Scriptures: for thereof will follow, that by the ſame authoritie that you haue broken thoſe, you may alſo breake thoſe which the Scripture commandeth to be done in baptiſme. That other which is neerer in words, is in matter further off: for in that Epiſtle he ſpeaketh onely of ſuch Apoſtolicall traditions as are variable by time and place, which he admoniſheth his friend to keepe ſo farre *as they are not hurtfull to faith*, as whether a man ſhould faſt on the Sabboth, or receiue the Supper of the Lord every day, which being done of ſome, were not obſerued of other ſome. *Auguſtine de Geneſ. ad Lit. lib. 10. & de Baptiſ. lib. 2. c. 7.* is no leſſe ſhamefully abuſed: for he ſpeaketh there of Apoſtolicall tradition, but not of Apoſtolicall tradition unwritten. And when themſelues are conſtrained to confeſſe, that the word of *tradition* containeth as well written as unwritten doctrines; it is too childiſh to conclude from the generall to the ſpeciall affirmatiuely, as to ſay it is proved by Apoſtolicall tradition, *ergo* by unwritten verities, or by unwritten verities onely. And that it may bee evident that *Auguſtine* ſtood upon better ground for the baptiſme *of yong Infants* then upon unwritten traditions; let the Reader conſider by that he writeth in theſe words: *Leſt I ſhould ſeem to handle this matter with humane reaſon, I bring forth certain inſtructions out of the Goſpell.* And in another place he alledgeth this ſentence to proue childrens baptiſme; *Vnleſſe a man be renewed of water, and of the ſpirit, hee cannot enter into, &c.* And this is evident by his words in this place which they alledge: for when he ſaith, it were not to be beleeved, unleſſe it were Apoſtolicall, if it ſhould be reſtrained to unwritten traditions, it ſhould thereof follow, that we may beleeue nothing but unwritten verities, which is abſurd; beſide that of this poynt, in the next words he giveth a reaſon out of the Scriptures. And where they pretend, that upon ground of unwritten verities onely, he refuſed the opinion of rebaptizing thoſe which were baptized by Hereticall Miniſters, they doe extremely wrong him, as one which in divers places affirmeth, that it was contrary to the Scriptures which *Cyprian* did with his Councell determine in that behalfe. For beſide the Churches cuſtome, and the ſtrength of Generall Councels, hee ſaith, that there were both *many and great teſtimonies of Scripture*, and alſo evident reaſons. Alſo, that it is *againſt the commaundement of God* that they are baptized which haue been baptized of Hereticks; and what commandement that is, he ſheweth by name the teſtimonies *of the Scriptures, which doe not onely teach, but plainly teach, that they ſhould not be rebaptized*. And in the 14. chapter of this booke which they alledge, he citeth this Scripture to proue it, that he which is waſhed, needeth no more to be waſhed: So that under the word of *Tradition, Auguſtine* muſt needs underſtand the Scriptures. And when he denieth that ſuch things are written in the Scriptures, his meaning muſt needes bee, that there is no particular and expreſſe caſe wherein it is namely ſaid, that an infant was baptized, or that a Chriſtian baptized by an hereticke was not to be rebaptized.

See the anſwer to them in the Ieſuits Aphoriſmes before the ſumme of the Goſpels.

Lib. 2. de baptiſ. c. 7.

Lib. 2. c. 14

Lib. de bapt. c. 4.

Ioh. 13. 10.

As for the ſurmiſe of the *Helvidians hereſie againſt the perpetual maidenhead of the bleſſed mother of Chriſt*, that it ſtandeth upon tradition onely, it hath been anſwered before upon *Mat.*

vpon Math. 1. 25.

1. 25.

1.25. Whereunto adde that *Basil* affirmeth, that it belongeth nothing to the mysterie of faith, whether she married againe or remained a virgine: So that if there were nothing in Scripture to proue her perpetuall maidenhead, yet the faith of Gods people (by *Basils* iudgement) should not be once touched, much lesse shaken. *Basil. de natiu. Christi.*

In *Epiphanius* first place, *heres.*55. he sheweth that not to marry after vow of virginity is an Apostolicall Tradition, and yet you pretend Scripture for it; And himselfe alledgeth 1.*Tim.*2. to proue it: wherefore it is apparant that Apostolicall Tradition is not here opposed unto the doctrine of the Scriptures. In the second place *heres.*55. asking what Treatises ought to be credited; hee answereth that they are to be beleeved as they bring right Traditions, and like Succession and such like. But this proveth not that there are things in Tradition necessary to salvation, no more then it can proue succession to containe things necessary to salvation, not contained in tradition. Thus you see that you can winne nothing to helpe you with, not so much as out of *Epiphanius*, who of all other, unlesse it were *Clemens Alexandrinus*, was the most traditionary father. *Iræneus* is answered before upon *Ephes.*4.13. so is *Tertullian* upon *Gal.*4.9. *Cyprian* is heere affirmed to be of their iudgement in *divers places*, but they durst name none: for he is in truth an utter enemy to their unwritten traditions, as hath appeared, and further may if need were. *Origen* is to be understood of Ecclesiasticall observations onely, as it appeareth by his examples which he useth of *kneeling and praying toward the East*: And that there is any necessity of such things, we thinke that the Iesuites themselues will not say. In one of them we are sure that they fault (if it be a fault) oftentimes in their Masse, where the Priest saith the most of his prayers standing boult upright. *Vpon Eph. 4 13.* *Vpon. Gal.4 9.*

In the next of *Denys Eccles.hierarch.cap.*7. they go about to abuse the Reader and to deceiue him, by taking the word *Tradition*, which hath divers significations, in another sense then the Author meant it; for he taketh it for that which is delivered, and yet contained in Scripture: for in the same place he saith, that the Minister hath learned out of the holy Scriptures the promises whereby his prayers are made, touching the reward of those that haue lived godly: whereby it is evident that he would haue the prayers of the Church grounded upon promises fetched out of the Scriptures. And he saith also that the Minister and the rest kissed the dead corps, which was perfumed with oile powred upon it. And (beside that there was no Aniversaries in his time) he sheweth, that those which they prayed for were in ioy, and saith that they were come to the end of their battales. And therefore it is cleere, that although that corruption were then in the Church, yet was it without the opinion of Popish Purgatory. *Tertullian de coron. milit.* is falsified, who saith, that prayers for the dead rose of a custome, and placeth it amongst the tasting of milk and hony after Baptism, which the Iesuites dare not say to haue been an Apostolicall tradition of the same authority with that which is taught in Scripture. *conformes*

Touching *Augustine de cura pro mort.* he saith that mention was made of the dead, but thereof followeth not, that they were prayed for; considering that it might bee in the way of thanksgiuing. And understanding it of prayer for them: yet as it was a foule corruption without all warrant of the word, helping to proue and prepare the way to Antichrist, that was to come two hundreth yeere after: so it appeareth that it was but to declare their loue and christian affection towards the dead; as in that he praying for his mother, assureth himselfe that shee had already that which hee prayed for. *Chrys.epist.ad Philip.hom.*3. saith indeed that it is an Apostolicall tradition; but that maketh nothing for vnwritten verities: for in the same place hee doth the best hee can to proue it out of that Scripture 4.*Reg.*7. I will protect it for *Dauid* my seruants sake. *Damascene* (as hath been shewed) is not of age to beare witnesse in this cause. Beside that he is manifestly conuinced of vntruth by *Ierome* and Pope *Gregorie*, who affirme that the Apostles vsed no other prayer in the celebration of the supper, but only the Lords prayer, *Hereunto we may add* (say they) *that the Scripture hath no authoritie, but by tradition.* They that may speak all vntruth by their Popes good leaue, may also add this blasphemie; but the contrary hath been shewed before at large. And if wee had receiued the Scripture by tradition, yet thereof followeth not that we should receiue whatsoeuer they will deliuer as the tradition of the Apostles, no more then we are bound to beleeue the Iewes in their Cabala, because we beleeue them in their true testimonie that they giue of the bookes of the old Testament. As for the 12. Articles of our Creed, it hath been shewed before, what place they haue; and are here spoken of without a cause; seing there is nothing said in them which is not contained, and (almost) in as many words expressed in the holy scriptures, whereas our question here is, whether there be any apostolicall traditions (not contained in Scripture) of equall authoritie and necessitie to obserue, with them. Where they ask what *Scripture we haue to proue that nothing is to be receiued but that which is expresly written in Scriptures*, they shew themselues loath some triflers; seing none of vs hold that, nor need to hold it, to cast down their hold of vnwritten traditions. But if they had asked vs how we proue that nothing is to be receiued, but that which is contained in the Scriptures, and may be soundly and substantially grounded and gathered of them, (which is sufficient for vs in waging our battaile against their traditionarie doctrine) then they know that the proofe thereof both by scripture, reason, & fathers, is such, as they durst neuer look in the face of, but either do vtterly turne backe vpon them, or else cowardly come behind them here and there to bite at the heele of one or two of them. Your last argument with two hornes is crooked and striketh with neither, for if there were Apostolicall tradition, yet is there no necessitie of obseruation of them, considering that some of their orders which they gaue to be obserued were of ceremonies variable by time person and place, which may be altered; in which regard, their ordinance (which is written) of not eating of blood, and things strangled, is now out of vse. Secondly, if it were possible that they should be the Apostles traditions, which you intitle them vnto, as it is not; Yet would we not feare vpon the word of the Apostle himself to refuse them, as those which we proue contrary to that which the Apostles haue left written. Your other horne, *that you haue those for witnesses of your traditions fetched from the Apostles which liued in their times*, goareth none, but your selues: *In the answer to their shreds after the Preface.* Gal.1.8.

for first of all you are driven here to such straights as you can alledge none, but lost evidences, an evidence of your lost cause. Secondly, it is shewed already to be a foolish argument of a *booke written by Ignatius of Apostolicall traditions*, to conclude that they wrote of Traditions not contained in the Scripture, when themselues are constrained to confesse out of this place, that the word of Apostolicall Tradition is taken as well for written, as for unwritten doctrines, and so often taken in the Fathers, especially *Cyprian*. Secondly, if *Ignatius* booke had not been lost, yet being none of those holy men which spake by inspiration, as we were to respect his testimony as the testimony of a holy Martyr, in those things wherein he contraried not the Apostles writings; so we could not build our conscience upon his words, being not the words of God: how much lesse when we could not be assured that they should be so much as the words of *Ignatius*, through the manifold corruptions and falsifications that haue crept in to the most worthy Writers. As for that they alledge of *Tertullian de prescript.* they keepe their old wont of most untrue speaking, seeing it is evident throughout the discourse of that whole book that *Tertullian* fighteth with the sword of Gods written word against the power of hell in those heresies against which he dealt; and expressly taketh up the heretickes, for that (under colour of our Saiours saying, that *he had many things to teach which the Apostles could not then beare away*,) they fled from the iudgement of the Scriptures: In which things the Papists comming behind those old heretickes in time, haue notwithstanding ouertaken and gone beyond them, in the shamelesse practise of that hereticall slight.

2. Pet. 1. 21

Ludouicus Viues in Aug. lib. 22. c. 8. de Ciuit. Dei.

Tert. de prescript. aduers. haret. vid. Ioh. 16. 12.

CHAP. III.

MARGINAL NOTES.

Verse. 6 AND we denounce unto you brethren, in the name of our Lord IESVS CHRIST that you with-draw your selues from every brother walking inordinately, and not according to the ‡ tradition which they haue received of us.

RHEM. 1. [6. *Tradition.*] Here also (as is noted before, 2. *Thes.* 2. 15.) the aduersaries in their translations auoyd the word, *Tradition*, being plaine in the Greek, lest themselues might seeme to be noted as men walking inordinately, and not according to the Apostolicall Tradition, as all Schismatikes, Heretikes and rebels to Gods Church do.

CARTVV. 1. This is answered in the chapter immediately going before.

ANNOTATIONS.

Verse. 10. For also when we were with you, this we denounced to you, that if any will not work, I neither let him eate.

The heretickes cauilation against religious men that work not, answered.

RHEM. [10. *Neither let them eat.*] It is not a generall precept or rule, that euery man should liue by his handworke, as the Anabaptists argue falsly against Gentlemen, and the Caluinists apply it peruersly against the vacant life of the Clergie, specially of Monkes and other Religious men. But it is a naturall admonition onely, giuen to such as hath not wherewith to liue of their own, or any right or good cause why to challenge their finding of others, and to such as under the colour of Christian liberty did passe their time idlely, curiously, vnprofitably, and scandalously, refusing to do such works as were agreeable to their former calling and bringing vp. Such as these, were not tollerable, specially there and then, when the Apostles and others (that might lawfully haue liued of the altar & their preaching) yet to disburden their hearers, and for the better aduancement of the Gospel, wrought for their liuing: *protesting neuertheless continually, that they might haue done otherwise, as well as S. Peter and the rest did, who wrought not, but were found otherwise iustly and lawfully, as all sorts of the Clergie preaching or seruing the Church and the altar, be & ought to be; *by the law of God & nature, Whose spirituall labours far passe all bodily trauailes, where the dueties and functions of that vocation bee done accordingly, as S. *Augustine* affirmeth of his own extraordinary paines incident to the Ecclesiasticall affaires and regiment: in steed of which, if the vse of the Church and his infirmitie would haue permitted it, he wisheth he might haue laboured with his hands some houres of the day, as some of the Clergie did euer voluntarily occupy themselues in teaching, writing, grauing paynting, planting, sowing, embrodering, or such like seemely and innocent labours. *See S. Hierom ep. 114. seu præf. in Iob. & in vit. Hilario.*

1. Cor. 9.

* *See S. Cypr. ep. 66*

The spirituall trauailes of the Clergie.

Religious men working with their hands.

And Monkes for the most part in the primitiue Church (few of them being Priests and many taken from seruile works and handicraftes, yea oftentimes professed bondmen, made free by their maisters to enter into religion) were appointed by their Superiours to worke certaine houres of the day, to supply the lackes of their Monasteries: as yet the Religious do (women specially) in many places, which standeth well with their profession. And S. *Augustine* writeth a whole booke (*de opere Monachorum tom. 3.*) against the errour of certaine disordered Monkes that abused these words, *Nolite esse soliciti, Be not carefull, &c.* and *Respicite volatilia cæli, behold the fowles of the aire, &c.*) to proue that they should not labor at all, but pray onely and commit their finding to God: not onely so excusing their idlenesse, but preferring themselues into holines, aboue other their fellowes that did work and erroniously expounding the said Scriptures for their defence: as they did other Scriptures, to proue they should not be shauen after the manner of Monkes. Which letting their heads to grow he much blameth also in them. *See lib. 2. Retract. c. 21. & de op. Monach. c. 31. S. Hierome ep. 42. c. 3.* of Nonnes cutting their heare.

Monkes were shaven in the primitiue Church, and Nunnes chipped of their haire.

Where by the way you see that the religious were shauen in S. *Augustines* time, who reprocheth them

theth them for their heare, calling them *Crinitos*, *Heartlings*, as the Heretickes now contrariwise deride them by the word *Rasos Shauelings*. So that there is a great difference between the ancient Fathers and new Protestants. And as for hand labours, as S. *Augustine* in the booke alleaged, would not haue Religious folke to refuse them, where necessitie, bodily strength, and the order of the Church of Monastery permit or require them: so he expresly writeth, that all cannot nor are not bound to worke, and that whosoeuer preacheth and ministreth the Sacraments to the people or serueth the altar (as all Religious men commonly now do) may chalenge their liuing of them whom they serue, and are not bound to worke, *no nor such neither as haue been brought vp before in state of Gentlemen, and haue giuen away their lands or goods, and made themselues poore for Christs sake. Which is to be noted, because the Heretikes affirme the said Scripture and S. *Augustine* to condemne all such for idle persons.

S. Augustins opinion concerning religious mens working or not working. *Lib. de op. Monach. c. 21.*

CART VV. 2. [10. *Neither let him eate.*] The Iesuites on the one side, match (as it were Oyle with Lentiles, or some such vile pulse) *Gentlemen* with the vile scutse of their fat *Monkes*: on the other side (as it were thornes with roses) they compare them with the old Monks in *Ierom* and *Augustines* time. But they are better matched with the Massilian heretickes of old time, and with certain new Massilian Anabaptists of ours, who under colour of praying alwayes (as their Monkes at mid-night) would do no hand labour. And is not this the very profession of your Monkes? And if you will say that they Masse it too, yet seing they needed not to study to say Masse, who seeth not that they lived idlely all that time that they were not in their will-worsh p; not to speake of that here, that then they were of all worst occupied, when they were most busie, and furthest out of order when they were in their order. But if they can say here something for their monkes, yet they can say nothing, for their huswiues the Nuns, who could be employed in no publicke affaires of the Church or Common wealth. Now how unlike these Monkes are to those old Monkes, under whose shadow they would build their filthy Sodomiticall Nests, hath been already declared upon *Math.* 3. Furthermore, your expolition is foolish and unlearned, which would restraine these words of the Apostle to certaine poore men which haue nothing to liue of their owne, when the Apostle maketh it a generall rule taken from that which in *Adam* was commanded unto all his posterity, that they should painfully bee bestowed in some worke tending to Gods glory and the good of others. So that a Prince in the Church of God is not to eate his bread without painfull travell in his Princely affaires. For the Iesuites are too childishly abused, if they thinke that the word *labour* reacheth no further but to the bodily or hand labour, the labour of the minde, and the carefull discourses of the spirit taking more of a man sometimes in one houre, then the labour of the body will do in many. *Cyprian* 65. *Epist.* is here shamefully falsified, who hath no word of Monke, but onely sheweth that they which serue in the ministery of the Church, should be maintained of the Churches charge, which is no question between us. And speaking of those which were termed the *Clergie*, hee could not comprehend *Monkes*, which are not of the Clergy, as hath been shewed vpon *Math.* 3. 1. *Ierome in the preface upon Iob*, hath no such thing. That in *Vita Hilarian* hath been handled, upon *Math.* 3. 1. that a ledging for *shaving* out of *Augustine*, &c. maketh nothing for them: for he would not haue them *shaven* (as you falsely pretend) as appeareth both by his word (pouled) and by his profes drawn out of 1. *Cor.* 11. where the Apostle speaketh against those which had long effeminate haire like women, and not against those which had their heads pouled, as also he doth as much disallow women for cutting their haire, as he condemneth men for nourishing it. So that whosoeuer should bee authour to cut the virgins haire without some urgent need, should not onely offer violence to nature, but unto the Apostles holy doctrine. And therefore that alledged out of *Ierom. epist.* 48. maketh nothing for *the cutting of your Nunnes haire.* For first he onely sheweth what was done in Egypt, &c. without giuing his iudgement of it in praise or dispraise. Secondly, he sheweth that those virgins had their haire cut, because (never washing their haire) there was otherwise danger of breeding Lice in their heades, which your Nunnes are not in danger of, which do little else but trim them and combe them a great part of the day, and amongst whom there was oftentimes more delicacie both in their diet and attire, then in many matronly Ladies of the Land. For you know well enough, that your Nunnes were not of S. *Francis* religion, who (in the zeale of his beggarly profession) would take up Lice from the ground to put in his Friers frocke.

Theodoret. hist. eccles. lib. 4. c. 11.

Gen. 3. 19.

The last place of *Augustine. de opere Monach. cap.* 2. maketh also nothing for *Monkish Gentlemen.* For he speaketh of those which having lands, sold them to bee divided for the relieue of the poore in such manner as is mentioned *Actes* 2. which is not your voluntary poverty, but that which all Christians are bound unto when they see that the poore cannot otherwise be prouided for. And therefore he saith, *such were* by all likelihood *the Citizens* of Ierusalem · for it is written that they sold their lands, &c.

Verse 14. And if any obey not our word, note him by an Epistle.

RHEM. 3. [14. *Obey not,*] Our Pastors must be obeyed, and not onely secular Princes, and such as will not be obedient to their spirituall gouernours, the Apostle (as S. *Augustine* saith) giueth order and commandement that they be corrected by correption or admonition. *By degradation, excommunication, and other lawfull kindes of punishments. Contr. Donatist. post collat. c.* 4, 20. Reade also this holy fathers answer to such as said, *Let our Prelates command us onely what wee ought to do, and pray for us that we may do it: but let them not correct us.* Where hee prooueth that Prelates must not onely command and pray, but punish also if that be not done which is commanded, *Lib. de correp. & grat. c.* 3.

Ecclesiasticall censures against the disobedient.

CART VV. 3. [14. *Obey not*] S.

RHEM. 4. [14. *Note him.*] Disobedient persons to bee excommunicated, and the excommunicated to bee separated from the company of other Christians, and the faithfull not to keepe any company or haue conuersation with excommunicated persons, neither to be partakers with them in the fault for which they are excommunicated, nor in any other other acte of religion or office

Not to communicate with excommunicate persons,

of

but in certain cases.

of life, except cases of meere necessitie and other prescribed and permitted by the Law, all this is here insinuated, and that all the Churches censures bee grounded in Scriptures and examples of the Apostles.

CARTVV.4. [14 *Note him.*] The doctrine also in this Note is true, but it may bee not so well grounded: and that this noting here, and avoyding of his company that is disobedient, reacheth not to an excommunication, but to some estrangement from former familiarity, thereby to turne away the fearefull censure of excommunication: first, for that the law of excommunication beareth

Math. 18. 16.17.

not that a man should be forth with so proceeded against, untill to disobedience he hath added contumacie, and opposition against the Churches admonition. Secondly, for that in willing that hee bee certified thereof by letter (so to reade it) it seemeth that the Apostle by some medicinably warning meant to turne away from the offender the terrible thunder clap of excommunication. Thirdly, for that he willeth the brethren to admonish him, which were not with safty to be done by a common brother towards one that hath obstinated himselfe against the Church to the procuring of the sentence of excommunication against himselfe, but rather ought to bee done by the Pastor, who is able both to do good of him, and to take least hurt by him. Last of all, for that the Apostle will haue

Math. 18. 17.

him still to go in the account of a brother, whereas the excommunicate person is (till repentance) to be no otherwaies esteemed then as a Heathen or a Publican. Howbeit because we see that learned and godly men thinke with the Iesuits in this poynt it is a matter whereabout we will not strive, but leaue the readers to their liberty whether of the two they will choose.

THE ARGVMENT OF THE FIRST EPISTLE OF S. PAVL *TO TIMOTHY.*

RHEMIST.

AFTER the Epistles to the Churches, now follow his Epistles to particular persons, as to *Timothee*, to *Titus*, who where Bishops: and to *Philemon*.

Of *Timothee* we read *Act.* 16. how S. *Paul* in his visitation tooke him in his traine at Lystra, circumcising him before, because of the Iewes, he was then a Disciple, that is to say, a Christian man. Afterward the Apostle gaue him holy Orders, and consecrated him Bishop, as he testifieth in both these Epistles vnto him. 1. *Tim.* 4. *v.* 14 and 2. *Tim.* 1. *v.* 6.

Hee writeth therefore vnto him as to a Bishop, and himselfe expresseth

1. Tim. 3.

the scope of his first Epistle, saying: *These things I write to thee, that thou mayest know how thou ought est to conuerse in the house of God, which is the Church.* And so he instructeth him (and in him, all Bishops) how to gouerne both himselfe, and others, and touching himselfe, to be an example & spectacle to all sorts, in all vertue as touching other, to prohibite all such as go about to preach otherwise then the Catholike Church hath receiued, and to inculcate to the people the Catholike faith: to preach vnto yong and old, men and women: to seruants, to the rich, to every sort conueniently. With what circumspection to giue orders, and to what persons: for whom they pray, whom to admit to the vow of widowhood &c,

1. Tim. 3. * 1. Tim. 1

This Epistle was written as it seemeth, after his first imprisonement in Rome, when he was dismissed and set at libertie, and thereupon it is, that he might say here, *I hope to come to thee quickly*, to

Act. 20. v. 25. 38.

wit vnto Ephesus, where he had desired him to remaine, although in his voiage to Hierusalem, before his being at Rome, he said at Miletum to the Clergie of Ephesus, vpon propable feare: *And now behold I know, that you shall no more see my face.*

Col. 2. 1.

Where it was written, it is vncertaine: though it be commonly said, at Laodicia. Which seemeth not, because it is like he was neuer there, as may be gathered by the Epistle to the Colossians, written at Rome in his last trouble, when he was put to death.

2. Tim. 4. 5. 1. Cor. 3. 6. Act. 17. 18 19. 1. Cor. 16. 1. Thess. 3. Act. 20. Philip. 2. Colos. 1. Philem.

CARTVV. It is here untruely said, that *Timothie was a Bishop*, for he had that ministery committed to him, the worke whereof he was bidden to execute. But it is expresly commanded him, that he should execute the worke of an Evangelist. Againe, he had that kinde of ministery which he accomplished and exercised, but that he exercised the office of an Evangelist (which is to water in diuers and sundry places where the Apostles planted) appeareth by divers and sundry places and countries wherein he exercised his ministery: whereas the ministery of a Bishop is tied as it were to the stake or glebe of one particular Church. Last of all, that he is called Evangelist of the Apostle, and never termed by the name of a Bishop, which reason is so much the stronger, as the name of Apostle and Prophet being sometime in the Scripture carried unto other offices, then to those whereof they are the particular names, this title of Evangelist is communicated in the Scripture to none but those

which

which did execute the proper office of an Evangelist. The Scholast indeed in the subscription of the Epistles, and other ancient writers, call him Bishop, but it is as they call the Apostles Bishops, for that had the highest authority and degree of ministery in the places, where they exercised their extraordinary callings, even as the Bishops or Pastors in the ordinarie functions of their particular Churches are the highest officers of the Ecclesiticall Presbyterie. And that their meaning was not to make *Timothy* a Bishop in proper speech, it appeareth both by *Ambrose* and *Ignatius*, which call him Deacon, in such sort as a Deacon is opposed to a Bishop, by a generall name of Deacon or Minister, noting out (in deed) the proper office of an Evangelist which was to haue a more large and generall Ministery, and to be sent hether and thether for the ministerie of the Gospell at the appointment of the Apostles, whom the Fathers often terme Bishops. *Heb. 13. 2. Tim, 4. 5.*

Vide Ambros. Ignat. epist. ad Phil. & Tral.

The reason wherewith the Iesuites would proue him a *Bishop, because the Apostle wrote unto him that he might know how to conuerse in the house of God which is the Church*, is more then childish, seeing by that reason they may make him a Deacon, an Elder, a man, a woman, a yong wife, an old widow, and therefore also a monster, seeing that he teacheth how all these should behaue themselues in the Church of God, some as publique, and some as private persons. It is true, that in *iustructing him he instructeth also Bishops*, because that which was his office in many places, that is the Bishops in their severall and particular Churches. *1. Tim. 3. 16*

THE FIRST EPISTLE OF PAVL TO TIMOTHY.

CHAP. I.

MARGINALL NOTES.

Verse. 5 BVT ‖ the end of the precept is charity from a pure heart and a ‡ good conscience, and a faith not feined.

RHEM. 1. [5. *A good conscience.*] S. *Augustine* saith, Hee that list to haue the hope of heauen let him looke that hee haue a good conscience: to haue a good conscience, let him beleeue and work well, for that he beleeueth he hath of faith, that he worketh he hath of charitie. *Praef. in Psal. 31.*

Verse. 19 Having faith and a good conscience, ‡ which certaine repelling, haue made shipwrack about the faith.

RHEM. 2. [19. *Which certaine repelling.*] Euill life and no good conscience is often the cause that men fall to Heresie from the faith of the Catholicke Church. Againe, this plainely reproueth the Heretickes false doctrine, saying, that no man can fall from the faith that hee once truly had.

CARTVV. 2 [19 *Which certaine repelling*] By *faith* heere is understood the doctrine of the Gospell, as divers times in this Epistle; from the outward profession whereof and beleefe, that it is truth (which is that that *Iames* calleth a dead faith) one may fall, and such to haue been *Alexanders* and *Hymineus*, it appeareth out of the second Epistle, and is here at un-awares confessed of the Iesuites, who assigne this falling from the faith in the next Note to be teaching of *false doctrine*, likewise from a temporall faith: whereby a man having a taste or smacke of the sweetnesse of the promises, and of the power of the world to come, yet hath not by sound resolution and certaine perswasion of heart, as it were, swallowed down and digested them. All this we grant a man may haue, and in these kinds *truely* haue, and yet not haue that faith whereby a man is iustified, which whosoever hath once, he hath alwaies to his liues end: for that it is a water that welleth and springeth to everlasting life. *1. Tim. 3. 9. & 4. 1. 2. Tim. 2. 17. Mat. 13. 21 Heb. 6. Heb. 6. 5. Ioh. 4. 14. Mat. 16. 18 Luk. 22. 32.*

ANNOTATIONS.

Verse. 3. As I desired thee to remaine at Ephesus when I went into Macedonia, that thou shouldest denounce to certaine ‖ not to teach otherwise.

RHEM 3. [3. *Not to teach otherwise.*] The proper marke of Heretickes and false preachers is, to teach otherwise or contrarie to that which they found taught and beleeued generally in the vnitie of the Catholike Church before their time: all doctrine that is odde, singular, new, differing from that which was first planted by the Apostles, and descended down from them to all nations and ages following without contradiction, being assuredly erroneous. The Greeke word which the Apostles *Teaching otherwise then the doctrine received, is a speciall marke of heretickes*

Apoſtle here vſeth, expreſſeth this point ſo effectually, that in none compound terme he giveth vs, to wit, that an Hereticke is nothing elſe but an after-teacher, or teacher other-wiſe; which euen it ſelfe alone is the eaſieſt rule for the ſimple to diſcerne a falſe Prophet or preacher by, ſpecially when as hereſie firſt beginneth. *Luther* found all Chriſtian nations at reſt and peace in one vniforme faith, and all preachers of one vocie and doctrine touching the B. Sacrament and other Articles: ſo that whatſoeuer he taught that which he found preached and beleeued muſt needs be another doctrine, a latter doctrine, an after-teaching or teaching otherwiſe, and therefore conſequently muſt needs be falſe. And by this admonition of S. *Paul*, all Biſhops are warned to take heed of ſuch, and ſpecially to prouide that no ſuch odde teachers riſe in their dioceſes.

* ἑτεροδιδασκαλεῖν. *Luthers teaching otherwiſe.*

CARTVV. 3. [3 *Not to teach otherwiſe.*] Let the Reader marke the Ieſuites ſlight, which in the beginning of their note make a vaunt, as if they would haue the doctrine of their Synagogue tryed by that which was preached in the Apoſtles times; but in the later end of their note, as repenting them of their former bargaine, they cravenly and cowardly flie for refuge to that doctrine which was taught *when Luther began to Preach*, which was more then a thouſand and fiue hundred yeares after the Apoſtles time. Whereof it is apparant (by their own confeſſion) that hee which preacheth *another and after doctrine* from theirs, may notwithſtanding preach the ſame doctrine that the Apoſtles did, from the triall whereof they ſo flie, as the Oule from the light, hauing this for their principall ſuccour to ſhroud them in, that the Apoſtles doctrine, is whatſoeuer the Pope ſhall decree to haue been theirs. And beſide that, it is irretragably proued, that the principall pillars of their Religion, had no place in the Church 600 yeares after the Apoſtles time, and further confirmed by vndoubted ſtories and records, and that partly out of their own men, that there haue been continually from age to age, that haue maintained the doctrine which wee profeſſe. What do they ſay againſt *Luther* that the Iewes might not haue obiected againſt our Saviour Chriſt, who taught (for a great part) another doctrine then did the Scribes and Phariſies ordinarily in the Synagogues. What? which the Gentiles might not haue caſt in the diſh of the Apoſtles, which taught them another doctrine then they or their fathers had heard of, more then two thouſand yeares before? As for that they had gotten the name of *Chriſtians*, to whom *Luther*, *Wickliffe*, *Huſſe*, and ſuch worthy Champions of Chriſt, had oppoſed themſelues, it helpeth you no more then the harlots, who treading all matronly and chaſt vſage vnder their feet, are often notwithſtanding more iealous of the bare title and name of a chaſte Matron, then many honeſt women are, which reſt themſelues in the conſcience of their chaſte behaviour, not ſo much regarding the leud tongues of others. And you know what the Holy Ghoſt ſaith of ſome, which called themſelues Iewes and were not, but lyed: of other ſome, that did not onely count themſelues, but were ſo eſteemed of other, to be aliue when they were dead. Laſt of all, if you ſet vpon *Luther* couered vnder the profeſſion and name of Chriſtianity, *Luther* and others of the ſame army and band of the Lord, made no warre againſt you but vnder the ſame enſigne and banner of Chriſtianity.

By M. Iewel Biſhop of Salisbury. M. Fox in his booke of Actes and Monuments. Illirius. &c. in the Centuries. Iterum in libro teſt. veri. Mat. 5. & 23. Apoc. 2. 9. & 3. 9. Apoc. 3. 1.

Verſ. 4. Not to attend to fables and genealogies having no end: which miniſter queſtions rather then the edifying of God which is in faith.

All hereticall doctrines fables.

RHEM. 4. [4. *To fables.*] He ſpeaketh ſpecially of the Iewes after-doctrines and humane conſtitutions, repugnant to the lawes of God, whereof Chriſt giueth warning *Mat.* 23. and in other places, which are conteined in their Cabala and Talmud: generally of all hereticall doctrines, which in deed, howſoeuer the ſimple people be beguiled by them, are nothing but fabulous inuentions, as we may ſee in the Valentinians, Manichees, and others of old: by the brethren of loue, Puritans Anabaptiſts, and Caluiniſts, of our time. For which cauſe *Theodoret* entitleth his booke againſt Heretikes, *Hæreticarum fabularum*, Of Hereticall fables.

CARTVV. 4. [4 *To Fables.*] Heere is nothing but more railing againſt *Caluiniſts*, as it pleaſeth them to call vs; whom they match impudently with *Anabaptiſts, Puritans, familie of loue* &c. which haue more agreement with them in their fantaſticall viſion, freewill, and power not to ſin, inherent iuſtice &c. then we haue, who abhorre their deteſtable phrenſies. And they are ſo much the more braſen faced herein, as that where we cleaue onely to the holy Scriptures, they haue abuſed the people moſt ſhamefully, with their fabulous feſtiuals, and lying legends, ſurpaſſing in vanitie and palpable falſhood, the forge and inuention of all Iewiſh tales, and now at laſt diſauowed by men of their own frock.

Curious queſtions in religion.

RHEM. 5 [4 *Queſtions*] Let our louing brethren conſider whether thoſe contentious and curious queſtionings and diſputes in religion, which theſe vnhappy hereſies haue ingendred haue brought forth any increaſe of good life any deuotion, or edification of faith and religion in our daies, and then ſhall they eaſily iudge of the truth of theſe new opinions, and the end that will follow of theſe innouations. In truth all the world now ſeeth they edifie to Atheiſme and no otherwiſe.

Erasmus vpon this place

CARTVV. 5. [4 *Queſtions.*] *Let our loving brethren, and your ſilly deceiued ones*, yea let all that haue but a ſparkle of naturall light and common reaſon of men, *conſider whether* the Ieſuites are farre inferiour to their father the deuill in impudent lying or no, which dare charge vs with *vnprofitable queſtions*, whereas their ſchooles ſound almoſt nothing elſe, which diſpute not onely of idle and vnprofitable queſtions of God and godlineſſe, but alſo of moſt wicked and blaſphemous queſtions, as may be ſeen in their ſchoolemen: a taſte whereof is noted and gathered by *Erasmus*: For they are ſuch as Chriſtians eares would abhorre to be defiled with. As for their ſlander againſt our holy Religion, *for that it bringeth not forth good fruit*, it is but their bare word, whereof let the Reader ſee the anſwer before, in the anſwer to the 7. page and third Section of the Preface.

Charity the onely formall cauſe of our iuſtification.

RHEM. 6. [5. *The end Charitie.*] Here againe it appeareth, that Charitie is the chiefe of all vertues, and the end, conſummation, and perfection of all the law and precepts, and yet the aduerſaries are ſo fond as to preferre faith before it, yea to exclude it from our iuſtification. Such obſtinacy

there

there is in them that haue once in pride and stubburnesse forsaken the euident truth. Charitie doubtlesse which is here commended, is iustice it selfe, & the very formall cause of our iustification, as the works proceeding thereof be the works of iustice. *Charitas inchoata* (saith S. Augustine) *inchoata iustitia: Charitas prouecta, prouecta iustitia: Charitas magna, magna iustitia: Charitas perfecta, perfecta iustitia est. Charitie now beginning, is iustice beginning: Charitie growen or increased, is iustice growen or increased: great Charitie is great iustice, perfect Charitie, is perfect iustice, lib. de nat. & grat. c. 70.*

CARTVV. 6. [5. *The end charitie.*] That which is here called the *precept* is not as they say, *all the Law*, but onely the precept that S. *Paul* giveth to *Timothy*, that hee should haue care to see that there were no strange doctrine admitted, neither for forme nor matter, neither for things directly contrary to the wholesome doctrine, nor for idle questions, not tending to build up the people in the loue of God and of their neighbour, as appeareth evidently, both by the verbe before, whereof this word here is derived, and is as it were a bough, and by this same word used afterward in this Chapter, where the signification of it is restrained unto the present matter of exhortation, howbeit differing from them in the exposition of the word, and of this place, wee agree with them, that *charitie is the perfection of all the Law*, and maruell not onely at their *fondnesse*, but at their madnesse, that thereof they conclude, that *Charitie is better then Faith*, and that *charitie iustifieth us*. For it is true, that if a man loued God with all his heart, &c. and his neighbour as himselfe, that then he should accomplish the Law wholy; and so should his charity be better then faith: but then there should be no use at all of any iustifying faith. *Ver. 3.* παραγγελλης. *Ver. 18.* πιστεω της παραγγελιας.

But that the Apostle meaneth not that charitie, as that which was perfectly in Iesus Christ alone, and cannot be possibly in sinfull flesh, it hath been often shewed, and is so euident, that it must needs be a most horrible lethargie, which taketh away the sence hereof from any man. For proofe whereof, to let other things go, we will take onely this place, which noteth out such a charity as proceedeth and springeth from the fountaine of faith. For he affirmeth precisely, that this charity proceedeth from faith, and is a daughter and fruit of faith. Whereupon first it followeth, that faith beeing vnperfect, it must needs follow, that Charity is so likewise. Secondly, thereof is concluded, that by how much the cause is better then the effect, by so much the iustifying and liuely faith is better then the charity that is inherent in us. Furthermore it is here plainly affirmed, that charity also is engendred and proceedeth from a pure heart and a good conscience. Now seeing it is faith that purifieth the heart, and maketh a man to haue a good conscience, it followeth that being the cause or mother of a pure heart, which is the cause and mother of charity, it is much more the cause and begetter of charity. Hereof it is euident that it is (indeed) true that *Augustine lib. de Nat. & Grat. c. 70.* saith, that *perfect charitie, is perfect iustice*; but nothing to the purpose of that which the Iesuites alledge it for, because no man can attaine it, which is euident by *Augustines* wordes in that place, where he saith, that this *charity is the greatest that it can be in this life*, when for charities sake *a man regardeth not his life, but is greater when it shall cease to grow, which is in the life to come.* Whereby in saying, that it alwayes groweth whilest we are in this life, he declareth plainly that it is neuer perfect during this life, and consequently can neuer iustifie us, which is more euident otherwhere, saying *that this most full or accomplished charity, which cannot be increased, is in no man during this life.* And againe, *as long as it may be encreased, whatsoeuer is lesse, is of vice, of the which vice* it commeth to passe, *that there is none iust vpon earth, which doth good and sinneth not. Whereof also it is, that none liuing shall be iustified, that all*, how much soeuer we haue performed, must say, *forgiue vs our debts*: when notwithstanding *already all our sayings, deeds and thoughts are forgiuen vs in baptisme.* *Act. 15. 9.* *Aug. Ep. 29 ad Hieron.*

And in like manner doe they abuse their Reader with the other place of *Augustine prefat. in 31 Psalm.* in the margent: for in the same place he saith, that a man *beginnes to bee in faith by mercie, which faith hauing taken hope and loue, beginneth to worke well.* And a little after, *if thou wilt be shut from grace boast of thy merits.* And yet againe, that he so ascribeth worke to charitie, that the principall cause thereof is faith, it is manifest in that hee affirmeth, that *Abrahams offering of his sonne* came of faith. And further: *Where there is no faith, there is no good worke, for the intent maketh a good worke, and faith directeth the intent.*

Verse. 7. Desirous to be Doctors of the Law, uot understanding neither what things they speake, nor of what they affirme.

RHEM. 7. [7. *Desirous to be Doctors.*] It is the proper vice both of Iudaicall and of Hereticall false teachers, to professe knowledge and great skill in the Law and Scriptures, being indeed in the sight of the learned most ignorant of the word of God, not knowing the very principles of Diuinitie, euen to the admiration truely of the learned that reade their bookes or heare them preach. *Heretickes great boasters but vnlearned*

CARTVV. 7. [7. *Desirous to be Doctors.*] There haue been few *Heretickes* that could in time and selfe experience better speake of *ignorance of the word of God*, then you. Beside that, if you meane to note us, we can freely yeeld you, that we taking unto us a *Christian skill* of the holy Scriptures, which we study, are not ashamed to confesse, that we desire to bee ignorant as much as we may, of that which you chiefly account *the word of God*, to wit, unwritten veritie, the Popes decrees, &c. And therefore it seemeth you haue cunningly opposed to the profession of *great skill in the Scriptures*, not *the ignorance* of the Scriptures, but *of the word of God*, which with you is another thing then the holy Scripture. Beside that, if you cannot shew out the Heretickes that haue been any pillars thereof, so impudently as openly to professe themselues *Magistri nostri* as you haue: with what face can you seeke abroad for men that *desire to be* counted *Doctors*, when you haue them at home, and that in such measure of shamelesse *boasting*, as the Apostle may bee thought iustly, not alone to haue shut you up with the rest of Thrasonicall vaunters, but to haue marked you especially and aboue the rest.

Verse. 9. Knowing this, that the Law is not made to the iust man, but to the uniust,

and disobedient, to the impious and sinners, to the wicked and contuminate, to killers of fathers, and killers of mothers.

Libertines alledge scripture.

RHEM. 8. [9. *The law not made to the iust.*] By this place and the like, the Libertines of our dayes would discharge themselues (whom they count iust) from the obedience of lawes. But the Apostles meaning is that the iust man doth well, not as compelled by law, or for feare of punishment due to the transgressors thereof, but of grace and meere loue toward God and all goodnesse most willingly, though there were no law to command him.

CARTVV. 8. [9. *The Law not made to the iust.*] The *Libertines abuse this place*, and the Iesuites in their ignorance use it not well. For first the meaning of the Apostle is, that the Iewes abusing the law to fooliſh and unprofitable questions, did thereby so handle it, as if the men with whom they dealt had been iust, needing not to be covicted or reproved for sinne: whereas the Law is given unto men that are iniust, to lay open sinne with the filth and punishment thereof, that men might by repentance seeke the remedy in the Gospell. The sence which they bring, that the *iust man doth well not compelled for feare of punishment*; is true, but nothing to the purpose of that which the Apostle speaketh of in this place

Secondly, it is to be obserued that the Iesuites which refuse this our doctrine, where it is soundly grounded, here acknowledge it, where it hath no good ground to stand upon, that a man may well know how pur-blinde they be, which can see better when they haue no light to see by, then when the light of the truth shineth brightly. For let them shew (if they can) where wee haue said more touching the free and unconstrained service of God, then hath broken from them; nay let them shew where we haue said so much as they haue done here. For we affirming that our obedience should be chiefly and most grou ndedly in loue, deny not but that we may giue our selues the spurre to this obedience, by setting before our eyes the plagues of God, and especially of hell. Where they say, that righteous men *doe good of meere loue towards God and godlinesse*, the word (*meere*) noteth that there ought to bee no manner of feare of punishment.

Thirdly, where they say, that the *iust man will do well, though there were no law to command*, they bewray a grosse ignorance, which know not that there is no obedience without a precedent commandement, even as there is no transgression but where there is a Law. And it is so farre from being *well done*, that it is done without warrant of Gods *commandement*, that it is a meere arrogancie and pride intollerable.

Verse 20. Of whom is Hymeneus and Alexander: whom I haue I delivered to Satan, that they may learne not to blaspheme.

Excommunication of Heretickes, and the effect thereof.

RHEM. 9. [20. *Deliuered to Satan.*] *Hymeneus* and *Alexander* are here excommunicated for falling from their faith and teaching heresie; an example vnto Bishops to vse their spirituall power vpon such. In the primitiue Church, corporall affliction through the ministerie of Satan was ioyned to excommunication. Where we see also the diuels readines to inuade them that are cast out by excommunication, from the fellowship of the faithfull, and the supereminent power of Bishops in that case; Whereof S. *Hierome* (*ep* 1. *ad Heliod. c.* 7.) hath these memorable words *God forbid* (saith he) *I should speake finistrously of them, who succeeding the Apostles in degree, make Christs body with their holy mouth by whom wee are made Christians: who hauing the keyes of heauen, do after a sort iudge before the day of iudgement: who in sobrietie and Chastitie haue the keeping of the spouse of Christ.* And a little after. *They may deliuer me vp to Satan to the destruction of my flesh, that the spirit may be saued in the day of our Lord Iesus. And in the old Law whosoeuer was disobedient to the Priests, was either cast out of the campe and so stoned of the people, or laying down his necke to the sword, expiated his offense by his blood: but now the disobedient is cut off with the spirituall sword, or being cast out of the Church, is torne by the furious mouth of Diuels.* So saith hee, Which words would God euery Christian man would weigh.

The Priests high authority of excommunication.

The terrible effect thereof.

Vpon 1. *Cor.* 5.

CARTVV. 9. [20. *Deliuered to Satan.*] It being shewed before that the Apostle did not take vpon him of his own authoritie without the Churches consent, to excommunicate, hee being the same when he was present at Ephesus, which he was, when he was absent from Corinth; it must needs follow that when he affirmeth that hee excommunicated *Alexander* &c, hee noteth that he was the principall and leader in that action. And although it were accorded that an Apostle might in soueraigne authoritie excommunicate; yet the conclusion drawen from thence, that euerie Bishop in his Church, might do the same, would not shut so close; considering that the Apostle necessarily holding the raignes of the Church alwayes straite, the Bishops hand both in blindnesse of iudgement, and of affection may easily slip. And your own *Pighius* which gratifieth his God the Pope with this morsel of sole excommunication pulleth it with strong hand out of the Bishops teeth, whom he will not suffer to exercise excommunication without consent of the Church. As for *Ierome ep. ad Helio.* he is abused as one that hath not there any word which tieth excommunication to the Bishops girdle; who also expresly otherwhere communicating other censures of the Church with the Elders of the Church, cõmunicateth this great censure of excommunication with the Church also. As for the fansie of giuing the offender vnto a personall possession of the Deuill, which we might worthely call a phrensie if it had not some support of grauer men, then are those squirriling Iesuits) it hath been before confuted, vpon 1. *Cor.* 5.

Pigh. lib. 3. *c.* 9.

Hier. ad Demet. ep. 7.

Math. 10.

Neither is it like that the Apostles which amongst other miracles confirmed the Gospell by casting out of Deuils, did send Diuels into men: But it is impossible that that power and gift of executing fearefull iudgements, being ceased or at the least most rarely giuen, should vpon euerie excommunication be inferred. Beside that it is absurd that the Apostle should note out the excommunication by that which may befall a very good man, which is, that he may be bodily haunted & tormented of a Deuill, It being therefore a separation of the excommunicate from the Church, which the Apostle will here note, which is not done, when the Deuill entereth personally in or vpon a man; it followeth that by these words *of giuing to Satan*, is not meant that inuasion of Satan which the Iesuits dreame

of

of, but onely a casting out of the Church, out of the which as soone as euer a man is cast, he is forthwith in the power and kingdom of Satan, because he is not vnder the kingdom of Christ which is enclosed in the Church. Last of all, when as the end of excommunication is to bring the sinner to repentance, which requireth a presence of a sound vnderstanding, setled iudgement and calmnesse of affections, all which are set in vprore and hurlyburly by the Deuils personall entrie in or vpon a man it is euident that by the words of giuing *the sinner to Satan* there is no such thing meant as the Iesuits fondly imagine. Neither doth *Ieromes* words, that he is *torn by the furious mouth of the Deuill* make any thing for it, considering that the *Diuell* hauing no *mouth*, and men being in their bodies whole and not *torne*, when they are excommunicate; it must needs be otherwise taken then the words sound, for a fearefull wrath and punishment of God by the Deuill; which then (indeed) is more horrible when the Deuill doth blind the eyes of his vnderstanding and harden his hart, then when hee should teare and towze his body into a thousand peeces. And they might aswell say that *Paul* was personally set vpon by a Deuill, when he saith that he was buffeted by an angell or minister of Satan; 2. Cor. 12. 7.

CHAP. II.

MARGINAL NOTES.

Verse. FOR Kings and all that are in preeminence: that we may lead a quiet and
2 a peaceable life, in all piety and chastity.

RHEM. 1. [2. *For kings and,*] Euen for heathen Kings and Emperours by whom the Church suffereth persecution: much more for all faithfull Princes and powers and people both spirituall and temporall, for whom as members of Christs body, and therefore ioyning in prayer and oblation with the ministers of the Church, the Priests more properly and particularly offer the holy Sacrifice, See S. *Augustine de orig. anima li. 1. c. 9.*

ANNOTATIONS.

Verse 1. I desire therefore first of all things, that I obsecrations, prayers, postulations, thankesgivings be made for all men.

RHEM. 2. [1. *Obsecrations.*] This order of the Apostle S. *Augustine* (*ep. 59.*) findeth to bee fulfilled specially in the holy celebration of the Masse, which hath all these kindes, expressed here in foure diuers words pertaining to foure sorts of prayers, the difference whereof he exactly seeketh out of the proper signification and difference of the Greeke words. And he teacheth vs that the first kind of prayers which here be called, *obsecrations*, are those that the Priest saith before the consecration: that the second called *Prayer* be all those which are said in and after the Consecration, and about the Receiuing, including specially the *Pater noster*, wherewith the whole Church (saith he) in manner endeth that part. as S. *Hierome* also affirmeth, that Christ taught his Apostles to vse the *Pater noster* in the Masse, *Sic docuit*, &c. *So taught he his Apostles, that daily in the sacrifice of his body the faithfull should be bold to say, Pater noster, &c. Lib. 3. cont. Pelag. c. 5.* where hee alludeth to the very words now vsed in the preface to the said *Pater noster* in the said Sacrifice, *audemus dicere, Pater noster.* The third sort called here in the text, *Postulations*, be those which are vsed after the communion, as it were for dimissing of the people with benediction, that is with the Bishops or Priests blessing. Finally the last kinde, which is *Thankesgiuing*, concludeth all, *when the Priests and people giue thankes to God for so great a mysterie then offered and receiued. Thus the said holy father handleth this text *ep. 59.* to *Paulinus*.

The Prayers and petitions in the Masse deduced out of the Apostles words by S. Augustine and other fathers. Pater noster vsed in the Masse.

δεήσεις. προσευχαὶ. ἐντεύξεις. εὐχαριστίας.

* *Theoph. in hunc locum.*

S. *Epiphanius* also insinuateth these words of the Apostle to pertaine to the Liturgie or Masse, when he thus writeth to *Iohn* Bishop of Hierusalem. *When we accomplish our prayers after the rite of the holy Mysteries, we pray for all others, and for thee also ep. 60. c. 2. ad Io. Hieros. apud Hieronymum.* And most of the other fathers expound the foresaid words, of publike prayers made by the Priest, which are said in all Liturgies or Masses both Greek & Latine, for the good estate of all that be in high dignitie, as kings and others. *See S. Chrys. hom. 6. in 1. Tim. & S. Ambr. in hunc locum. Prosper de vocat. lib. 1. c. 4.* So exactly doth the practise of the Church agree with the Precepts of the Apostle and the Scriptures and so profundly do the holy fathers seeke out the proper sense of the Scriptures, which our Protestants do so prophanely, popularely, and lightly skimme ouer, that they can neither see nor endure the truth.

Prayer in the Masse for Kings and other.

CARTVV. 2. [1. *Obsecrations.*] Touching the distinction of the kindes and sorts of prayer, it is needlesse, or at least smally to the purpose we haue in hand, to stand long vpon: it seemeth to vs that the simplest meaning of the Apostle is by a throng of words heaped up together, to note out a diligence and zeale in prayer, rather then to note out diuers sundry sorts of prayer, which will be hardly wonne out of the words, further then that some are request of that which we haue need of, and other some thankesgiving for that which we haue received. Also, not to examine here, whether the *Masse* hath these kinde of *prayers*, which is full of blasphemy against God, in prayers to those, and for those which the Apostle never gaue warrant of. Let the Reader obserue how helplesse the Popish Masse is, whose Physick being so painefully sought, is found so short and scant: for how followeth this, that because the Popish Masse hath the same prayers in it, that the Apostle commandeth to be made, therefore it is the true service of God, or therefore it is really the body and bloud of Christ. This cover is too narrow to hide so great uncleanenesse and nakednesse as is in your Masse; and it is no other then that wherewith the coniurers, which vse many holy words in their exorcismes and inchantments, may iustifie their inchantments with, as well as you iustifie your charme of Masse. And it

this be the definition of your Masse, which *Paul* here setteth forth, where he teacheth the whole leiturgie and service of the Church as touching prayer: it followeth that your Mattins, Even-song, Complin, Procession, dirgie, is either no service of God, or no sufficient and regular service: seeing the Apostle willeth that in all the Church meetings, all sorts and kinds of prayer are to bee used, whether they be requests or thanke-giving, or whatsoever else And if you were well advised, you would never haue defined your Masse by this place of the Apostle, where there is not a letter of the sacrifice which you every where make not onely the Marrow-bones, but the very life and soule of the Masse. Here therefore you put us well in remembrance, what was in *Augustines* time, and after, some hundreths of yeares, the Masse whereof you brag so much, namely, that it was nothing lesse, then the abhominable Idol of sacrifice which you hold forth: But the whole course of the service which was then written and composed for the use of the Church, whereof your sacrifice was so farre from being the Masse, that it was no part of it. Thus therefore the Councell of Toledo speaketh of the sacrifice, *that it is reputed that the Priests do not so often receiue the grace of the holy Communion, as they appeare to sacrifice in one day; but in one day offering many sacrifices in all the oblations, one onely excepted, and that the last, they abstaine from the communion*; Where it appeareth that by the name of sacrifice, the Councell understandeth nothing else, but the service and Leitourgy of the Church. Another Councell saith thus, *It is our pleasure that Prayers, or Orasons, or Masses, approued of the Councell be vsed of all, and that there be none said in the Church, but those that are compoſed of learned men, or of the Synods, lest happily something should be done contrary to the faith*: Where let the Reader note first, that the Councell taketh prayers and masses to be the same: Secondly, there were divers Masses which were made by learned men, where the Iesuites would make us beleeue that the Masse was in the Apostles times, and both ordained and said by them: this Councell shewing that they came up for want of able Ministers, which because they were not able to discerne of truth and falshood: therefore certaine learned ones were picked out, which should write something, that the ignoranter sort of Ministers should read. And admitting that your Masse hath all sorts of prayers, yet what hath it that our holy Communion hath not; although you take the signification of divers sorts of prayer, as *Augustines* doth, which distinguisheth them not of the matter, that they pray for, but of the time and order, wherein they should be said, We haue also that which is more then all these (notwithstanding that they are excellent) the Preaching of the Word, which the Apostle expresly commending in the former chapter, before he giveth commandement of prayer, is either altogether, or for the most part dispised and neglected of you. Wherefore it is evident, that your Church obserueth not the order, which the Apostle appointeth in the publick service of God. And if you will haue *Augustine* words *epist.59. ad Paulin.* with others to be interpreters hereof, it is also evident that our Communion doth more agreeably answer it, then your *Masse*. For *Augustine* saith, that the Sacrament first sanctified by prayer, after *is broken that it might be distributed*, where you break not the bread to distribute it, nor can with any truth pray to the end that the reall Bodie of Christ should be broken: the same answer is of the rest heere alleaged, whereof never a one hath a word of their Masse. And how impudent they are in this point of fathering the order and Leitourgie of the Apostle *Paul*, it may appeare by the testimony of their own Pope, which affirmeth that the Sacrament of the Eucharist was consecrated of the Apostles by the Lords prayer onely. And another of their Popes affirmeth that there were three prayers at the first Masse, which *Peter* said, and that the other haue been added at divers times. As for the words of offering sacrifice out of *Augustine de origin. anim. lib. 1. c. 91.* it maketh nothing for the sacrifice of the Masse, as shall in the proper place to the Hebrewes be declared.

Concil. Tolet. 5. Relatum de con sec. dist. 2.

Milevit. Conc. c. 12.

Greg. lib. 7. Epist. 63.

Innocentius] 3. in Prolog. officij missæ.

Verse.4. ¶ Who will all men to be saued, and to come to the knowledge of the truth.

RHEM. 3. [4. *Who will all men*] The perishing or damnation of men must not be imputed to God, who delighted not in any mans perdition, but hath prouided a generall medicine and redemption to saue all from perishing that will accept it, or that haue it applied vnto them by his Sacraments and other meanes by him ordeined, and so would haue all saued by his conditionall will and ordinance: that is, if men will themselues, by accepting, doing, or hauing done unto them all things requisite by Gods law, for God vseth not his absolute will or power towards all in this case. But hee that list see the manifold senses (all good and true) that these words may beare, let him see S. *Augustine. Ad articul. sibi falso impos. resp. 2. to. 7. Ench. c. 103. Ep. 107. De cor. & grat. cap. 15.* and *S. Damascen. lib. 2. orthod. fine. c. 29.*

God will no mans perdition, but the salvation of all.

CARTVV. 3. [4. *Who will all men.*] The Apostles meaning is, that the Lord will saue of all sorts and kindes of men some, as appeareth by the circumstance; for that it is added as a reason, that we should pray for Kings and those in authoritie, although enemies to the Gospell: In which regard it was also doubted whether such heathen Infidels, and especially persecuting Princes should bee obeyed. This appeareth manifestly by another place not vnlike to this: where the Apostle shewing that the condition of servants being of all callings the basest, as the Kings estate is the highest, is not shut out of the kingdome of heaven, but divideth the inheritance with the rest; giveth this reason, that the grace of God hath appeared bringing salvation unto all men: where this false glosse of the Iesuites which would haue the will of God depend of the will of man, is overthrown: for the Apostle affirmeth that the grace of God saveth, or is saving unto all men, not onely in offering, but also in exhibiting that which is offered; which when it cannot be understood of all men, whereof a great number are never once offered the grace of God in Iesus Christ, it followeth, that neither this nor that place can be understood as the Iesuites would haue, *that God will haue all men saued if they will themselues*: directly also against *Iohn*, who saith expresly, that it is *not of the will of man*, that one in beleeving is made the Sonne of God, *but of God*, who draweth every one that commeth unto Christ. Having thus forced the Apostles words by making the rule of our salvation the

Rom. 13. 1. Pet. 2.

Iohn 1. Iohn 6.

the will of man, which the Apostle assigneth to be the will of God: they play with his words, sending us to *see the manifold senses (all good and true) that those words may beare*, with as much profaneneſſe in thus dallying with them: as malicious neſſe in wreſting them before: for where of one place there is one onely true and naturall *ſenſe*, which alwaies may bee invincibly proved and deduced from the words and circumſtances of the place: they in pretence to honour the Scripture, but in truth to diſauthoriſe it, that having ſo *many good ſenſes*, it ſhould haue never a one certain, make as their fathers haue before, a ſhipmans hoſe of it: As if it were not a more ſingular cõmendation of one Scripture to be ſtrong and apt to one thing, then to haue a faint kind of abilitie unto many. Reaſon teacheth that the inſtrument that ſerveth but for one uſe, is the moſt able inſtrument, and moſt of all commendeth the wealth and honour of him whoſe it is: and therefore it ſhould argue a poverty and ſcarcitie of wiſedome in the Lord, if his words ſhould be drawn to ſo many ſenſes as the Ieſuites imagine. Wherefore in Gods Scriptures, neither Ariſtotles (as we may terme it for our better underſtanding) one ſhooe tor both feet, nor Platoes ſtaffe-ſword: or to come neerer to your underſtanding, the Friers coule as fit to carry his dinner in, as to cover his head, haue onely place. It is true, that by Analogie or Anagogie from the figure to the thing figured, or by argument of paires and like, or other conſequence, that which is ſaid of one thing may be carried unto another. But as the beſt trees beare but one kind of fruit, ſo doth one place of Scripture beare but one true naturall ſenſe. Now having ſhewed it falſe *that* all *the expoſitions are the true ſenſes of the place*; ſo we will conſider how *Auguſtines* expoſitions do utterly overthrow the falſe gloſes that you haue forged of it and him both.

Ariſt. Polit. 1. & 4.

αὐτὶ κυκλολόβου χιτὼν δορυφορικός.

To omit therefore the firſt place, *ad Articul. Fidei. &c.* as that which having no mention in his book of Retractations, is none of his. In the ſecond place, *Enchir. cap. 103.* the firſt ſenſe is, that *no man is ſaued, but he whom he will haue ſaued*: and that *if he will haue him ſaued, it is neceſſary that hee ſo bee.* The ſecond ſenſe is that which we follow: Not (ſaith hee) *that there is none that hee would not haue ſaued, which would do no miracles amongſt thoſe that would haue done repentance if he had done*: but *that by all men he underſtandeth all kinde of men, Kings, and priuate men, noble and unnoble, high and low, learned and unlearned. &c.*

The next place *epiſt.* 107. is as full againſt you, where by *all men*, hee underſtandeth *all thoſe which are predeſtinate, becauſe in them there are of all ſorts of men*, which hee proueth by conference of other Scriptures. In the laſt place, *Lib. de corrip. & grat. cap. 15.* there is nothing but that wee ought to deſire the good and ſaluation of all, which is nothing to this. And yet the reaſon there uſed, becauſe wee know not the will of God of them, maketh flat againſt you, noting that there are ſome which he will not haue ſaued, although we know not. If *Auguſtines ſenſes be true*, then the Ieſuits is falſe: for if God will not haue all men ſaued, as *Auguſtin* ſaith, then it is falſe that the Ieſuites ſay, *that he will haue all ſaued.* And if it be a good ſence of *Auguſtine*, that *thoſe that God will haue ſaued, muſt needes be ſaued*, it is naught that the Ieſuites ſay, that *hee will haue them ſaued conditionally, if they themſelues will*, meaning their owne naturall will, able either to chooſe or refuſe that which God willeth: for otherwiſe no man is ſaued againſt his will, foraſmuch as the Lord offering grace, giveth alſo will from aboue, whereby his offer is taken.

Laſt of all, if it be true, that by *all men* are underſtood not all, but the *predeſtinate*, and *ſome of all ſorts of men*: it followeth that the Ieſuites ſence is falſe, that will haue the meaning to be, *that all men ſhal be ſaued.* And withall the Reader may know what kinde of wares the Ieſuites utter, when they deliver them thus vpon truſt. *Damaſcen. lib. 2. Orthod. Fid cap. 29.* although hee is not of age to beare witneſſe in the controverſie between us, yet may he be ſoundly underſtood, if by ſaying, that *God in a precedent will, will haue all ſaued*, hee underſtand the will of God either revealed to men, in calling them by ſound of trumpet of the creation, wherein as in a book they may reade the favour and mercy of God, or elſe in his word, which is offered as well to the elect as to the reprobate. And if any man reply, that ſo there ſhould ſeeme to be two willes in God, the one contrary to the other, *Damaſcen* himſelfe anſwereth, that it is a counſell incomprehenſible, and ſecret that no man is able to ſearch: meaning, that no reach of reaſon is able to ſound, how that will of God which ſeemeth to us diverſe, is in him but one; much more ſoundly and ſoberly then your owne Schollers, which affirme that the Lord doth like an earthly King, which or ever he know the venome of treaſon in his ſubiect hearts, would haue them all ſaved: but after when they haue broched their treaſonable practiſes, alereth his minde, and will haue them executed: then which, what can be more iniurious and diſhonorable either to the timeleſſe foreknowledge, or to the changeleſſe decree and counſell of God? whereas not ſo much as an earthly King if he could haue foreknowne the obſtinate treaſon of his diſſeyall ſubiect, would ever haue had any other will, but that his rebell ſubiect ſhould haue the due of his rebellion.

Verſe 5. For there is one God, one alſo Mediatour of God and men, Man Chriſt Ieſus.

REMA. [5. *One mediator*] The proteſtants are too peeviſh and pittifully blind, that charge the Catholike Church and Catholikes, with making more Mediatours then one which is Chriſt our Sauiour, in that they deſire the Saincts to pray for them, or to be their patrones, and interceſſours before God. We tell them therefore that they do not vnderſtand what it is to be a Mediator, in this ſenſe that S. Paul taketh the word, and in which it is properly and onely attributed to Chriſt. For to be thus a mediator, is, *by nature to be truly both God and man, to be that one eternall Prieſt and Redeemer, which by his ſacrifice and death vpon the Croſſe hath reconciled vs to God, and payed his blood as a full and ſufficient ranſome for all our ſinnes, himſelfe without need of any redemption, neuer ſubiect to poſſibilitie of ſinning: againe, to be the ſingular Aduocate and Patrone of mankind, that by himſelfe alone and by his own merits procureth all grace and mercy to mankind in the ſight of his Father, none making any interceſſion for him, nor giuing any grace or force to his praiers but he to all: none asking or obteining either grace in this life, or glory in the next, but by him. In this*

How there is but one mediator, Chriſt: and what it is to bee ſuch a Mediatour.

this sort then (as S. *Augustine* truly saith, *Com. ep. Parm. lib. 2. c. 8.*) neither *Peter* nor *Paul*, no nor our B. Lady, nor any creature whatsoeuer, can be our Mediatour. The aduersaries thinke to basely of Christs mediation, if they imagine this to be his onely prerogatiue, to pray for vs, or that we make the Saincts our Mediatours in that sort as Christ is, when we desire them to pray for vs, which is so far inferiour to the singular mediation of him, that no Catholike euer can or dare thinke or speake so basely vnto him, as to desire him to pray for vs: but we say, *Lord haue mercy vpon vs*, *Christ haue mercie vpon vs*: and not, *Christ pray for vs*, as we say to our Ladie and the rest, Therefore to inuocate Saincts in that sort as the Catholike Church doth, can not make them our Mediatours as Christ is, whom wee must not inuocate in that sort. And as well make we the faithfull yet liuing, our Mediatours (by the Aduersaries arguments) when wee desire their prayers, as the departed Saincts.

Kyrie eleison. Christe eleison. The different manner of praying to Christ, and to Saints.

But now touching the word *Mediatour*, though in that singular sense proper to our Sauiour, it agreeth to no more creature in heauen or earth, yet taken in more large and common sort by the vse of Scriptures, doctors, and vulgar speach, not onely the Saincts, but good men liuing, that pray for vs and helpe vs in the way of saluation, may and are rightly called Mediators. As S. *Cyril. lib. 12. Thesaur. c. 10.* prooueth, that *Moyses* according to the Scriptures, and *Ieremie* and the Apostles and others bee Mediators. Reade his own words, for they plainely refute all the Aduersaries cauillations in this case. And if the name of Sauiour and Redeemer be in the Scriptures giuen to men, without derogation to him that is in a more excellent and incomparable manner the onely Sauiour of the world what can they say why there be not many mediatours, in an inferiour degree to the onely and singular Mediatour? S. *Bernard* saith. *Opus est Mediatore ad Mediatorem Christum, nec alter nobis vtilior quam Maria*, that is, *Wee haue need of a Mediator to Christ the Mediatour, and there is none more for our profit then our Lady. Bernard. Ser. qui incipit. Signum magnum apparuit, &c. post Ser. 5. de Assump. S. Basil* also in the same sense, writing to *Iulian* the Apostata, desireth the mediation of our Lady, of the Apostles, Prophets, and Martyrs, for procuring of Gods mercie and remission of his sinnes. His words are cited in *Conc. Nic. 2. act. 4. pag. 110. & 111.* Thus did and thus beleeued all the holy fathers, most agreeable to the Scriptures, and thus must all the children of the Church do, be the Aduersaries neuer so importunate and wilfully blind in these matters.

How there be many Mediators, as there bee many Sauiours, and Redeemers, euen in the Scriptures. Iud. 3. 9. 2. Esd. 9. 27. Act. 7. 35.

CAP. TVV. 4. [*5. One Mediatour*] Here is a great smoake of idle and vnlearned speech, to hide if it were possible themselues in that their shamefully robbery of the sonne of God, whole mediation they communicate with the Saints departed; hereof it is, that they haue much babbling about the definition of a Mediator, which is nothing else but to be a meane to reconcile parties that are at variance. And whereas they are charged that of that prey and spoyle due vnto Christ for his glorious victory against all the enemies of mankinde, they giue part vnto the Saints departed: Their reply in effect is that they giue not all. And where they would sneake and slinke away vnder this cover, that they make them not *such Mediatours*; it is but in vaine, seeing they make them such intercessors, which in matter of prayer is the same that Mediator: for what is either the one or the other, but to be a middle one between two by the grace and favour he is in to get another favour that hath it not. Whereof commeth, that their Schoolemen to shift this place, affirme absurdly, that Christ is the onely Mediator of Redemption, but not of intercession, whereas the Apostle speaketh heere of the mediation which is in prayer by making intercession: also, that they giue vnto Saints that which is proper vnto Christ as he is God, and doth not agree vnto him as he is man: which is to know the hearts of those that pray vnto them, without the which no prayer vnto them were lawfull or iustifiable: seeing he must know the hearts, to vnderstand the vnspeakeable grones of his suters, that is meet for his honour. Further, to put a difference between the mediation of Christ and the Saints departed, they say that they *may not say to Christ, pray for vs, as they say vnto the Saints, pray for vs, but to him they say, haue mercie on vs.* But out of what well draw they this water? but out of the filthy puddle and sinke of their owne braine. For why may we not pray vnto Christ that hee would pray for vs; seeing it is his office to pray for vs, we being priuiledged to call vpon him to doe his office: it followeth, that our warrant is also good to pray to him to pray for vs. Againe, whereof he hath giuen vs promise, thereof wee may make request vnto him: it being then euident by expresse words, that he hath promised to pray for vs, it followeth that we may call for his promise. These fellowes make out cries against *M. Calvin*, as if he should ouerthrow the intercession of Christ, because he taketh away his praying vpon knees in heaven, as not fitting for the glorious estate whereto he is receiued. But the Iesuites by these words at once, haue made a cleane dispatch of the intercession of Christ, that he should neither kneeling, standing nor sitting, pray for vs: for seeing we may desire him to doe whatsoeuer by his office of mediation hee hath promised to doe: it being (by the Iesuites diuinitie) vnlawfull for vs *to pray Christ to pray for vs*: it followeth, that it is no part of his office to pray for vs. Secondly, in their owne distinction they are ouertaken: for they doe not onely pray the Saints to pray for them, that God would haue mercie vpon them; otherwise, why call they the virgin *Mary the mother of grace and mercy*? why do they pray her that *she would protect them from their enemie, and receiue them in the houre of death*: and this you doe, not onely to the blessed virgin, but vnto that Saintlesse Saint and sinfull Sould iour of the Pope, *Thomas Becket*: whereby it is euident that you make the intercession of Saints larger then that of our Sauiour Christ, seeing to him it is not (as you say) lawfull to say, *pray for vs*, but onely, *haue mercy vpon vs*: Whereunto the Saints are found, partly in your doctrine, and partly in your practise, to giue both.

Gal. 3.

Act. 1. 24. 1. Kin. 8. 39. Rom. 8. 27. 1. Kin. 8. 39

Ioh. 14. 13. 16. Ioh. 16.

Offic. Mariæ reseren. & edit. a Pio Quinto. Look the Portis vpon this feast.

And withall it appeareth how frivolous and leud your other reason is, that we may *as well deny you to desire the faithfull vpon earth to pray for you, as to deny you to pray to Saints*: for first of all, it is one thing to desire one to pray for me, and another thing to make prayer to him to pray for me; one thing to pray him in religious and deuoute worship, and another to pray him in brotherly and Christian loue and fellow feeling of our wants. Secondly, it is one thing to desire

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one that is present by me and heareth me, and another to pray to him that is by infinite space removed from me. And therefore you should haue compared our refusall to pray unto Saints departed unto the condemning of him, which being in *Pauls* Church at London, should cry to him that is in *Peters* Church at Rome, that he would pray to God for him. Thirdly, we haue warrant to desire our brethren here to pray for us, and they haue calling so to do: which because you haue not in your prayers to the Saints departed, the difference of the one and the other appeareth: for of him that shall set himselfe as middle man between God and his people, the Prophet *Ieremy* requireth that he haue a commandement from the Highest, which we are sure you cannot shew for the Saints departed. Last of all, although we desire our brethren upon earth to pray for us, yet we do not pray them to helpe us in the things for the attainement whereof we desire their prayers unto God: where you desire the Saints departed not onely to pray for you, but to giue you the things you haue need of. The place of *Moses* is answered before, *August. contra Epist. Parmen. lib. 2. c. 8.* is foolishly shifted, and remaineth still to their shame; for first, our praying one for another here upon earth standing well with the mediation of Christ *Augustine* opposeth unto another Mediator amongst men by whom our prayers should be accepted: where as they say, that both may well stand, yea proue the one by the other, that we may as well pray to the Saints departed, as desire those that are aliue to pray for us. Againe *Augustine* holdeth that the Apostles are not Mediators, because so there should be many Mediators, iudging it to be an absurd thing, that there should be many Mediators, by whom our prayers should be made acceptable: Where the Iesuites take it for no absurdity to haue many Mediators, so that our Saviour Christ be the chiefe.

Ier. 30. 21.

Vpon Act. 7 37.

Last of all, how childishly they auoide this place of *Augustine*, by saying, that they make not the Saints Mediators as Christ, *in making them God and man redeemer of the Church with his bloud*: Considering that he condemneth *Parmenian*, for making a Bishop Mediator. Vnlesse therefore the Iesuites will say that *Parmenian* esteemed the Bishop to be *God and Man which by his own bloud did redeeme his Church*: It is evident that the processe that *Augustine* used against the heretick *Parmenian* lieth still against them. He noteth also the humblenesse of *Iohn*, in that he doth not make himselfe a Mediator. But what humility is that in *Iohn* not to make himselfe such *a Mediator as is both God and man Which hath redeemed the Church*? Which should haue been extream arrogancie, not onely in a sinfull man, but in the purest Angell or Saint in heaven.

Contra epist. Parmen. l. 2 cap. 8. Ibid. & in Ioh. Tractat. 1.

In the place of *Cyril, lib. 12. Thesaur. cap. 10.* they play the Sophisters, deceiving their Reader with the equivocation of the word *Mediator*, which *Cyril* putteth for a Minister, not onely in that he prayeth for the people, but in that he also preacheth unto them. And in this sense of Mediation hee saith, that *Paul* used mediation, when he saith, *Wee desire you for Christ that you would be reconciled to God*: And otherwhere he affirmeth that the Church *commendeth the Martyrs, but hath no custome to worship them. Bernard, and the second Councell of Nice* are partiall witnesses.

2. Cor. 5: 20 Lib. 6. adverſ. Iulian.

Verse. 12. But to teach I permit not unto a woman, nor to haue dominion over the man: but to be in silence.

RHEM. 5. [12. I *permit not*.] In times of licentiousnesse, libertie, and heresie, women are much given to reading, disputing, chatting, and iangling of the holy Scriptures yea and to teach also if they might be permitted, but S. *Paul* vtterly forbiddeth it, and the Greeke Doctors vpon this place note that the woman taught but once, that was when after her reasoning with Satan she perswaded her husband to transgression, and so shee vndid all mankind. And in the Ecclesiasticall writers wee finde, that women haue been great promoters of euery sort of heresie (whereof see a notable discourse in *S. Hierome ep ad Ctesiph. cont. Pelag. c. 2.*) which they would not haue done, if they had according to the Apostles rule, followed pietie and good works, and liued in silence and subiection to their husbands.

Women great talkers of Scripture, & promoters of heresie. S. Chrysost. hom. 9. in 1. Tim.

CARTVV. 5. [12 I *permit not*.] Womens reading of Scriptures is heere wickedly matched with their publicke teaching in the Church. The latter whereof we are further from then they, which allow that they may minister a Church Sacrament: the former we haue before iustified (in the answer to the Preface) otherwise of whom should *Timothy* when he was a babe, haue learned the holy Scripture, especially when his father was a profane man.

2. Tim. 1. & 3. Act. 16.

CHAP. III.

MARGINAL NOTES.

Verse. 4. VVELL ruling his own house, I having his children subiect with all chastitie.

RHEM. 1. [4. *Hauing his children*.] He saith, *hauing children*, not *getting children*. S. *Ambros. Epist. 82.*

CARTVV. 1. This is answered in the Annotation upon the second verse.

ANNOTATIONS.

Verse. 1. A faithfull saying: If a man desire a Bishops office, he desireth I a good worke.

The great charge, and great merite of Ecclesiasticall function.

RHEM. 2. [1. *A good worke*.] *Nothing (saith S. Augustine) in this life, and specially in this time, is easier, pleasanter, or more acceptable to men, then the office of a Bishop, Priest, or Deacon, if the thing be done onely for fashion sake and flatteringly: but nothing before God more miserable, more lamentable, more damnable. Againe, There is nothing in this life, and specially at this time, harder, more laborious, or more dangerous, then the office of a*

Biſhop, Prieſt, or Deacon: but before God nothing more bleſſed, if they warre in ſuch ſort as our Captaine commandeth Aug. ep. 184.

Verſe. 2. It behoveth therefore a Biſhop to be irreprehenſible, the huſband of one wife, ſober, wiſe, comely, chaſte, a man of hoſpitality, a teacher.

The Apoſtle vnder the name of Biſhop, inſtructeth Prieſts alſo.

RHEM. 3. [2. *A Biſhop.*] That which is here ſpoken of a Biſhop (becaule the words Biſhop and Prieſt in the new Teſtament be often taken indifferently for both or either of the twaine, as is noted in another place) the ſame is meant of euery Prieſt alſo: though the qualities here required, ought to be more ſingular in the Biſhop, then in the Prieſt, according to the difference of their degrees, dignities and callings.

CARTVV. 2. 3. [1 *A good work*, v. 2. *Biſhops.*] In both theſe verſes their own hand ſmiteth them, and faſtneth vpon them the guilt of horrible ſinne, who confeſſing that every *Prieſt* ought to be able to teach, make wooden Prieſts, whereof ſcarce one amongſt a hundreth is ſo fit to be a Preacher as a Porter, the reſt becomming the Pulpit as the ſaddle doth the Sow.

The Heretikes opinion concerning prieſts manage.

RHEM. 4. [2. *Of one wife.*] Certaine Biſhops of *Vigilantius* ſect (whether vpon falſe conſtruction of this text, or through the filthineſſe of their fleſhly luſt) would take none to the Clergie, except they would be married firſt, *not beleeuing* (ſaith S. *Hierome aduerſ. Vigilant. c. 1.*) *that any ſingle man liueth chaſtly, ſhewing how holy they liue themſelues, that ſuſpect ill of euery man, and will not giue the Sacrament* (of Order) *to the Clergie, vnleſſe they ſee their wiues haue great bellies, and children walling at their mothers breaſts.* Our Proteſtants though they be of *Vigilantius* ſect, yet they are ſcarce come ſo farre, to command euery Prieſt to be married. Neuertheleſſe they miſlike them that will not marrie, ſo much the worſe, and they ſuſpect ill of euery ſingle perſon in the Church, thinking the gift of chaſtitie to bee very rare among them, and they do not onely make the ſtate of marriage equall to chaſte ſingle life, with the Heretike *Ioninian*, but they are bold to ſay ſometimes, that the Biſhop or Prieſt may doe his duetie and charge better married then ſingle: expreſly againſt S. *Paul* who affirmeth that the vnmaried

1. Cor. 7. thinke of the things that belong to God, and that the married bee diuerſly diſtracted and intangled with the world.

S. Paules place (of one wife) excluderh Bigamos from holy Orders.

RHEM. 5. The Apoſtle then, by this place we now treate of, neither commandeth, not counſeleth, nor would haue Biſhops or Prieſts to marry, or ſuch onely to be receiued as haue been married: but, that ſuch as haue been married (ſo it were but once, and that to a virgine,) may bee made Biſhop or Prieſt which is no more then an inhibition that none hauing been twiſe married or being *Bigamus*, ſhould be admitted to that holy Order. And this expoſition onely is agreeable to the practiſe of the whole Church, the definition of ancient Councels, the doctrine of all the fathers without exception, and the Apoſtles tradition. Which ſenſe S. *Chryſoſtome* wholy followeth vpon the Epiſtle to *Titus* (though here hee follow not wholy the ſame ſenſe, *Hom. 2. in Ep. ad Tit.*) S. *Ambroſe* alſo vpon this place, and moſt plainely and largely in his 82. *Epiſt. poſt med*, giuing the cauſe why *Bigamus* cannot be made a Biſhop or Prieſt in fine affirmeth, not onely the Apoſtle but the holy Councell of Nice to haue taken order that none ſhould be receiued into the Clergie, that were twiſe married, S. *Hieronym ep. 83. ad Oceanum. c. 2. & ep. 2. c. 18. & ep. 11. c. 2.* expreſly writeth that the Clergie is made of ſuch as haue had but one wife, at leaſt after Baptiſme: for he thought that if one were often married when he was yet no Chriſtian, he might notwithſtanding be ordered Biſhop or Prieſt. But S. *Ambr. ep. 82.* S. *Auguſtine de bono coniug. c. 18.* S. *Innocentius* the firſt *ep. 2. c. 5. 6. tom. 1. Conc.* S. *Leo ep.* * S. *Gregorie*, and after them the whole Church, excude thoſe which alſo haue been twiſe married whenſoeuer, whereof S. *Auguſtine* giueth good reaſon and example in the place alleaged. S. *Leo ep. 87* addeth further, and proueth that the man is counted *bigamus*, and not the husband of one wife, in reſpect of holy Orders, not onely if hee hath had two wiues, but if his own wife were not a virgine. Which being obſerued in the high Prieſts of the old Law, muſt needs be much rather kept now. See alſo the Booke *de Eccleſiaſticis dogmatibus c. 72.* in S. *Auguſtines* works.

* Lib. 2. ep. 25.

Who are counted bigams. Leu. 21.

The heretical Clergie nothing regardeth the Apoſtles preſcription of one wife.

None euer married after holy Orders.

Soc. li. 1. c. 8

Sozom. l. 1. c. 22.

RHEM. 6. And by theſe few you may ſee how ſhamefully the ſtate of the new hereticall Clergie of our time is fallen from the Apoſtolike and all the fathers practiſe and doctrine herein. Who do not onely take men once or twiſe married before, but (which was neuer heard of before in any perſon or part of the Catholike Church) they marrie after they be Biſhops or Prieſts, once, twiſe, & as often as their luſts require. Whereas it was neuer lawfull in Gods Church to marrie after Holy Orders, Neither is there one authenticall example thereof in the world. For thoſe whom Nice Councell ſpeaketh, were married before, and were but tolerated onely to vſe their wiues, the fathers in the ſame Councell prouiding expreſly at the ſame time, that none from thence foorth ſhould marrie after they came to holy Orders, *and that according to the ancient tradition of the Church*, as Socrates and Sozomenus declare in moſt plaine words. See *Suidas* in the word *Paphnutius*. * And in what countrie ſoeuer they haue been permitted to haue carnall dealing euen with their wiues whom they had before, it was not according to the exact rule of the Apoſtles and Churches tradition, by which all that be in holy Orders, ſhould wholy abſtain, not onely from marying, but euen from their wife before married. Whereof thus writeth S. *Epiphanius hareſ. 59. cont. Catharos. The holy preaching of God receiueth not, after Chriſt, them that marrie againe after their wiues departure, by reaſon of the great dignitie and honour of Prieſthood. And this the holy Church of God obſerueth with all ſincerity. Yea ſhe doth not receiue the once married perſon that yet vſeth his wife and begetteth children: but onely ſuch an one ſhe taketh to be Deacon, Prieſt, Biſhop, or Subdeacon, as abſtaineth from his own wife, or is a widowe, ſpecially where the holy canons be ſincerely kept. But thou wilt ſay vnto me, that in certain places Prieſts, Deacons, and Subdeacons, do yet beget children* (belike this holy father neuer heard of any Biſhop that did ſo, and therefore he leaueth out that order which he named with the other in the former part of the ſentence) *but that is not done according to order and rule, but according to mans minde, which by time ſlacketh, and for the great multitude* (of Chriſtian people) *when they were not found ſuffi cient for the miniſterie, &c.* the reſt of his wordes be goodly for that purpoſe.

* They that were made Prieſts of married men abſtained frō their wiues

Marriage of Prieſts is contrary to the ancient Canons.

Euſebius

Eusebius also *Euang. demonst. lib. 1. c. 9.* saith, that such as bee consecrated to the holy ministerie should abstaine wholy from their wiues which they had before. *S. Hierome Apolog. ad Pammach. c. 8.* proueth, that such of the Apostles as were married, did so, and that the Clergie ought to do the same by their example. Yea in his time hee testifieth (*Cont. Vigil. c. 1.* that they did liue single in manner through the world, euen in the East Church also. *What*, saith he, *shall the Churches of the East do, what they Egypt, of the See Apostolike: which take to the Clergie, either virgins, or the continent and unmarried, or such as if they haue wiues, ceasse to be husbands?* And againe he saith *in Apolog. ad Pamag. c. 3.* (See also c. 8.) *If married men like not well of this, let them not be angry with me, but with the holy Scripture, with all Bishops Priests, Deacons, and the whole company of Priests and Leuits, that knew they cannot offer sacrifices if they vse the act of marriage.* *S. Augustine de Adult. Coniug. li. 2. c. 20.* maketh it so plaine a matter that all Priests should liue chaste, that he writeth, that euen such as were forced (as many were in the primitiue Church) to be of the Clergie, were bound to liue chaste, yea & did it with ioy & felicity, never complaining of these necessities, & intolerable burdens, or impossibility of living chast, as our fleshly company of new Ministers & Superintendents do now that think it no life without women; much like to *S. Augustl.* before his conuersion, when he was yet a Manichee, who (as himselfe reporteth *Conf. li 6. c. 3.*) admiring in *Ambrose* all other his incomparable excellencies, yet counted all his felicities lesse, because he lacked a woman, without which hee thought (in time of his infidelitie) no man could liue. But after his conuersion thus he said to God of *S. Ambrose*: *what hope he had, and against the tentation of his excellencie what sight he felt, or rather what a comfort and solace in tribulation, and his secret mouth which was within in his heart, what sauourie and sweete ioyes it tasted of thy bread, neither could I conceiue, neither had I tried.*

Eusebius. *S. Hierom.* *S. Augustine.* *See S. Leo ep. 92. c. 3.* *S. Ambrose.*

See *Tertullian li. 1. ad uxorem S. Cyprian de singul. Clericor.* the first Councell of Nice *can. 3. Conc. Tolet. 2 can. 3. Conc. Arelian. 3 c. 3.* of Carthage the second *c. 2.* of Neocæsarea *c. 1.* of *Ancyra c. 10.* and you shall find that this was generally the Churches order euen from the Apostles times, though in some places by the licentiousnesse of many, it was sometime not so religiously looked vnto. Whereby you may easily refute the impudent clamours of Heretikes against *Siricus, Gregorie 7.* and others, whom they falsely make the authors of the Cleargies single life. *Tertullian.* *S. Cyprian.* *Councels.*

CARTVV. 4. [4 *Of one wife.*] If there be no medicine to heale this false tongue, the Lord will pull it forth: for what impudency is this to say that we are *scarce come so farre as to command every Priest to be married*: as if we commanded some to be married, and were almost come to this, to command all. The untruth whereof is such, that although in ordaining of Ministers with us, the question be no twhether he be married or unmarried, but whether he be godly learned or no: yet it falleth so out, that of forty that are otdained unto the Ministery, scarce one is maried at the time of his entrance thereinto. The like impudency in saying that we *mislike them that will not marry, and suspect them of incontinency*, who both loue and reverence divers of our brethren, which unto other their gifts of singular godlinesse and learning, are blessed also with a speciall gift herein, and reverence them also euen for it. That some men may *better exercise their Ministerie married then unmarried*, we say indeed, and proue it, against which, beside vaine babblings and repetitions, the Iesuites can say nothing. *Look the answer of Paul 1. Cor. 7. in the proper place.*

The Iesuites having in their first section pulled up a thistle of *Vigilantius*, in their second set down a thorne of their own, that the Apostle by a *Bishop husband of one wife*, meaneth him *that having had but one lawful wife, and that a maid, hath none at all at the time when he is made Bishop*. And this thorne they haue pricked down without any (not onely proofe, but) colour or pretence of proofe, either out of the place it selfe, or circumstances thereof, propping it up by *practise of the Church. definition of Councels, exposition of Fathers, and tradition*, of the truth whereof we shall see afterward. In the meane season, let the Reader note what manner of doctrine this is like to be which hath no manner of assistance of the place whereout it is raised, what manner of fruit this tree is like to beare which draweth nothing of the foyson and fat of the soyle where it groweth: yea let him mark how the place refuseth to beare it, and as it were vomiteth and casteth it out. The truth therefore of the Apostles meaning is, that as hee neither requireth or commandeth a Bishop, whether Pastor or Doctor, to bee married: so hee will haue him to bee such as (if he be married) haue but one onely lawfull wife. The reason of which commandement is, that it was a common thing, both amongst the Iewes and Gentiles, to haue many wiues at once, which as it ought to be farre from every Christian, so especially from him that is to be a patterne to the Church of all chaste behauiour. For unlesse it be in the poynt of ability to teach, and of beeing a green plant, the Apostle here requireth nothing of a Bishop, but that which hee requireth of every faithfull man, and professour of the Gospell: onely his meaning is, that the common vertues of all Christian men, should be after a speciall sort in a Minister of the word, in whom a dimme light of godly conversation would be more hurtfull then darknesse in another which is but a private man. And therefore it appeareth, that to affirme that a Bishop may haue but one wife in his life, and that a maid, is (by consequence) to affirme the same of all Christian men. *Looke Theodoret Chrisost. homil. 10. in 1. Timot. also Ieroms upon Titus beside the practise of Iewes and Gentils, noted in holy and profane writings.*

Secondly, they offer open violence unto the Apostles words: for where hee saith that a Bishop must be the husband of one wife in the present time, using both here and to Titus, the verbe substantiue of the present time, they turne his speech as if hee should say, that the Bishop must bee such a one as hath been the husband of one wife in the time past. And by the same reason it must bee so turned in the rest of the Bishoply vertues which the Apostle requireth, as that such a one must be chosen as hath been a sober learned man, before he came to his Bishopricke, but not so when he entreth upon the charge of the Church: then which when nothing can be more absurd & rediculous, yet is it so tied to the Iesuites exposition of the words in hand, as either they must both enter together, or stand backe together. And this cavell is yet further confuted, in that the Apostle speaking of the Church Widow, because she ought to be chosen which had no husband, useth a word of the time past. Last of all, speaking of the inferiour Ministers, hee saith, Let them be the husbands of one wife. *1. Tim. 5.* γεγονυῖα. ἑνὸς ἀνδρὸς.

Thirdly, let the Reader obserue how the Scripture, or the holy Ghost in Scripture, foreseeing this

Popish debarre of Ministers from their wiues, hath like a cunning warriour which both manneth and otherwise fortifieth that place most at the which he knoweth the hotteſt and moſt forcible aſſault ſhall be given, by theſe words, *it is a ſure or vndoubted ſaying or doctrine*, as it were by a vawmure or trench, caſt about, and fenced amongſt other Biſhops qualifications, this alſo, that it is lawfull for him
1. Cor. 7. to haue a wife: it might ſeeme that it had been ſufficient for the iuſtifying of the marriage of Miniſters, to haue taught generally that every man is to haue his owne wife, and every woman her owne
Heb. 13. husband; that marriage is honourable amongſt all men, and the very bed or company vndefiled; that the Prieſts, Levites and Prophets in the Law had their wiues without exception, that the high Prieſt himſelfe, a figure of our Saviour Chriſt, might haue wife after wife, as other might with this exception onely, if he tooke a Maide, not becauſe it was more holy to take a Maide then a Widdow, but becauſe thereby the holy Ghoſt did prefigure and ſhadow out unto us the ſpirituall virginity
Cantic. of the Church which is the ſpouſe now, and after in the heavens when the marriage ſhall be ſolemnized, ſhall be the wife of Ieſus Chriſt: and therefore fondly alledged after to proue that they may
Cantic. not be Miniſters of the Goſpell which haue but once married, if they marrie a Widow; howbeit
2. Cor. 11. becauſe yee ſee the Popiſh windes and tempeſts that the Divell would ſtirre up to beate and batter
Epheſ. 4. downe this part of the Lords building, it ſeemed good to the wiſedome of the Scripture, not to reſt
Mat. 25. in the generall doctrine, unleſſe he alſo particularized of this point, which we remember not to bee done of any other eſtate of men, unleſſe it be of Kings, of whom in another reſpect that they ſhould
Deut. 17. not preſume of any Kingly prerogatiue, it is alſo ſpecially ſaid, that they ſhould not multiply or take more then one wife. Moreover, which it never doth (to our remembrance in any other eſtate of men) he doth particularly ſet forth the qualities of the Biſhops and other inferiour Church officers wiues. And who is ſo blinde as not to ſee that he doth it to the end that on the one ſide the godly converſation of their wiues, ſhould garniſh and ſet forth their miniſterie; on the other ſide, that their light and un-matronly behaviour ſhould not cauſe the Miniſtery of the Goſpell to be evill ſpoken of.

Now to your reaſons: And firſt touching the tradition of the Apoſtles it hath been ſhewed to haue been written down ſo farre as it is neceſſary to be followed. And therefore they can haue no benefit of that; and beſide that, if there were any ſuch tradition, it could onely induce and not inforce: it is alſo euident that it is falſe, forſomuch as ſo it ſhould follow, that their vnwritten tradition ſhould bee contrary to that which is written. Concerning *the practiſe of the whole Church, definition of Councels, expoſition of all the Fathers without exception*, if they had not acquainted us with theſe foreheads and impudent ſpeeches, it would aſtoniſh us to heare that there could be found men, which without ſome viſard of truth, could ſpeake ſuch lewd and lowd untruths. They iuſtifie *Zedechiah*,
1. King. 22. with the reſt of his foure hundred Prophets in whom Sathan was a lying ſpirit to deceiue *Achab*:
24. for they were impudently confident by lying in that which was to come, whereof the event in common reaſon might haue fallen out as well for them as againſt them. But Sathan much more impudently lieth by thoſe men which dare avow the contrary of that which is already done and witneſſed by ſo many ancient and written teſtimonies, which ſpeake from their hearts in this matter, without partialitie either to them or us, whom they never knew. This hath partly been ſeen before, upon *Math.* 8.14. and partly will further apeeare in the examination of their witneſſes. And firſt of all concerning *Chryſoſtom. hom. 2. in epiſt. ad Titum*: where let the Reader in the entry marke how the Ieſuites are diſtreſſed for want of teſtimonies of the Fathers in this place, which take his whom
Chriſoſt. they are conſtrained to confeſſe to ſtand againſt them in this very place for the which they would borrow credit from, wee with as good right alledge *Chryſoſtom* againſt you, as you againſt us. And is not *Chryſoſtom* of as great authoritie when he is alledged by us againſt you, as when he is cited of you againſt us? howbeit you abuſe your Reader ſhamefuly, even in the place which you cite: for if he vary from himſelfe in the former place upon *Timothy*, in that hee would haue a Biſhop never haue but
Chriſoſt. one wife in his whole life, yet he doth manifeſtly teach that a Biſhop after his entery upon his office,
hom. 2. in may haue the uſe of his wife, ſaying his meaning is to *ſtop the mouth of all heretickes which condemne marTit. riage, ſhewing that there is no vice in that thing, yea that it is ſo pretious, that together with it, one may euen be preferred vnto a Biſhops chaire.* And the Scholiaſt following him, who underſtood *Chryſoſtom* as well as the Ieſuits, affirmeth likewiſe that it is ſpoken againſt the heretickes, condemning marriage, and that men
Oecommenius together with marriage may haue the *ouerſight of a Biſhoprike*, where beſide the evident words, who in cap. 1. Tit. ſeeth not that it is ſmall praiſe unto marriage, if either the Biſhop being married, were commanded to abſtaine from the uſe of it, or were forbidden to enter into it, if he were before unmarried. This would not cloſe up the mouth of Heretikes, but open them: this were not to diſarme them, but to put a weapon into their hands to ſtrike at marriage withall. Adde hereunto the iudgement of *Theophilact*, another of *Chryſoſtomes* Schollers, who ſaith. *If a Biſhop marry a wife, let him be the husband of one wife, and not many*; yea you ſlander *Chryſoſtom* ſhamefully, in iurmiſing him to differ from himſelfe in this
μὴ ἀπὸ λύων poynt: for it appeareth in the ſame place which you alledge, that by forbidding a Biſhop to haue two wiues, hee meaneth he ſhould not haue two at once, the one put away, or ſtepping aſide from him: for thus he ſaith, *That he which is found not to haue borne good will to his wife that hath departed, or ſtepped aſide from him, how can he be a meet ruler of the Church of God*: where beſide that the words note a woman not dead, but through unkinde uſage departed from her husband, the reaſon is to bee obſerued: *for you know* (ſaith he) *that although the lawes ſhould permit* (in ſuch a caſe) *a ſecond marriage, yet that matter is ſubiect to many offences*: whereby it is manifeſt, that *Chryſoſtom* in beeing unwilling that a miniſter ſhould marry againe, his wife departing from him: doth euidently declare that he was willing that both he ſhould enioy his wife, if ſhe went not from him, and marry another if ſhe died. Laſt of all, where he giveth to vnderſtand, that Lawes doe not permit ſuch a ſecond marriage, contrary to the Latine tranſlation, that affirmeth that they did permit it: the ſame circumſtance doth evidently declare what manner of ſecond marriage *Chryſoſtom* doth affirme to be unlawfull for a Biſhop. For *Theodoret* expreſly ſetteth down, that the Emperours did forbid, that men might not haue two wiues at once:

once: whereof it necessarily followeth, that the second marriage that *Chrysostom* thought unlawfull for a Bishop was to take a second wife his first wife being still aliue.

Touching *Ambrose* in the Margent alledged of *hauing and not getting children*, he is flat against them: for he saith not that *he would shut him out from having part in marriage, for that were about the law of the commandement, but that he should keepe the grace* of his waiting by a matrimoniall chastitie. Whereby it appeareth that he permitteth a holy vse of their vessels, between themselues onely. Neither again doth he prouoke them to beget children in their Priesthood by his Apostolicall authority. And therefore as he is directly against them, so here he hath nothing against us, which did never say that a Minister must needs by the authoritie of the Apostle, beget children. *Ambr. Ep. 62.*

In the other place, Epist 82. (if they allow his iudgement) that it is not meete for a Bishop to marry, let them withall remember, that they take also that he saith of condemning simply and without exception second marriage. His reasons are therfore to bee considered, whereof one is, that the Priests were forbidden the vse of wiues in the service of the Temple. And therefore the ministers which ought alwayes to be attendant upon the Church, should never haue the vse of a wife. As if our places wherein we meet for Gods service, were to be compared with the Temple, which are rather to bee likened unto their Synagogues, in which the Levits that taught were never barred from company with their wiues.

Secondly, by the same strength of reason that they may driue ministers from their wiues, they may also depriue them of all vse of wine, which was aswell forbidden as the other, they may also shut them vp in the Church neuer to depart from thence to their houses: for the Priests that serued in the Temple were by Law fastned vnto it, not to depart from it, vntill they had ended their turne: whereof the reason was, that they had both morning and euening sacrifices to bee offered, a fire continually to be nourished, lights in the night to be lightned, and kept light, vessels in great number, and of greater price to be kept in the temple, and diuers gates to be shut and opened. The other reason is, that *Paul* commandeth the common people to abstain from their wiues that they may pray. And therefore the ministers duety being to pray alwayes, it followeth that he must alwayes want his wife. But it should be vnderstood that *Paul* commandeth aswell abstinence from meate as from wife: Wherefore in one and the same right they may aswell command the ministers alway to fast, as to barre them alwayes of their wiues. Beside that the Apostle enioyneth that abstinence not so much to lengthen the prayers, as to strengthn the hands of Christians and to make them feruent in prayer. Last of all it is aswell commanded to the people to pray alwayes as to the ministers, which commandement when it hindereth not the people from the lawfull vse of marriage, neither can it haue any such effect in the minister. Albeit *Ambrose* in saying of this that a Priest must contemne that which is lawfull, confesseth that it is lawfull for a minister to marrie, where you hold it for a thing vnlawfull. *Luk. 1. 8. 9 23.* *1. Cor. 7. 5.* *1. Thes. 5. 17.*

Iroome hath been answered who although hee hath been somewhere too iniurious and outragious against the marriage of ministers, yet somewhere (as hath been shewed) he is more equall, who also vpon these words, a *Bishop must be the husband of one wife*, affirmeth *that there were certen that expounded these words, let the Bishop be the husband of one wife*, that a Bishop might not haue two wiues, *at once*. And in this very Epistle *ad Oceanū*. which they alledge, doth strengthen the same interpretation, not only alledging the example of a Bishop that was twise married and that without contrariuing the truth of this place; but further affirmeth that the whole world wes full of such ordinations, not onely of Elders and inferiour orders, but also of Bishops. *Theodoretus* also reciting the iudgment of diuers, who interpreted these words of *Paul* not to forbid a Bishop from marrying two wiues one after the death of another, but of hauing more wiues at once after the manner of the Iewes and Grecians, affirmeth that all things considered they did well interpret it *Aug. de bono coniugii c.* 18. doth not so much vphold them in his mislike of the second marriage of the Bishop, as he doth pull them down, in saying that *a Bishop by being the husband of one wife, is a Sacrament or a signe of Christ and his Church*: for unlesse it be lawfull for a Bishop to marry, how may he be counted a figure of Christ and of his Church in the point of the spirituall marriage: as for the *reasons he useth to proue* that a Bishop may not marry twice, they are such, as you (by your concealing them) do bewray the weaknesse and feebleneese of. The other Authors alledged in this Section, are partly counterfeite, as all know, and some of their own sect confesse frankly; and partly partiall: whereby it may easily appeare how shameleese the Iesuites are, which alledging that all the Fathers without exception do confirme their interpretation, finde not so much as one of those which are worthy of credite to confirme the chiefe part of their interpretation, which is touching the unlawfulnes of a Ministers wife. *Hier. ep. ad Tit.* *Hier. ep ad Ocean.*

And touching the next point of their interpretation, that he may not haue two wiues one after the death of another, they bring but two *Ambrose* and *Augustine*, which do constantly affirme it, where we haue *Chrysostome* and *Theodoret*, with divers others, which lived in, and before theirs and *Ieromes* times, which plainely and cleerely teach it to be understood as we do, that a Bishop should not haue two wiues at once. And not to speake of *Ierome* in this point (because heerein he is not alwaies dwelling in one and the same iudgement) he is a plaine witnesse that the *practise* of the whole Church could not lead them unto the interpretation they haue followed, seeing the world was full of examples, not onely of Elders and Deacons, but of Bishops that were twise married. And therefore their guesse that they esteeme *Epiphanius* never to haue heard of any Bishop which kept his wife with his Bishoprick, is apparantly false; seeing there being in his time so many Bishops in the world which did so, he could not be ignorant of them, whereunto agreeth the testimonie of *Tertullian*, who after his fall, obiecteth as a reproach unto the Catholique and true Churches that their Bishops were twice married: yet are the Iesuites not ashamed to affirme that there is thereof not one onely authenticall example in the world.

Touching the *Councell of Nice*, it hath been shewed before upon *Math. 8.* that it standeth for us against them in part, *Socrates* and *Sozomene* report of it that way; yet their reasons do proue that the second marriage is not forbidden as unlawfull, seeing they pronounce the act of marriage *Socrat. lib. 1. cap. 11.* *Sozom. 1. 6. 23.*

to be chastity, and further call it a new law that did forbid the Bishops to keepe company with their wiues. And last of all bring the place to the Hebrewes that *marriage is honourable amongst all men* to proue that the Bishops which were married, might enioy their wiues, which the Papists will in no sort allow. And if that place do proue that a Bishop may haue one wife as well as other men, it followeth also by the same reason, that it being vpon the ground of that place, lawfull for a Lay widow to marry againe, that it is as lawfull for an Ecclesiasticall widow to do the same. And therefore howsoeuer *Epiphanius heres.59.contr.Cathar.* speaketh of this matter, he can neither countervaile the authority of the manifest testimonie of the Scripture, Fathers and Councell of Nice, which were before: neither hath he any such counterpoyse of authority, that is able to weigh with the authority that followed him. As first of the generall Councell holden at *Constantinople*, of 227 graue Fathers, which *Balsamon* the Greek Scholiast vpon this Councell, sheweth to haue beene confirmed by presence of the Bishop of Romes Legates. This Councell ordained, that where the Romane Church had decreed against the Marriage of Ministers; they following the old Canon of the Apostolicall, exquisite, or exact order, ordained that from that time forward, the matrimoniall dwelling together of sacred persons lawfully married should be of force. So that when *Epiphanius* saith, that it is not according to the *exact or sincere rule of the Canon of the Scripture*, the Councell affirmeth that it is according to the exquisite or precise rule of the Apostolicall order. Where we see also that as *Socrates* had before called it a new law, which did shut out Bishops, and other sacred persons from the company of their wiues: So this Councell agreeably saith, that it followed the old Canon in permitting to the Ministers the vse of a lawfull wife: And that not onely to Ministers already entred, but vnto those that were to enter. And hauing before spoken of Elders, and Deacons, and Sub-deacons, after in the end hee mentioneth none but Deacons and Priests: Whereby it is euident how groundlesse a suspition it is of the Iesuites, which vpon that that *Epiphanius* mentioneth not Bishops in the second place as he had done in the former, affirme that it *is like that hee neuer heard of any Bishop, which kept his wife with his Bishoprick*, it being an ordinarie thing with Writers after they haue once named all the particulars they speake of, to content themselues with naming of some. And thus the Councell spake, when they spake from their heart, and as the holy Scripture put in their mouthes. Howbeit in the same Councell, the better to content the Church of Rome they professe that they would walk a middle way between their iudgement, and the Romish Church opinion; And therefore decreed that all the holy orders vnder a Bishop, as Priests, Deacons and Sub-deacons, should not be separated from their wiues; yet are the reasons which are vsed, as fauourable for the Bishops continuance with his wife, as for the rest of the Church Ministers: As first, that it is meet that the old Canon of the Apostolicall perfection should be kept: Secondly, least iniurie should be offered to the marriage which God ordained and consecrated with his own presence: Thirdly, for that it was prouided by expresse word of God, that *that which God had ioyned no man should seperate*: Last of all, that *marriage* (as the Apostle teacheth) *is honourable amongst all, and the bed vndefiled*. Againe, the Canon which they call the Apostles, ordaining that none that is at once entangled with two marriages, or hath a harlot shall haue any degree of Priesthood; doth grant, that hauing but one wife at once, hee may be admitted to the Church Ministerie, for both the words note him that hath two wiues at once, and the composition of them with a harlot doth euidently declare it: for it is not to be deemed that the Canon, whosoeuer was authour of it, would haue compared a man that had had two lawfull wiues, with one which had a harlot.

Heb.13.4.

Concil. generall.6.canon.13.

δυο γαμους κεφαλαιωσις.

Moreouer, it is manifest that the reason of that Canon which *Epiphanius* speaketh of, that Ministers should not bee married, was not (as long as there was some reasonable pureneſſe) in regard of Marriage it selfe, but in respect of increasing the wealth and pompe of the Church, as may appeare manifestly by *Pelagius*, *Gregorie* the great his predecessor, who tooke a caution of a Bishop that he should leaue nothing to his wife, children, &c. (except that which he had at the time of his entry into the Bishoprick) but that whatsoeuer he should purchase in the Bishoprick, he should leaue it to the Church. This is yet more manifest by the Emperours decree, wherein hee repealed this Ecclesiasticall Canon, as contrary to the word of God and good reason: For the Decree *marueileth* how some were not affraid to abrogate the holy and diuine Lawes, which did prescribe that a Bishop hauing children, might be admitted to a Bishoprick, whereas they ordained the contrary, belike for that his affection towards his children would be a hinderance to the Churches goods.

Gratian dist.28.c. de Syracus.

Leo philosophus novell. 2.

Last of all, that this Canon crept in long after the Apostles times it is euident: for *Athanasius* saith, that there were many of the Bishops that were not married, and that the Monkes had children, as on the other side, Bishops were fathers, and Monkes sought not after children: For (saith hee) it is lawfull, and not forbidden so to do, but that every one may as he list enter this strict.

Athan.ad. Dracontium.

Euseb. prepar. Euang. lib.1 c.9. hath no such thing following the Greek Section of Chapters: And if he haue, yet it is like that his meaning is as the Councell of Constantinople, which ordained that they should abstaine from the vse of marriage at that time onely when they came to their Ministerie: For otherwise that *Eusebius* was of that iudgement that a Bishop might not marry, there is no likely-hood, who rehearseth out of *Clement* with liking, the *Apostles* married, and begetting *children*, and also maketh mention of a Bishop that fled with his wife from the persecutor, and marketh *Montanus* with a black coale for dissolving Marriages.

Euseb.eccles. hist.li.3.cap. 30. & lib.6 c.4. & li.5. cap. 27.

Of *Ierome* it hath been shewed, how notwithstanding his inordinate affection to a sole life, yet through the euidence and light of truth flashing, as it were, in his eyes, whether he would or no, carrieth as well bread in the one hand to feed the truth, as a stone in the other to throw against it.

Augustin. de adulter.coniug.lib.2.cap.20. maketh flat against them, where they haue shamefully falsified him, in steed that hee saith, *That the Ministers were taken against their wils to beare the burthen of a solitarie life*, make him to say that they were taken against their wils to serue in the Ministerie, which can haue no sense in that place of *Augustine*: for speaking of certaine Lay-men, that

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in the separation of their wiues, thought that they might haue more liberty or licence then their wiues might haue in their separation from their husbands; he propoundeth the Ministers, which had the *same burden* laid upon them of a voluntary life, but the burden of the Ministery being never laid upon Lay men, it followeth that the Iesuites haue falsified *Augustine*. It is also false, that men were taken into the ministery *against their will*, especially for the most part. There were some most excellent personages, which partly in too much loue of learning and applying their studies, and partly in too great hatred of striving with the untowardnesse and frowardnesse of the world, could not bee without great and importunate perswasions, drawen to the Church ministery; but this is nothing to maintaine this corruption. So that it appeareth evidently, that *Augustine* counted it a burden, and put upon them against their willes, when they entred the ministerie with condition of not marrying: neither maketh it any thing for the healing of this falsification, that he saith, that *Ambroses sole life was sweet and comfortable to him*: for it might well be sweet unto *Ambrose*, that hauing the gift of continencie, chose so to remaine; which must needs be a *burden* (as *Augustine* termeth it) to those upon whose backes it was tied against their willes. And how sweet it was to some, that seeking and labouring after it, could not finde it, the wofull example of *Origen* doth declare. Besides all this, it is said that this burden was for the *most part*, laid upon the ministers backes. Also, that *many went* under this burden, whereof it is evident that this burden of sole life was not laid alwayes, nor vpon all Ministers.

Tertullian lib. 1. ad uxorem, they may be ashamed to alledge, who doth there condemne all second marriages, as that which is against holinesse, and therefore no maruell if he would not haue ministers to marry twice. Whereupon also in another place to proue that Priests cannot marry but one wife, he citeth a place out of the *Numbers* (as your Pope *Innocent* doth out of *Leviticus*) which is yet to finde, and so will be to the worlds end, *Let my Priest marry no more*; and thereby would proue, that forsomuch as the Priests may marry but once, therefore Lay men may marry no oftner: so that as *Tertullian* is against the truth herein, so is he directly against you, whileſt hee maketh one and the same rule of marriage as well in the Ministery as in the Laitie. *Tom. 3. concil. Epis.*

Cyprian de singul. cleric. is not *Cyprian*, but a counterfeit, as your owne *Pamelius* proueth by the witnesse of *Morelius, Zundulphus, Lezandus, Antonius, &c.* which also is manifest by his whole discourse, wherein his allegations are drawne for the most part from *Salancones* sentences against adultresses, (as are *Ieromes* against *Iouinian*) or from such places as exhort to holinesse of life in mortification of carnall concupiscence, and yet most manifestly in that he alloweth (as your own man confesseth) the cutting of the instrument of generation, flouting the Ministers with the Iewes circumcision, and the Idolaters cutting of themselues. And therefore thinketh with *Erasmus*, that it is *Origens*. The Conncell of *Nice canon 3.* is also falsified: for the Councel doth not forbid the Church Ministers to haue their wiues in their houses, which wee haue shewed to haue condiscended to *Paphnutius*, that would not haue them separted from their wiues that they had at the time of their entry into their Ministery but onely forbiddeth that they haue no suspicious women beside their wiues. The second Councell of *Toledo* being about 533. yeares after Christ, and the other following later then it, be not fit to beare witnesse of this matter. *Sibi introduxisse extraneam mulierem.*

The second Councell of Carthage, cap. 2. is also too late a Councell, but yet as it was ancienter then that of *Toledo*, so was it lesse corrupt then that of *Toledo*: for it declareth not *Subdeacons*, as the other doth: and further also, if the words bee marked, which will that the Bishops, Elders, and Deacons should *abstaine even from their wiues*; it is manifest that they had wiues, and seemeth that the Councels meaning is, that they should abstaine onely during the time that they administred. The Councell of *Neocesarea*, condemning the marriage of Elders, condemneth also second marriage of Lay men, and thereby bewray how farre it was from giving the honour unto marriage that it deserveth: beside, that it was but the iudgement of the Bishops of one small and narrow resort. We marvell why they cite the 101. of the *Ancyran* Councell, which is flat against them: for it affirmeth, that if a Deacon shall at his ordination professe that he will be married, because that they cannot continue sole, that they shall remaine still in the ministery, if they remarry afterward: upon all this the Iesuites *impudencie is manifest*, that affirme that this *single life was generally in all Churches from the Apostles times*. And their folly also is evident, which to proue that the single life of Ministers was commended before *Siricius* times, bring the Councell of *Toledo* that was after his time, and the second Councell of Carthage that was holden in his time, although it is not the Heretickes saying (as it pleaseth you to call us) onely, but your owne men; which report, that ministers were married before *Siricius* time. But what should wee speake of the Glosse, when *Gratian* himselfe in his title of *Concording the discordance of the Canons*, overcome with ancient testimonies, especially with the manifest light of the sixt Generall Councell, is faine to confesse that the marriage of Ministers which was lawfull in the East Churches, was unlawfull in the West. Is it not (thinke you) well accorded? Cleaue not these things well together? that there should be one faith in the East, and another in the West: that should be holy in the East, that is ungodly in the West: that God should loue that in the East, which he hateth and detesteth in the West: that is, that he should be vnlike himselfe, and more variable then a mutable man, which although he change Countries, yet retaineth the same minde wheresoever he goeth. But not to presse you with the authoritie of the East Churches, (which break all bands of authoritie, both divine and humane) are you such strangers at home, that you know it not to be a question between your Canonists and Schoolemen, whether the single life of Church Ministers be by the law of God, or constitution of the Church, yea not your Schoolmen onely, but which is more, your own Popes Canon confesseth it found to be of the constitution of the Church, and not of the law of God, that those which take holy Orders should be most straightly bound to performe the dutie of Continencie. Wherefore let the indifferent Reader iudge when this Iesuiticall forehead will blush, which in such extreme feebleneſse and impotency of this cause of theirs, doth notwithstanding so confidently make boast of great strength.

Your Glosse, distinct. 84. cum in primis. Concordia discordant. Canon. Distinct. 31.

Lib. 6. decret. tit. de vot. & vow redemt.

verse

Verſe. 6. Not a Neophyte: leſt puffed into pride, he fall into the iudgement of the Divell.

None raſhly to be admitted to the Clergie.

RHEM. 7. [6. *Not a Neophyte.*] That which is ſpoken here properly and principally of the newly baptized (for ſo the word Neophyte doth ſignifie) the fathers extend alſo to all ſuch as be but newly retired from prophane occupations, ciuill gouernement, warfarre, or ſecular ſtudies, of whom good trial muſt be taken before they ought to be preferred to the high dignitie of Biſhops or Prieſts though for ſome ſpeciall prerogatiue and excellencie, it hath in certaine perſons been otherwiſe, as in S. *Ambroſe* and ſome other notable men. *Tertullian* (*li. de præſcript.*) noteth heretickes for their lightnes in admitting euery one without diſcretion to the Clergie. *Their Orders* (ſaith he) *are raſh, light, inconſtant now they place Neophytes, then ſecular men, then our apoſtates, that they may tie them by glory and preferment. Whom with the truth they cannot. No where may a man ſooner proſper and come forewarde, then in the campe of rebels. where to be only, is to deſerue much, therefore one to day a Biſhop, to morrow ſomewhat elſe: to day a Deacon, to morrow lector, that is a Reader: to day a Prieſt, to morrow a lay man, for to lay men alſo they enioyne the function of Prieſts.* And S. Hierome *ep. 38. ad Oceanum. c. 4.* ſaith of ſuch, *Yeſterday a Catechumene or newly conuerted, to day a Biſhop: yeſterday in the theatre, to day in the Church: at night in the place of games and maiſteries, in the morning at the altar: a while a goe a great patrone of Stageplayers, now a conſecrator of holy virgins.* And in another place, *Out of the boſome of Plato and Ariſtophanes they are choſen to a Biſhoprike, whoſe care is, not how to ſucke out the marrow out of the Scriptures, but how to ſooth the peoples eares with floriſhing declamations.* Dialog cont. Luciſer. c. 5.

Heretickes admit all ſorts without exception.

CARTVV. 6. [6. *Not a Neophyte*] The word ſignifieth, one new planted or graſted into the body of the Church, which (in thoſe of the age of diſcretion, whereof the Apoſtle ſpeaketh heere) was by outward profeſſion of the Goſpel, whereunto from Paganiſme and infidelitie they came. And therefore it is falſe, that they are ſuch onely as were *new Baptized*, when as thoſe that were yet in catechiſing, before they were receiued to baptiſme, were alſo in this account of greene plants.

Verſe. 8. Deacons in like manner, chaſt, not double tongued, not given to much wine. not followers of filthy lucre.

Leo ep. 41. cap. 3. Greg. lib. 1. ep. 42.

RHEM. 8. [8. *Deacons.*] Vnder the name of Deacons are here conteined Subdeacons, as before vnder the name of Biſhop, Prieſts alſo were comprehended, for to thoſe foure pertaineth the Apoſtles precept and order touching one wife, and touching continency and chaſtitie, as by the alleaged Councels and fathers (namely by the words of S. *Epiphanius*) doth appeare: for they onely be in holy Orders, as ſeruing, by their proper function about the altar and the B. Sacrament in reſpect whereof, the law of chaſtitie pertaineth to them, and not to the foure inferior of *Acolyti, Exorciſtæ, Lectores,* and *Oſtiarii*. Who neither by precept nor vow be bound to perpetuall chaſtitie, as the others of the holy and high Orders be bound, both by precept and promiſe or ſolemne aſſent made when they tooke Subdeaconſhip.

The three holy orders onely bound to chaſtity.

The foure inferiour orders not bound to chaſtity.

All theſe degrees and orders to haue been euer ſince Chriſts time in the Church of God, it might be proued by all antiquitie, but for as much as the Apoſtles purpoſe is not here to recken vp all the Eccleſiaſticall Hierarchie, it need not to be treated of in this place. But we wiſh the learned to reade the 3. 4. 5. 6. 7. 8. 9. chapters of the 4. Councell of Carthage, whereas S. *Auguſtine* was preſent: where they ſhall ſee the expreſſe callings, offices, and manner of ordering or creating all the ſaid ſorts, and ſhall well perceiue theſe things to be moſt ancient and venerable. Let them reade alſo *Euſebius* hiſtorie, the 35. Chapter of the 6. book, where for all theſe orders he reciteth *Cornelius* epiſtle to *Fabius*, concerning *Nouatus*. Likewiſe S. *Cyprian*, in many places, namely *ep. 55. nu. 1.* where ſee the notes vpon the ſame, S. *Hier. ep. 2. c. 6.* Of Subdeacon there is mention in S. *Auguſtine ep. 74. & ep. 20. de epiſtolis 22 in edit. Pariſ.* S. *Epiph. hær. 59.* S. *Cyprian. ep. 94.* S. *Ignatius ep. 9.* ad Antiochenos, and in the 43. canon of the Apoſtles. *Conc. Tolet. 2. can. 1. & 3. Conc. Laodicen. can. 21. Ep. Epiph. apud Hier. 60. cap. 1.*

All the ſeuen Orders ancient, euen from Chriſt and the Apoſtles time.

CARTVV. 7. [8. *Deacons.*] By Deacons hee underſtandeth all thoſe officers of the Church which were not occupied in teaching, as it appeareth manifeſtly in that hee requireth no gift of teaching in them. Wherefore as by the Biſhop is underſtood Paſtors and Doctors: ſo by Deacons are comprehended the Elders that governe onely, and teach not, and thoſe that haue care of the poore and ſicke of the Church, which are called by the common name of Deacons. This is euident partly by *Peter*, who oppoſeth this office and Church Miniſtery unto the ſpeaking or teaching office; but moſt euidently by *Paul* in another place, where he diuideth this Deaconſhip expreſly into thoſe that governe, and others that haue care of the poore and ſicke. Other Church officers the Scripture and Apoſtolique Church doth not ſo much as giue the leaſt countenance unto, but as meere ſtrangers paſſeth by them without once naming them. And therefore Subdeacons, Acoluthes, Exorciſts, Lectors and Porters are an after-birth, and an untimely fruit of the Churches following the Apoſtles times, and by little and little departing from the ſincerity which they had received from them, untill the myſterie of Anti-chriſt was fulfilled, although it ſeemeth that in the time that *Denys*, whom they call the *Areopagite* wrote, there were other orders then Biſhops, Elders, and Deacons, which alſo ſeemeth to haue been ſo in *Tertullians* time in *Africk*, albeit in *Cyprians* time there had crept in ſuch as they heere mention, howbeit of farre other uſe then they are in Poperie: For where in times paſt the Subdeacons helped the Deacons in their Miniſterie to the poore, Acoluthits waited upon the Biſhop whether he went; the Exorciſts happily for ſome time after the Apoſtles caſt out deuils, the Lectors read the Scriptures, the Porters kept out the excommunicate. In Popery, all theſe are either idle names without office, or elſe are turned to play parts in the Comicall meriment of the Romiſh Maſſe. And if a man will conſider the fond and fooliſh ſeruices that theſe officers are uſed unto, it will eaſily be ſeene that they were deuiſed upon ſome rainie day, when men could

1. Pet. 4. 11 Rom. 12. 7. 8.

Dioniſ. eccl. Hierar. cap. 5 Tertul. de Corona Mil.

not

not go about earnest labour, and that they were rather framed in some forge of an idle and trifling braine, then to haue proceeded out of the bottomelesse breast of Gods most holy and wise Spirit: For is it not (thinke you) worthy to be accounted a holy Ministerie of the Church, whose proper worke is to powre a little water upon the Priests hands when he is at Masse? And do you thinke it a Princely and Divine gift, worthy to be given by Christ, as it were upon the day of his Coronation, unto the sonnes of men, to be able to hold a cruet in his hand, and discretly to powre water upon the Priests fingers, when hee holdeth them out for that purpose? Was it not expedient (thinke you) that our Saviour Christ should leaue the earth and go up to heaven, that thereby we might haue able men to carry Tapers, beare the holy Water-stock, and driue out dogs out of the Church? If therefore the claw onely do often bewray the whole beast; how much more is it easie of the vanity of some principall members of the Popish Church to giue sentence of the trifling and ridiculous estate of the whole. I leaue heere to speake of the variance amongst themselues, whether the Chantor and Psalmist be within the number of their *holy Orders* or no: And how pittifully they shift of the one side to make no fewer, and of the other side to make no more then iust *seven Orders*.

Clemens constit. Apost. lib. 8. ca. 15. Aureum speculum Papa vid.

Verse. 15. But if I tarry long, that thou mayest know how thou oughtest to conuerse | in the house of God, which is the Church of the living God, | the pillar and ground of truth.

RHEM. 9. [15, *In the house of God.*] *All the world being Gods, yet the Church onely is his house, the Rector or Ruler whereof at this day,* (saith S. *Ambrose* vpon this place) *is Damasus.* Where let our louing brethren note well, how clere a case it was then, that the Pope of Rome was not the Gouernour onely of one particular See, but of Christs whole house, Which is the Vniuersall Church, whose Rector this day is *Gregory* the thirteenth.

S. Ambrose calleth the B. of Rome Rector of the whole Church.

CARTVV. 9. [15 *In the house of God,*] Here is *Ambroses* authority brought in to proue that *Damasus Bishop of Rome was ruler of the whole Church*, and withall a strong affirmation, *that it is cleere that he so was taken at that time*: Howbeit those that can see cleere can see no such thing, but onely those whose eyes a Popish miste hath dazeled: For first of all it is confessed by your own Louanists, that these Commentaries are none of *Ambroses*: Secondly, if it be as lawfull for us to translate for our aduantage, as for you, it maketh no more for you then for us: For the words do as well signifie that *Damasus* was a *Ruler* of the *Church* as *the Ruler*, and so it giues no more to the Bishop of *Rome*, then to the Bishop of *Eugubium*, which is a Ruler of the Catholique Church as well as he. And that it ought so to be understood, it is manifest of the circumstance: First, for that *Paul* (whom this Author expoundeth) useth a like speech unto *Timothy* saying, that he was to *behaue himselfe in the Church*, when he meant onely a part of it, namely that of *Ephesus*, &c. Secondly, in that he saith, *at this day*, he maketh opposition of that time wherein hee wrote, unto *Timothies* time wherein *Paul* wrote, that as he in his time, so *Damasus* in his, was a ruler of the Church. Thirdly, his reason to proue it, manifestly fauoureth this construction, which is because the *Church is where God is truely feared*: and therefore it being so then in *Damasus* Church, it followed, that hee was a ruler of Gods house; yet was there not there at that time, so great *feare of God*, as was either meete, or was commonly to be found in all other Churches: For albeit in *Damasus* time the pride of that Church of Rome was not broken forth into any challenge of supremacy over the Church vniuersally, yet how it began then to bud, it may appeare in the fiery contention for that place between *Damasus* and *Vrsacius*, or as some call him *Vrsinus*, which could not be quenched, but by such aboundance of blond of the fauourers of either side, as their bloudlesse and and pale carcases, filled the temples of the Citie.

Preſat. in Bib. excuſ. Antwerp. à Plantin. cum cenſur. lib. qua ver. & nov. Teſt. Tom. 4. oper. Auguſt.

Ruff. lib. 21. 10. Socrat. li. 4. cap. 29. Arrians. Marcellinus vid.

RHEM. 10. [15. *The piller of truth.*] This place pincheth all hereticks wonderfully, and so it euer did, and therefore they oppose themselues directly against the very letter and confessed sense of the same, that is cleane contrary to the Apostle, some saying the Church to bee lost or hidden; some to be fallen away from Christ these many ages: some, to bee driuen to a corner onely of the world; some, that it is become a stewes and the seate of Antichrist: lastly the Protestants most plainely and directly, that it may and doth erre, and hath shamefully erred for many hundred yeeres together. And they say, herein like themselues, and for the credite of their own doctrine, which cannot be true in very deed, except the Church erre, euen the Church of Christ, which is here called the house of the liuing God,

The hereticks say directly contrary to the Apostle, that the Church is not the pillar of truth.

But the Church which is the house of God, whose Rector (saith S. *Ambrose*) in his time was *Damasus*, and now *Gregorie* the thirteenth, and in the Apostles time S. *Peter*, is the piller of truth, the establishment of all veritie: therefore it cannot erre. It hath the spirit of God to leade it into all truth till the worlds end: therefore it cannot erre. It is builded vpon a rocke, hell gates shall not preuaile against it: therefore it cannot erre. Christ is in it till the end of the world, he hath placed in it Apostles, Doctors, Pastors, and Rulers, to the consummation and full perfection of the whole body that in the meane time we be not carried about with euery blast of doctrine: therefore it cannot erre. He hath prayed for it, that it be sanctified in veritie, that the faith of the cheefe Gouernour thereof faile not: it is his house, his spouse, his body, his lot, kingdom & inheritance, giuen him in this world: he loueth it as his own flesh, & it cannot be diuorced or separated from him: therfore it cannot erre. The new Testament, Scriptures, Sacraments, & sacrifice cannot be changed, being the euerlasting dowrie of the Church, continued & neuer rightly occupied in any other Church but in this our Catholick Church, therefore it cannot erre. And therefore all those points of doctrine, faith, and worship, which the Arrians, Manichees, Protestants, Anabaptists, other old or new Heretikes, vntruely thinke to be errors in the Church, be no errours indeed, but themselues most shamefully are deceiued, and so shall be still, till they enter againe into this house of God, which is the piller and ground of all truth: that is to say, not onely it selfe free from all error in faith and religion, but the piller and

That the Church is the pillar of truth and cannot erre, is proued by many reasons.
Ioh. 14. 16
Mat. 16.
Mat. 28.
Ephes. 4.
Ioh. 17.
Luk. 22.
Psal. 2.
Ephes. 5.

stay to leane vnto in all doubtes of doctrine, and to stand vpon against all heresies and errors that ill times yeeld, without which there can bee no certaintie nor securitie. And therefore the holy Apostles, and Councels of Nice and Constantinople, made it an article of our *Creede*, to beleeue the Catholike and Apostolicke Church. Which is, not onely to acknowledge that there is such a Church, as heretickes falsely say: but that which is called the Catholick Church, and known so to be, and communicateth with the See Apostolike, is the Church: and that we must beleeue, heare, and obey the same, as the touchstone, piller, and firmament of truth. For, all this is compriſed in that principle, I *beleeue the Catholick Church*. And therfore the Conncell of Nice said, I *beleeue in the Church* that is, I beleeue and trust the same in all things.

The meaning of this article I beleeue the cath. Church πίστιν εἰς τὴν ἁγίαν.

It is the visible Church that is the piller of truth and cannot erre.

RHEM 11. Neither can the Heretickes escape the fleeing from the known visible Church, to the hid congregation or companie of the Predestinate. For that is that false phantasticall apprehension of *Wickleffe* and his followers. The companie of the Predestinate maketh not any one Society among themselues, many of them being yet vnborn, and many yet Infidels and hereticks, and therfore be not of the one house of God, which is here called, *the piller of truth*. And those of the Predestinate that be already of the Church, make not a seuerall company from the known Catholick Church, but are baptized, houseled, taught, they liue ad die in the common Catholike visible Church, or else they can neither receiue sacraments, nor saluation. S. *Paul* instructeth not *Timothy* how to teach, preach, correct, & conuerse in the invisible societie of the Predestinate, but in the visible house of God. So that it must needs be the visible Church which cannot erre.

Whence the Church hath this priuiledge neuer to erre.

S. Augustine
Lactantius.
S. Cyprian.
S. Irenæus.

RHEM. 12. If any make further question, how it can be that any company or societie of them (as the Church is) can be voide of error in faith, seeing all men may erre: hee must know that it is not by nature, but by priuiledge of Christs presence, of the Holy Ghosts assistance, of our Lords promise and prayer. See S. *Augustine* vpon these words of the 118, Psalme *Conc. 13. Ne auferas de ore meo verbum veritatis vsquequaque*. Where he hath goodly speaches of this matter. For the same purpose also the words of *Lactantius* are very notable. It *is the Catholike Church only, that keepeth the true worship of God, this is the fountaine of truth, this the house of faith, this the Temple of God: whether if any man enter not, or from which if any go out, he is an aliene and stranger from the hope of everlasting life and saluation. No man must by obstinate contention flatter himselfe, for it standeth vpon life and saluation &c.* S. *Cyprian* saith, *The Church neuer departeth from that which she once hath known. Ep. 55. ad Cornel. nu. 3.* S. *Irenæus* saith, *That the Apostles haue laid vp in the Church as in a rich treasurie, all truth. And, that she keepeth with most sincere diligence, the Apostles faith and preaching, li. 3. c. 4. & 40. & li. 1. c. 3.* It were an infinite thing to recite all that they say of this matter all counting it a most pernitious absurditie to affirme, that the Church of Christ may erre in religion.

CARTVV. 10. [15. *The pillar of truth.*] The roving and vagrant profession of Iesuites is as well followed of them in their writings, as in their stalking and roving from place to place, and from one Province to another: For heere they run apace, but it is from the cause, and with their backes towards their enemies. They make a rentall of many opinions, which they partly ascribe falsely to us, and partly would deceitfully surmise to be ours, as that the Church *is lost, fallen away, driuen into a corner of the world, that the Church hath shamefully erred many hundred yeares*, that by the Church heere *spoken of, we understand the number of those which are predestinate, although not yet called*: All which both affirmations and surmises are meerely false, and argue an evill conscience and a worse cause, that giveth no hold to her Champions wherewith they may uphold it. But that which is in controversie touching proofe they passe over with silence. And first, where they should haue proved that Rome somet mes the Church of God cannot fall away, they alledge not one word of proofe, neither could they out of this place, which not onely yeeldeth them no help that way, but vtterly ouer-throweth them: for *Paul* bringeth this sentence to moue *Timothie* to walke craefully in the Church of *Ephesus*, whereof he was then the principall Minister; it followeth necessarily that that Church was then the pillar of truth, because then the truth was by him and others there vpholden and borne up against all inchanters, both in doctrine and manners wherewith it was assailed: If therefore this title of *The pillar of Truth* applyed expresly by the Apostle vnto the Church of *Ephesus*, could not stay that particular Church from falling away from Christ; much lesse can it beare up the particular Church and Assembly of Rome (to whom the Apostle did never precisely and namely apply this title) from becomming of a faithfull Citie a harlotrie, and stew of all spirituall Sodomitrie. And where you go about to make this the proper profession and prerogatiue of the Church of Rome, you do it absurdly: For how ridiculous a reason were it of the Apostle to exhort *Timothie* to walke circumspectly in the Church of Ephesus, because the Church of Rome is the pillar and stablement of truth? If *Timothie* had exercised this charge at Rome, when Paul wrote this unto him, you might haue had some colour and shew of truth, although not the truth it selfe: But now writing it unto him ministring in the Church of Ephesus; whatsoever prerogatiue the Church of God getteth by these words, the same as in truth it groweth, and riseth, to every faithfull Church of God through the world alike: so in shew of truth it resteth rather in the bosome of the Church of Ephesus, then of the Church of Rome: So that the Turke in the East may with more likely-hood of truth alledge this place to proue his Mahumetisme, then the Pope to iustifie his Papisme. Secondly, where it is controversed between us whether the *Church of Christ may be hidden* from the world, and some part of it from it selfe in one part of the world. The Iesuites for maintenance of their part herein, can alledge nothing, as this place (in truth) can yeeld nothing. Last of all, where the controversie between us is, whether the Church can erre in the fundamentall points, and in that degree of necessity that without them a man cannot be saued: They heap up testimonies out of Scriptures and Doctors, whereby is proved that the Church cannot *erre perniciously and to destruction*, which we yeeld most willingly; but denie that she hath any such prerogatiue as not once to be touched with any blemish of errour. Wherein if they thinke that this place helpeth them, which affirmeth the Church to be *the pillar of Truth*,

they

they are pittifully deceived: For to maintaine the words of the Apoſtle, that the Church of God maintaines ſo much truth as her children may be ſaued by; as the ſame is partly declared by the points of truth which the Apoſtle more largely reciting, then cuſtomably, yet remembreth none but thoſe that are fundamentall. The other reaſon that carrieth colour hereof is, that *we are taught* (as they ſay) *to beleeue in the Church*, is before anſwered upon *Rom.*10.14. Only heere wee will note *Auguſtines* argument which he draweth from this place, that the Reader may ſee, that from the ſame place from whence the Ieſuites would conclude, that *wee may beleeue in the Church*, *Auguſtine* concludeth the cleane contraty; ſaying, that *we ought to beleeue a Church, but not in the Church, becauſe the Church is not God, but the houſe of God.* *Aug. ſerm. de temp. 131.*

CHAP. IIII.

MARGINALL NOTES.

Verſe. 4 FOR ‡ every creature of God is good, and nothing to be reiected that is receiued | with thankeſgiving.

RHEM. 1. [4. *Every creature.*] We ſe plainely by theſe words ſuch abſtinence onely to be diſſalowed as condemneth the creatures of God to be naught by nature and creation.

CARTVV. This is anſwered in the Annotation upon this verſe.

Verſe. 8. For ‡ corporall exerciſe is profitable to little: but piety is profitable to all things, having promiſe of the life that now is, and of that to come.

RHEM. 2. [8. *Corporall exerciſe.*] Some (ſaith S. *Chryſoſtome*) expound this of faſting, but they are deceiued, for faſting is a ſpirituall exerciſe. See a goodly Commmentary of theſe words in S. *Auguſtine, li. de mor. Ec. Cath. c. 33.*

CARTVV. 1. [8. *Corporall exerciſe.*] It is true that *Chryſoſtome* denieth that by *corporall* exerciſe little profitable, is not underſtoood *faſting*; but what is that, but to deny that the part is contained in the whole? Alſo to affirme that this ſentence of the Apoſtle is a weaſe or ſtraggler from his fellowes, having no coherence with that which goeth before or commeth after? And let all men note how abſurd his reaſon is, which to proue that it is no bodily exerciſe, alledgeth that if were ſo, it *ſhould fill the fleſh*: as if the exerciſe of the body both in truth and common language, ſtood not rather in the evacuation of the body, then in the filling of it. The place of *Auguſtine de mor. Eccleſ. Catbol. c. 33.* doth cleane overthrow *Chryſoſtom*: for ſpeaking of certaine which lived ſomewhat ſtraightly in abſtaining from wine, ſo as yet they did not condemne others that did not as they did, having any good cauſe of uſe thereof, he quoteth this place of the Apoſtle, to ſhew that there is not much placed in theſe corporall exerciſes.

ANNOTATIONS.

Verſe. 1 And the Spirit manifeſtly ſaith, that in the laſt times certain | ſhall depart fom the faith, attending to ſpirits of errour, and doctrines of divels.

RHEM. 3. [1. *Shall depart.*] It is the proper deſcription of Heretikes, to forſake their former faith, and ſo be Apoſtataes, as the Greeke word importeth: to giue eare to particular ſpirits of errour and deception, rather then to the ſpirit of Chriſt in his Church, to follow in hypocriſie and ſhew of vertue the pernicious doctrine of Deuils, whō are the ſuggeſters and prompters of all Sects, and are lying ſpirits in the mouthes of all Heretikes and falſe preachers: men that haue put their conſcience to ſilence and made it ſenſles to the holy Churches admonition: the Apoſtle noting * once before alſo in this ſame Epiſtle, that Heretikes haue no conſcience, which is the cauſe both of their fall and of their obduration in hereſie *All heretikes are apoſtataes frō the faith.* Cap. 1.19.

CARTVV. 3. [1. *Shall depart.*] S.

Verſe 3. | Forbidding to marry, to abſtaine meates which God created to receiue with thankeſgiving for the faithfull, and them that haue knowen the truth.

RHEM. 4. [1. *Forbidding to marrie.*] He ſpeaketh (ſaith S. *Chryſoſtome*) of the Manichees, Encratites, and Marcioniſts *ho. 12. in 1. Tim.* S. *Ambroſe* vpon this place, addeth to theſe the Patritians alſo S. *Irenæus li. 1. c. 30.* S. *Epiphan. hær. 45. 26. 61. 30.* S. *Hierom 1. cont. Iouin. c. 1. ep. 50. c. 1. & 3.* S. *Auguſtine hær. 25, 40.* and generally all antiquitie affirme the ſame both of them, and alſo of the Hetickes called Apoſtolici, Ebionitæ, and the like. Their hereſie about marriage was, that to marry or to vſe the act of matrimonie, is of Satan, as S. *Irenæus* witneſſeth, *li. 1. c. 22.* and that the diſtinction of male and female, and the creation of man and woman for generation, came of an ill God. They taught their hearers, * ſaith S. *Auguſt.* that if they did vſe women, they ſhould in any wiſe provide that they might not conceiue or beare children. *Clemens Alexandrinus* (*li. 3. Strom. in principio*) writeth that ſuch admit no marriage nor procreation of children, leaſt they ſhould bring into the world creatures to ſuffer miſerie and mortalitie. And this is the damnable opinion concerning marriage, noted here by the Apoſtle. *The old hereſies againſt Matrimony.* * *Aug. hær. 46.*

RHEM. 5. For the ſecond point conſiſting in the prohibition of certaine creatures made to be eaten, the ſaid Heretickes or diuers of them (for they were not all of one ſect touching theſe points) taught that men might not eate certaine ſorts of meates, ſpecially of beaſts and liuing creatures, for that they were not made (ſay they) of the good God, but of the euill. And wine they called the gall of the Prince of darkneſſe, and not to be drunke at all, and the Vine whereof it came, to bee *The old hereſie about abſtinence from meates.*

of the Deuils creation. And diuers other creatures they condemned as things by nature and creation polluted and abominable. *August. hæres. Manich. 46. & hær. 25. Tatian. & toto libro de mor. Manich. to 1.* Loe theſe were the Heretickes and their hereſies which S. *Paul* here prophecieth of, that forbid marriage and meates as you haue heard, for which they, and their followers were condemned in diuers Councels.

The Catholikes impudently charged with the ſaid old hereſies.

RHEM. 6. Is it not now an intollerable impudency of the Proteſtants, who for a ſmall ſimilitude of words in the eares of the ſimple, apply this text to the faſts of the Church, and the chaſtitie of Prieſts and Religious? As though either by appointing or vſing ſome dayes of abſtinence from certaine meates, the Church or any Catholike man condemned the ſaid meates, vnleſſe the *Rechabites Ieremie 35.* or the Nazarites, *Num. 6.* or the Niniuites, *Ion. 3.* or *Moyſes, Exod. 34.* or *Elias, 3. Reg. 19.* or holy *Anna* the widow, *Luk. 2.* or Iohn Baptiſt, *Mat. 3. & 9.* or Chriſt himſelf, *Mat. 4.* cõmending, vſing, and following a preſcript number of faſting dayes, or God himſelf that in the very beginning in Paradiſe, preſcribed abſtinence from the fruit of one certaine tree, and after appointed ſo many faſtes in the Law, vnleſſe he therefore condemned his own creatures, and the reſt, thoſe creatures from which they abſtained. No, there be many good and lawfull cauſes to forbid ſome, or to abſtaine from ſome meates: as, for obedience, as in Paradiſe: for ſignification, as the Iewes: for that they haue been offered to Idols, as in the Epiſtle to the Corinthians; for chaſtening the body and penance, for health alſo: and onely thoſe cauſes are vnlawfull for which the Manichees and other Heretikes abſtained.

Abſtinence from certaine meates, is no condemnation of the meats.

Diuers good cauſes of abſtinence.

Forbidding certaine perſons to marry, is no condemnation of matrimony.

RHEM. 7. Concerning marriage likewiſe, they may aſwell charge God or the Church for forbidding the father to marry the daughter, or the brother the ſiſter, or other prohibited perſons in the Law: as well might they charge Chriſt and the Apoſtle for prohibiting the man to marry, during his wiues life: and appointing widowes that ſerue the Church, to liue vnmarried, and not admitting a married woman as well as a widow, nor her that hath had more husbands, as well as her that hath been married but once: as they charge the Church for not admitting married perſons to the altar, and for forcing them and Religious perſons to keepe their promiſe of chaſtitie. No, the holy Church is ſo far from condemning wedlocke, that ſhe honoureth it much more then the Proteſtants, accounting it an holy Sacrament, which they do not, who onely vſe it to luſt as the heathen do, and not to religion.

Catholickes eſteeme matrimony more then the Proteſtants doe.

The Proteſtants obiection anſwered long agoe by S. Ierom and S. Auguſtine Aug. lib. 2. c. 5. de nupt. & concupiſ.

RHEM 8. But it is an old deceitfull practiſe of Heretikes to charge Catholike men with old condemned hereſies. The Eutychians ſlandered the Councell of Chalcedon, and S. *Leo* to be Neſtorians, and to make two perſons in Chriſt, becauſe they ſaid there were two natures. *Vigilius lib. 5. cont. Eutychen. Arius* charged *Alexander* his Biſhop of Sabellianiſme, for auouching the vnitie of ſubſtance in Trinitie. *Socrat. li. 1. c. 3. Iulianus* accuſed S. *Auguſtine* of the hereſie of Apollinaris. *li. 5. cont. Iulian. c. 15.* Other Pelagians challenged him for condemning marriage. *Retract. li. 2. c. 53.* And that, our Proteſtants bragge not too much of their goodly inuention. *Iouinian* the old Heretike, their Maiſter in this point, accuſed *the holy doctors and Catholikes, vpon this ſame place, to be Manichees, and to condemne meats and marriage, as both S. Hierom and S. Auguſtine do teſtifie. And they both anſwer to the Heretike, that the Church indeed and Catholikes do abſteine from ſome for euer, and ſome for certain dayes, and euery Chriſtian man lightly all the 40. dayes of Lent faſt: not for that they think the meats vncleane, abominable, or of an ill creation, as the Manichees do: but for puniſhment of their bodies and taming their concupiſcences. *Hierome li. 2. cont. Iouin. c. 11. Aug. cont Adimantum c. 14. Li. de mor. Cath. Ec. Hiero. in c. 4. ad Galat.* And as for marriage, the ſaid doctors anſwer that no Catholike man condemneth it for vnlawfull, as the old Heretikes did, but onely preferreth virginitie and continencie before it, as a ſtate in it ſelfe more agreeable to God and more meete for the Clergie, See S. *Auguſtine* againſt *Fauſtus* the Manichee *lib. 30. cap 5. 6.* and *hær. 25.* in the name, *Apoſtolici*, S. *Hierome epiſt. 50. cap. 1. & 3.* All this the Catholikes continually tell the Aduerſaries, and they can not but ſee it. Yet by accuſtomed audacitie and impudency they beare is out ſtill.

Ioſeph. lib. 2 bell. Iudaic. c. 23.

CARTVV. 4. [2. *Forbidding to marry.*] There were certaine Ruffianly blouds which when they had privily murdered, to the end they might avoyd the ſuſpition of the murders they committed, made ſhew of diligent ſearch and enquiry after the fellowes that had committed them: Even ſo theſe ſoule-ſlayers to decline ſuſpition of their ſpirituall murders, pretend a diligent inqueſt of theſe Apoſtates mentioned by the Apoſtle. But as long as this Epiſtle ſitteth in iudgement, they can never eſcape with ſuch a ſlim-ſlam as this is. And therefore let the Reader marke the adverſatiue particle

Ib.

[BVT] whereby he oppoſeth theſe Apoſtates or rebels againſt the faithfull word and doctrine, which he had taught in the chapter going before. As if he ſhould ſay, where I haue taught that the Church Miniſters may haue their lawfull wiues, there ſhall bee an Apoſtaſie from the Church, which will teach the cleane contrary, that it is not lawfull for them to marry. Againe, I haue laid forth the great myſteries of the Church, which ought worthily to keepe us in a carefull and continuall meditation of them: but there will riſe ſuch as will teach men to place the chiefeſt pietie in certaine bodily exerciſes, which when they are beſt vſed, haue ſome fruit, but yet little in compariſon of the perpetuall and conſtant offices of piety and godlineſſe. Laſt of all, where I ſaid that the Church is the pillar and ſtabliſher of the truth, it is not ſo to be underſtood, that all thoſe that are within the Church, ſhall alwayes maintaine it: for there ſhall be an Apoſtaſie from the truth. Hither alſo commeth, that the word of Apoſtaſie being before (upon 2. *Theſſ. 2.*) proued to belong to the Popiſh Church, it followeth that the Apoſtle directeth his ſtile here againſt it. So that albeit other *Heretickes* be confuted by this place, in as much as the reaſons are generall which beate downe the ſpeciall and particular errour of the Popiſh Church; yet the Apoſtle bent himſelfe ſpecially againſt this vermin of Popery: Wherefore the reaſon which moued the ancient fathers to apply this place to the hereticks of their times, was, for that the kingdom of Antichriſt in the Apoſtaſie here ſpoken of, was not yet builded. But if they had lived to haue ſeene the doctrine and practiſe of the Church of Rome, they could not but haue looked vpon it. But let us conſider their reaſons wherewith they would ſhift it from them.

2. Tim. 4. 3

They

They ſay that the Apoſtle meaneth Heretickes, *which forbid marriage in generall, and meates as uncleane by their creation*, which is falſe: for the Manichees (as hath been ſhewed) forbid marriage not unto all, but onely unto their Miniſters, whom they called elect, as doe the Papiſts. And it being falſe that the fathers applied this ſentence alwayes to heretickes that condemned all kindes of meates (for that they could not againſt the Gnoſtickes and divers other) it muſt neceſſarily follow, that their meaning was not to reſtraine this ſentence unto thoſe heretickes which condemned marriage wholy: ſeeing as the one is underſtood of the forbidding of certain meats and not all: ſo the other alſo muſt be expounded of forbidding certaine marriages, and not all. And where they would bleare the eyes of the reader, in making him beleeue that the Apoſtle meaneth onely thoſe which condemne the *creatures as evill by creation*, we will briefly lay forth the arguments of the Apoſtle. *Aug. epiſt. 74.*

Firſt therefore as Chriſt before confuted the Iewes for relinquiſhing their wiues for every light cauſe, by calling them unto that eſtate wherein marriage was at the beginning of the creation: So the Apoſtle following his maſters ſteps, reformeth and refuteth theſe hereſies by the firſt inſtitution. *Math. 19.*

The reaſon therefore of the Apoſtle is, that forſomuch as God (which in the right of his creation may appoint his creatures to the uſes that ſeeme good unto him) hath made the uſe of theſe things lawfull, therefore no man may without light of his word going before, make the uſe of them unlawfull: for, when the Church in regard of ſome great calamity preſent or to come, or in regard of ſome affaires of ſpeciall weight and importance, ſhall forbid the uſe of all meate and drinke for a ſhort time, that commandement being grounded vpon cleare teſtimonies of the Scripture, is the commandement of God, and not of man, and ought of conſcience to be obeyed. Likewiſe when the common wealth for her good, ſhall forbid certaine meates and drinkes, the ſame being not againſt the law of God, ſuch commandements ought not to be contemned. *Euſeb. Eccleſ. hiſt. lib. 5. 17. Socrat. lib. 5 c. 22. Ionas 3. Ioel. 2. Nehem. 1. Act. 14.*

The ſecond reaſon is drawne from the Subiect to whoſe uſe theſe creatures are to bee uſed. And therefore where the Popiſh heretikes and other good men that were their fore-runners, and made way for this apoſtaſie, eſteemed that the faithfull and true Chriſtians ſhould eſpecially be barred from the uſe of theſe creatures, as if theſe things were too fleſhly and groſſe for men which are ſpirituall, and ſavour heavenly things: the Apoſtle declareth that the free and liberall uſe of theſe creatures in honeſty and ſobriety, do not onely belong unto them, but to them onely. *Tertul. lib. de jejunio. Cypr. ſerm. de jejunio.*

The laſt reaſon is drawn from the praiſe of God annexed unto the free and arbitrary uſe of theſe creatures in the feare of God, whereby he declareth that this Popiſh hereſie is not onely iniurious to men, but draweth out of the fountaine of the praiſes of God, which ſhould bee uſed in the honeſt and ſober uſe of theſe creatures. As for their reaſons drawen from the example of the *Rechabites*, or *Nazarites*, *Ninivites*, *Moſes*, *Elias*, *Iohn Baptiſt*, *Chriſt*, they are but loathſome and unlearned repetitions. And where they ſay, that theſe *Heretickes condemne the creatures as uncleane*, it is not true for any thing which we remember in their fathers the Montaniſts, whoſe fault in this poynt is noted of the Eccleſiaſticall Stories, that where before abſtinence was arbitrary and undertaken upon occaſion, he made lawes to binde men unto it: yet notwithſtanding what elſe doe you but play the *Manichees*, *and Eucoritites*, *Egratotes*, and other ſuch heretickes, when you place more holineſſe in them which abſtaine, then in them which eate, whereas the Apoſtle affirmeth, that the kingdom of heaven conſiſteth not in meat and drinke. And that meat commendeth us not to God, whether we eate it, or whether we eate it not. And is it not an evident making of one meate cleaner then another, when you place greater merit in eating of fiſh then fleſh. Or haue you forgotten the voice of your own Doctors, which bring this reaſon to proue that we muſt abſtaine from fleſh, becauſe God curſed the earth, out of which the fleſh riſeth, and that the uſe of fiſh is more wholſome, becauſe it is not read that God curſed the ſea. And if you either know not, or remember not that, yet you cannot forget that which you in the next verſe affirme, where you teach men to coniure all power of the adverſary the Divell out of the water, &c. this is to come as neere Manichiſme as can be, and to miſſe it. And it is plainly to place uncleanneſſe in the very creatures themſelues. Laſt of all, leſt the Divels ſhould ſeeme to ſpeake by them in their lawes of faſting, they would diſguiſe his Dragons voyce by certaine colourable ends of their faſt. As that abſtinence may be commanded for obedience, as to *Adam* in paradice. But how could the Divell haue appeared more like himſelfe to a man of any tollerable underſtanding then thus. For what an intollerable arrogancie is it for the Church to uſurpe the authority not onely of Chriſt, as he is mediator and inferiour unto God, but of the moſt higheſt maieſty of God, by giving commandement onely to take experience of obedience, and what not onely a proud and malapert huſſie, but fooliſh mother is their Church, that will try her childrens obedience in ſo many things, being ſo weake and ſubiect to fall: when the Lord himſelfe tried his ſonne *Adam* with one onely in that time, when he had greater abilitie to obey a thouſand, then her children haue to obſerue one. *Rom. 14. 1. Cor. 3.*

Secondly, where they ſay, that *it may be done for ſignification as the Iewes*, if they meane that the Iewes annexed any ſignification unto any creature, it is falſe, unleſſe it bee of the wicked Iewes, which waſhed their hands in token of cleanneſſe, to whom wee are well content that they ſhould bee like, as children unto their fathers: for otherwiſe the Church of God hath no authority to ordaine ſignes: conſidering that it may not ſet up any repreſentation or likeneſſe in the Church, thereby to ſerue God the better: if they meane that they were ordained to the Iewes as they were Chriſtian, unto the Iewes that receiued them by commandement from God: ſo they are Iewiſh in them that haue them, as the Iewes now haue, without warrant of the word of God; and be ſo much worſe then Iewiſh, as they both having other, and more in number then ever the Iewes firſt had by the ordinance of God. *Math. 15. Exod. 20.*

Thirdly, where they ſay that *meates may be forbidden, becauſe they haue been offered to Idols*, they are deceiued: for vnleſſe it were in regard of offending the weake brother, it is lawfull to eate euen that which was offered vnto Idols. Touching the religious faſt for *chaſtening of the fleſh and for penance*, it maketh nothing for defence of your ſet faſts: for the faſt for *chaſtening of the* 1. Cor. 8.

flesh is then to be vsed when the flesh is proud and readiest to shake off the yoke of Gods obedience, which is oftentimes as well vpon Tuesday and Thursday, as vpon Friday or Saturday, as well out of Lent as in Lent.

The last allegation of *fasting for health*, is altogether from the purpose.

Now let the Reader obserue that all these reasons, which the Iesuites haue alledged, are so farre from proving them not to be the deuilish spirits which the Apostle propheeied of, that they serue for a strong confirmation thereof: For the Apostle saith that they should do all this *by hypocrisie*, and vnder a certaine cloak of greater holinesse, which cannot be so well verified of the *Manichees, &c.* who esteemed that they should haue been vtterly vngodly, and limbes of the deuill, if they had not abstained from these things which they did forbeare: where the Papists knowing that the vse of these things is lawfull, do for a higher degree of holinesse vse abstinence. And because you are so greatly delighted with *Ieromes* opinion in matter of Marriage (whereof notwithstanding as hath been shewed, you must be ashamed whether you will or not) you are to be put in remembrance that *Ierome* saith, that Antichrist shall make a shew of chastity, that this also may be a note that the Pope is Antichrist, which shall make the Apostasie, whereof the Apostle propheeieth. Of your impudencie, that you *honour Marriage more then we*, let the world iudge. Your reason that you *make it a Sacrament*, is nothing worth, vnlesse you thinke that *Paul* and *Barnabas*, esteemed themselues honoured when they of *Lycaonia* would haue offered vnto them: For you cannot thereby honour marriage whereby you dishonour God the Authour thereof. And therefore although you giue it the honour of a Sacrament, yet the honour thereof cannot come to marriage, for that you giue that which is none of yours. The testimonies of the ancient Fathers in the second and third section are meerely idle, considering that this place of *Paul* vsed against divers heretickes of their times doth not hinder, but that it may bee as well and better alledged against the heretickes that followed as those before them.

Hier. in Daniel c. 11.

Act. 19.

In the fist Section, where many testimonies are brought to proue that the Heretickes are wont to vpbraid the Catholiques with the note of heresie; the Iesuites resemble the *Arcadians*, which when they fought for themselues, never did it with any successe, but with great felicitie for others. And therefore were it not that we set them not a worke as having no need of them, wee should bee in their debt for affoording so many examples whereby we may cleerely see that they degenerate not from the old heretickes, which thought it some advantage for the deceiuing of their simple schollers to cry both soone and often *Heretickes, Heretickes*.

Proverb. dicitur Ἀρκάδας μιμεῖσθαι.

RHEM. 9. [4. *With thankes giuing.*] By the most ancient custome of the faithfull both before Christ and sithence, men vse to blesse their tables and meates, by the hand and word of a Priest, if any be present otherwise by such as can conueniently do it. And in husbandmens houses where they haue no other means, they should at least blesse Gods gifts and themselues with a *Pater noster* or the signe of the Crosse: not onely to acknowledge from whom they haue their continuall sustenance, but also to blesse their meale and sanctifie it. For the Greeke word vsed of S. *Paul*, by Ecclesiasticall vse, when it concerneth meates, signifieth not onely thankes giuing, but blessing or sanctifying the creatures to be receiued, as being all one with εὐλογία, and in English we call it grace not onely that after meate, which is onely thankes to God, but that before meate, which is alwayes a benediction of the creatures, as it is plain in the prescript & vsuall formes of grace. For which cause a Priest should euer do it rather then a lay man or any of inferiour order in the Clergie. In so much that S. *Hierome* (*ep.* 85.) reprehendeth certaine Deacons whom hee saw say grace or blesse the meate and the company, in presence of a Priest. Who also recordeth (in the life of S. *Paul* the holy Eremite) the great curtesie and humilitie of him and S *Antonie*, yeelding one to the other the preeminence of blessing their poore dinner. For to blesse is a great thing, and a Priestly prerogatiue, as the Apostle witnesseth, declaring the preeminence of Melchisedec in that he blessed *Abraham*. Read the note following.

Blessing of the table of meats especially by a Priest.

μεῖζον ἰσχυεσιαις.

To blesse is a prehemmince of the better person. Heb. 7.

CARTVV. 9. [4 *With Thankes-giving.*] Whether the *Priest should say grace*, or the father of the housholde, who is bound by the Law of God to see the *Priest* sanctifie the Lord, during the time that he is in his house; shall not be the question between you and us, because as men which haue an euill cause, you are readie at every occasion to start aside. That also of your blessing of bread which is common more then to pray vnto God that it may be moderately received of us through his gift of sobriety in our soules, and wholesomely enioyed through his working by it in our bodies: is a meere kinde of sorcerie, and being before confuted (vpon *Mark.* 8. 7. & 1. *Cor.* 10, 16.) is heere repeated not onely without any supply of reason, but contrary to the expresse words of the Apostle. For although to blesse the bread, be all one with these to giue thankes vnto God, and call vpon him for it, and no manner of difference, but that the former is an Hebraisme, and the other common as well to the Greekes as to the Hebrewes: yet in the phrase of blessing the bread they might haue some colour to speake of their Popish charmes, which is vtterly taken from them in both the words the Apostle vseth in this place: vnlesse they will be so impudent as to say, that before we eate we may be instant with the bread to help us; or when we haue received nourishment thereby, giue thankes vnto it for feeding us.

The fourth Commandement.

συχαριστία ἐντυξις.

And let the Reader also note how vnmannerly the *Crosse* is here brought in by the Iesuites without all leaue of the place, by which they will haue it to enter: or rather how like burglary theeues they break open all dores & barres to make way for their filthy beggarly trash. For the Apostle declaring that the meate is throughly sanctified vnto vs, that is to say the vse thereof made holy and lawfull by the Word and Prayer, they notwithstanding make a supply of the Crosse, as if the vse thereof were not sufficiently lawfull vnlesse one first make a Crosse. Nay marke their further impudencie and shameleesse fore-head which in their note vpon the next verse, where ascribing the sanctifying of the meates vnto the Crosse and Prayer, affirme that it is *specially* done *by the signe of the Crosse*, that the Reader may easily know that this is the very spirit of Satan that speaketh by them which

which ascribeth more vertue to the crosse (the device of man, without ground or warrant of the Scripture) then unto the holy worship of prayer, which is Gods own ordinance commanded in his Word.

Verse. 5. For it is | sanctified by the word of God and prayer.

RHEM. 10. [5. *Sanctified.*] All creatures be of Gods creation, none of the Deuill, or of any other cause and beginning, as Manichees, blasphemed: and therefore none are ill, abominable or vncleane by creation, nature, and condition, but all good and made for mans vse, though all bee not alike holy nor equally sanctified. God made seuen dayes, but he sanctified onely one of them, hee made all places but hee sanctified none but the Temple and such like deputed to his seruice, as the Arke, the Altar, and the rest which were by sacred vse both holy themselues and gaue holines and sanctification to things that touched them or were applied vnto them. So our Sauiour saith, that the temple sanctified the gold, and the altar the gift, and generally all creatures seuered from common and prophane vse, to religion and worship of God, are made sacred thereby. So the places and daies of Gods apparition or working some speciall wonders or benefits toward the people, were holy, as Bethell, Sinai, and others. And much more those times and places of Christs Natiuitie, Passion, buriall, Resurrection, Ascension: which is so plaine a case, that the hill where he was transfigured onely, is called therefore by S. *Peter, the holy mount.*

No creature ill by nature, yet one more sanctified the another. Matth. 23. Holy times and places, and every thing deputed to the seruice of God, holy. 2. Pet. 1.

RHEM. 11. These therefore be holy memories and monuments of all sorts sanctified, besides that creatures (as we see here) be sanctified by the word of God and prayer, that is to say, by benediction & inuocation of our Lords holy name upon them, specially by the signe of the Crosse, as S. *Chrysostome* noteth on this place, *hom. 12. in 1. ad Tim.* by the which the aduersarie power of Satan vsurping vniustly vpon Gods creatures through mans sinne, and seeking deceitfully in or by the same to annoy mans body or soule, is expelled and the meates purged from him and made holesome. S. *Gregory* (*li. 1. Dialog. c. 4.*) recordeth that the Deuill entred into a certaine religious woman by eating the herbe lettice vnblessed. And S. *Augustine li. 18. de ciu. Dei c. 18.* sheweth at large, what wayes hee hath by meates and drinkes and other vsuall creatures of God, to annoy men: though his power be much lesse then it was before Christ, but still much desire he hath on all sides to molest the faithfull by abusing the things most neere and necessarie vnto them, to their hurt both bodily and Ghostly, for remedie whereof, this sanctification which the Apostle speaketh of, is very soueraine, pertaining not onely to this common and more vulgar benediction of our meates & drinks, but much more (as the proprietie of the greek word vsed by the Apostle for sanctification, doth import) to other more exact sanctifying and higher applying of some creatures, and blessing them to Christs honor in the Church of God, and to mans spirituall and corporall benefits.

Creatures hallowed by the signe of the crosse.

The blessing of our meate, what a vertue it hath.

RHEM. 12. For as S. *Augustine* writeth *li. 2. de pec. merit. c. 26.* besides his vsuall blessing of our daily foode, the Cathecumenes (that is, such as were taught toward Baptisme) are sanctified by the signe of the Crosse, and the bread (saith he) which they receiue, though it be not the body of Christ, yet is holy, and more holy then the vsuall bread of the table. Hee meaneth a kind of bread then hallowed, specially for such as were not yet admitted to the B. Sacrament: either the same, or the like to our holy bread, vsed in the Church of England and France on Sundayes. And it was a common vse in the primitiue Church to blesse loaues, and send them for sacred tokens from one Christian man to an other, and that not among the simple and superstitious (as the Aduersaries may imagine) but among the holiest, learnedst, and wisest. Such hallowed bread did S. *Paulinus* send to S. *Augustine* & *Alipius*, and they to him again, calling them blessings. Read S. *Hierom* in the life of *Hilarion* (*post medium*) how Princes & learned Bishops and other of all sorts came to that holy man for holy bread *panem benedictum*. In the primitiue Church the people commonly brought bread to the Priests to be hallowed. *Author. op. imp. hom. 14. in Mat.* The 3. Councell of Carthage c. 24. maketh mention of the blessing of milke, hony, grapes, and cornes. See the 4. Canon of the Apostles. And not onely diuers other creatures vsed at certaine times in holy Churches-seruice, as ware, fire, palmes, ashes, but also the holy oyle, Chrisme, and the water of Baptisme, that also which is the cheefe of all Priestly blessing of creatures, the bread and wine in the high Sacrifice be sanctified, for without sanctification (yea as S. *Augustine* affirmeth *tract. 118. in Ioan.*) without the signe of the Crosse, none of these things can rightly be done.

ἁγιάζεται.

Holy bread.

Aug. ep. 31. 34. 35. 36.

The signe of the Crosse vsed in blessing.

RHEM. 13. Can any man now maruell that the Church of God by this warrant of S. *Paules* word expounded by so long practise and tradition of the first fathers of our religion, doth vse diuers elements and blesse them for mans vse and the seruice of God, expelling by the inuocation of Christs name, the aduersarie power from them, according to the authoritie giuen by Christ, *Super omnia dæmonia, ouer all Deuils*: and *by prayer*, which importeth as the Apostle heere speaketh, desire to helpe, as it were by the vertue of Christ to combat with the Deuill, and so to expell him out of Gods creatures, which is done by holy exorcisme, and euer beginneth. *Adiutorium nostrum in nomine Domini*, as we see in the blessing of holy water and the like sanctification of elements. Which exorcismes, namely of children before they come to Baptisme, see in S. *Augustine lib. 6. cont. Iulian. c. 5. & de Ec. dogmat. c 32. De nupt & concupis. li. 1. c. 20.* and of holy water, that hath been vsed these 1400. yeares in the Church by the institution of Alexander the first, in all Christian countries, and of the force thereof against Diuels, see a famous history in *Theodli. 5. c. 1.* and in *Epiph. hær. 30. Ebionitarum*, See S. Gregorie to S. *Augustine* our Apostle, of the vse thereof in hallowing of the idolatrous temples to be made the Churches of Christ, *apud Bedam li. 1. c. 30. hist. Angl.* Remember how the Prophets *Eliseus* applied salt to the healing and purifying of waters, 4. *Reg.* 2 how the Angell *Raphael* vsed the liuer of the fish driue to away the Deuill, *Tob.* 6. 8. how *Danids* harpe and Psalmodie kept the euill spirit from *Saul* 1. *Reg.* 16. how a peece of the holy earth saued such a mans chamber from infestation of Deuils, *August. de ciu. Dei li. 22. c. 8.* how Christ himselfe, both in Sacraments, and out of them, occupied diuers sanctified elements, some for the health of the body, some for grace and remission of sinnes, and some to worke miracles by. See in S. *Hierome* against *Vigilantius*, c. 2. how holy Relikes

The Churches exorcismes. Luke 9.

Holy water.

The force of sanctified creatures. The holy land Reliques. The crosse. The name of IESVS.

torment

Theodoret. lib. 3. cap. 3. torment them. *In the hiſtorie of *Iulianus* the Apoſtata, how the ſigne of the Croſſe: in the Acts (c. 19.) how the name of IESVS yea and of *Paul* putteth them to flight.

RHEM. 14. Furniſh your ſelues with ſuch examples and grounds of Scriptures and antiquitie, and you ſhall contemne the aduerſaries cauillations and blaſphemies againſt the Churches practiſe in ſuch things, and further alſo finde, theſe ſacred actions and creatures, not onely by increaſe of faith, feruor, and deuotion, to purge the impuritie of our ſoules, and procure remiſſion of our daily infirmities, but that the cheefe miniſters of Chriſts Church, by their ſoueraine authoritie graunted of our Lord, may ioyne vnto the ſame, their bleſſing and remiſſion of our veniall ſinnes or ſpirituall debts: as we ſee in S. *Iames*, remiſſion of all ſinnes to be annexed to the vnction with holy oyle, which to the Catholikes is a Sacrament, but to the Proteſtants was but a temporall ceremony, and to ſome of them not of Chriſts inſtitution, but of the Apoſtles onely. In their own ſenſe therefore they ſhould not maruell that ſuch ſpirituall effects ſhould proceede of the vſe of ſanctified creatures, whereas veniall treſpaſſes bee remitted many wayes, though mortall ordinarily by the Sacraments onely S. *Gregorie* did commonly ſend his benediction and remiſſion of ſinnes in and with ſuch holy tokens as were ſanctified by his bleſſing and touching of the Apoſtles bodies and Martyrs Relikes: as now his ſucceſſours do in the like hallowed remembrances of religion. See his 7. book, Epiſtle 126. and 9. book, Epiſtle 60. Thus therefore and to the effects aforeſaid the creatures of God be ſanctified.

Iam. c. 5. *Remiſſion of veniall ſinnes annexed to hallowed creatures.* *S. Gregorie.*

The difference betweene the Churches exorciſmes, & other commutations.

RHEM. If any man obiect that this vſe of creatures is like coniuration in Necromancie, hee muſt know the difference is, that in the Churches ſanctifications and exorciſmes, the Deuils be commanded, forced, and tormented by Chriſts word and by prayers: but in the other wicked practiſes, they be pleaſed, honored, and couenanted withall and therefore the firſt is godly and according to the Scriptures, but Necromancie abominable and againſt the Scriptures,

CARTVV. 10. [5 *Sanctified.*] Here firſt they would faine ſhew themſelues honeſter men then the *Manichees*, becauſe where they make *meates ill and abhominable by creation*, the Papiſts make them not by creation, but by an after-clap of the deuill through ſinne: ſo that the Ieſuites doctrine ſeemeth euidently to be, that through ſinne the vnreaſonable creatures are all *ill, vncleane, and abhominable*; which hereſie, if it be not ſo euill as the *Manichees*, yet it is worſe then many other heretiques, which placed not the vnlawfulneſſe of the vſe of the creatures, in the creatures themſelues, but in that they were abuſed of men. And if it be well conſidered, they ſhall be found herein not inferiour to the *Manichees*, yea, after a ſort worſe then they; for the *Manichies* abating the kingdom of God, leaue him notwithſtanding ſome rule and dominion in the world, where the Ieſuites making all the creatures through ſinne *ill and abhominable*, make the deuill a greater Lord in the world then euer the *Manichees* did, a token that they loue him well, which do ſo honour and aduance him. True it is, that the power of the deuill, through the iuſt iudgement of God for ſinne, hath thus farre obtained ouer the creatures vnder heauen, that they are all ſubiect vnto vanity, which is declared by death in all liuing things, by wearing and waſting in all other that haue no life. But that they are thereby made *ill and abhominable* (man onely excepted, which commited ſinne) is a Popiſh frenſie, and frantick Poperie: directly contrary to the words of the Apoſtle heere, that affirmeth that euery *creature*, not onely was in the beginning, but euen now is *good*: Which is yet more manifeſt by the Viſion in the *Acts*, where certaine meates having a ceremoniall vncleanneſſe vnder the Law, but no vncleaneneſſe indeed, are, with all the reſt of their fellowes declared, by voice from heauen, to be cleane to any good vſe whereunto they were firſt created. Hither alſo belongeth the teſtimonie of our Saviour Chriſt, who declareth, that nothing that goeth into *the mouth defileth a man*: ſo that the wicked and infidels themſelues are not made vncleane by any vncleaneneſſe inherent or adherent vnto the meat, but onely by the vncleaneneſſe of infidelity that cleaueth and remaineth in themſelues. And as if this madneſſe were not ſufficient to make Poperie hatefull to all that haue but a graine of wit and iudgement, they proceed further, teaching that not onely the *deuill hath power ouer the creatures*, but that he is in them as in a place, In that they ſay, that they expell the deuill out of Gods creatures: So that by their iudgement, he that eateth of the creatures without bleſſing of them, eateth vp the deuill at a morſell that is hard of diſgeſtion. It is true, that by eating of meates without grace, men are made more and more the habitation of Deuils in their wickednes, and ſinne, whereof they are authors; and that is more fearefull and more dangerous then if the deuill ſhould perſonally poſſeſſe a man: But that the deuill is ſubſtantially in the meates that men eate before they haue bleſſed it, better deſerueth the whip to be laid vpon the fooles back then any confutation. But this is not all: for where other fooles commonly falling into the fire, yet auoide the falling into the water: theſe to be aſſured, both to periſh themſelues, and to periſh all thoſe that hearken vnto them, will needs fall into both: For as they groſly erre in aſcribing vnholineſſe and *abhomination* vnto the creatures; ſo they are as filthily deceiued in aſcribing more *holineſſe* vnto them, then can fall into any the moſt holy creature either of man or Angels, *viz.* that by touch of them they ſhould make holy the things which haue touched them. It is very true, that there are creatures which are holy, as, vnder the Law, things conſecrated vnto the ſeruice of God, vnder the Goſpell the water in holy Baptiſme, the bread and wine in the holy Communion. True alſo, that the ſame holy things do ſanctifie men; but the difference betweene the truth in theſe cauſes and the Ieſuites, are manifold and manifeſt.

Rom. 8. *Act. 10.* *Mat. 15.* *Tit. 1. 15.*

For firſt of all, thoſe things onely are holy which the Lord in Scripture hath hallowed, and therefore the Popiſh *Palmes, fire, aſhes*, and ſuch like, are prophane.

Secondly, the things ſanctified of God, are holy onely to the vſes whereunto they are limited of him; and therefore the vſe of water and bread, in their *holy bread* and *holy water*, being out of Baptiſm and the Supper of the Lord, is leprous.

Thirdly, the things that are holy are no otherwiſe ſo, then as they be ſanctified and conſecrated according

that Law of God, partly by expounding and laying open the Lords institution touching them, and partly by praying that they may be fruitfull and effectuall to the ends for which they are ordained. And therefore the consecration that is made by buzzing, mumming, crossing, and such like, is an execrable and cursed abuse of the creatures of God.

Fourthly, we acknowledge that these holy things may truely be said to sanctifie men, not by touching, or kissing, but by use of them as the Scripture ordaineth: neither yet by any holinesse included and shut up in them, or cleaving unto them, but by his holy spirit which useth them as fit instruments and tooles to worke our sanctification: we might say also, as pipes and conduits to convey the pretious liquor of his holy Spirit into our hearts; were it not that these *Capernaites* haue their understanding so grosse and fleshly, that thereof they are ready to snatch a passage of the holy Spirit through the midst of the elements, as doth the water through the hollow of the vessels whereby it is drained and derived.

Now that the Reader may see the difference of our holy things from theirs in causes, in effects, in number, we will examine briefly these rakings and sweepings they would abuse the Reader with. To proue that things haue holinesse in themselues, which they communicate with others by attouchment, they abuse *Math. 23.* of the *Temple* sanctifying *the gold, the Altar sanctifying the gift*: for the holinesse there spoken of, is nothing else but to giue the gold and gift such a propertie, that where they were before of common use, and might haue been applied to common uses and necessities of this life, after they be set apart either to the Altar or Temple, they can no more without either sacriledge, or extreme necessity (as in the case of the Shew-bread and sword given to *David* and his company) be turned from that holy use whereunto they were consecrated and set apart. Neither yet could these things haue been holy after this sort, if both the gold and gift had not been commanded of God. For if either *Salomon* beside the patterne and prescript that he had received of God, had seeled the Temple with silver or lead, where he ought to doe it with gold, or the Priests had brought a Dogge or Deere in stead of a Bullocke or a Sheepe, neither should the Temple haue sanctified the silver or lead, nor the Altar the Dogge or Deere; yea so farre is it that they sanctifie them, that of the other side the Temple and Altar are prophaned and made uncleane by them. And although being applied acccording to the prescript of God, they be meanes whereby God did sanctifie men, yet did not those things by any holinesse inherent, or adherent unto them, make them holy. This is manifestly set forth by the prophet, where it being asked, whether if the holy meate being carried by one that is cleane in the lap of his garment, it doth sanctifie him that carrieth it: it is answered no. Being demanded also, whether if a man uncleane by a carkasse, do carry it, the holy meat be made uncleane, yea or no; it is answered yea, and not onely by touching of them, but by no other lawfull and commanded use, had they any holinesse in them to communicate with those which were partakers of them. Therefore the Apostle declareth that all those holy things under the Law did onely cleanse and purge the outward flesh whereunto they were applied in washing away the filth thereof, which rule also serueth for our holy things under the Gospell, as those which haue for causes, and effects, the same sacraments which they had, howsoever they differ in number, and in manner of working more or lesse, according to the dispensation of times, which thing the Writer to the Hebrewes doth manifestly declare, where shewing how the Sacraments doe but cleanse the flesh, hee appropriateth this unto the bloud of Christ, that it alone is able to enter into the conscience to purge it from dead workes to serue the liuing God. This is also evidently confirmed by *Iohn Baptist*, who in his owne person declareth what the Minister doth, namely that he onely applieth the outward element of water, and that it is our Saviour Christ alone which washeth away our sinnes. So likewise *Peter* affirming that baptisme saueth us, doth expresly say that it is not the water which washeth away the filth of the body; but in that the inward baptisme of Christ purging our conscience from dead workes, maketh us bold, that being asked of our faith in Iesus Christ, we can truely and with testimony of our conscience answer that we do beleeue. It is true that sometime, because of the Sacramentall union between the outward signes and seales of both the Sacraments, and for that with the lawfull receiuing of them, alwayes the things represented by them are exhibited; It is oftentimes given to the signe that is proper to the thing signed, and on the contrary part, that to the thing signed which is proper unto the signe. Howbeit the Scripture carefully prouideth that neither the elements bee lifted up aboue their place to rob our Saviour Christ of the honour due unto him, which is to sanctifie us, nor on the other side be cast down under their dignity, which is, to be holy and effectuall instruments whereby our Sauiour Christ worketh the assurance of our saluation.

Mat. 23.17

1. Sam. 21. 6. 9.

Mat. 12. 3. 4.

Agg. 2. 12. 13.

Heb. 9. 13.

Heb. 9. 14.

Mat. 3. 11.

1. Pet. 3. 21

Act. 8. 37. & 10. 17. & 19. 4. 5.

This doctrin, in it selfe is so evident that it is marvell that any can be so senceleſse as not to grope it, is yet made more cleare in the preaching of the word: for it being holy in it selfe, and by the first beginning, and as it were birth of it, divine, and not of an earthly substance, as are the Sacraments, yet notwithstanding maketh no man of it selfe holy untill the Spirit of God come to open the heart, and make way that by a liuely faith it may be receiued. If therefore the word of God, wherewith God sanctifieth his, & from whence the Sacraments haue their holines, be not able to giue any holines unto men by the use of it, unlesse the Lord giue the holinesse which is in himselfe and not in the word; how much lesse can the Sacraments performe this? And if the holy things haue no holinesse in themselues which they can communicate with men for whose use they were ordained, how much lesse can they communicate holinesse unto other things for the which they were either not appointed, or not so properly and immediatly appoynted. These things being cleare, this trash (as smoke before the wind) doth easily vanish away. And how sottishly haue they alledged to the poynt in hand the *seventh day sanctified of the Lord*, which is not therefore called holy, for that it is so much as an instrument to sanctifie men by, but onely that it is the speciall time wherein God hath ordained to sanctifie men by such meanes of hearing and seeing as he hath appoynted to be used in that day: how much lesse can the daies of *Nativity, Passion, &c.* of our Saviour Christ which haue no commandement of God, but onely be an Ecclesiasticall Ordinance, make men holy.

Mat. 15.
Act. 10. 44. & 16. 14.
Ioh. 17. 17.

The holy Mount out of 2. Pet. 1. is not onely fooliſhly but irkſomely and bablingly repeated, and is before anſwered, vpon Mat. 17. *Chryſoſtome vpon this place*, cited to proue that the meates are *ſanctified ſpecially by the Croſſe*, is falſified: for he giueth no *ſpeciall* vertue to it in the ſanctification or lawfull vſe of the meates, but onely ioyneth it with the vſe of the creature the *Croſſe*. The reaſon of the vſe of the croſſe in the elder Churches hath bin declared already vpon Mat. 24. where alſo it hath been ſhewed that there was more zeale in the vſe of it then knowledge, and that if it were then ſeaſonable, yet that it was now out of ſeaſon. The fable of *Gregorie dial. lib. 2. c. 4.* ſheweth evidently that they care not what filth they mingle with the Word: For it is ſaid in the ſame place, that one comming to coniure the deuill out of the woman that had eaten the Letice without ſaying grace, the deuill cryed: *What haue I done, I ſate there vpon the letice, and ſhe came and bit me.* And do you not thinke that the deuill had good reaſon to poſſeſſe her, ſeeing ſhee (forſooth) had begun with him by biting of him? Or think you not that it is a pretie skar-crow and bug-beare to terrifie men withall, in telling them, that if they do not ſay grace before meat, or after, the deuill is in the meat, into whom if they ſet their teeth, he will be euen with them in entring into them? Or rather to ſhew them as the truth is, that God will for the prophane vſe of his creatures giue them into the power of the deuill to be rammiſed by him, and hardned of him, which is thouſand fold more fearefull indeed then when hee entreth perſonally into a man, which he doth, and hath done vpon good men, not for their ſinne, but for their tryall. Not to ſpeake of this Sophiſme which concludeth, of that the deuill entered after the eating of an hearb vnſanctified by prayer: therefore hee entered for ſo eating it, or therefore he was in the hearb, *or ſate vpon it.* *Auguſt. lib. 18. de ciuit. cap. 18.* reporteth ſtrange ſtories of poyſons and tranſformations of bodies, but of this remedy of yours not a word. *Auguſt. lib. 2. de peccat. merit. c. 26.* of *holy bread* hath been anſwered before vpon 1. Cor. 11. as that which maketh not ſo much againſt us which haue it not, becauſe it hath no commandement of God as againſt you which haue it farre otherwiſe then in *Auguſtines* time: for they gaue it to thoſe that could not receiue the Communion, as vnto babes, becauſe they were not baptized, where you giue it to your ſtrongeſt men, whom you will haue (as ſometimes were the men of Athens) alwaies babes. And therefore hauing taken away the Lords Supper from them, you haue as your own Doctor confeſſeth ſet your *holy bread* in *place of it.*

Chryſ. hom. 12. in 2 Tim c. 4. Signum illi [Creaturæ] imprime, gratias age, Deo gloriam refer, & protinus immunditia omnis abſceſſit.

Durand. in Ration. diuin. offic. lib. 4. c. 53. Pro Communione pa-nis benedictus ſancta communionis vicarius.

The places of *Auguſtine* in his *Epiſtles*, ſet forth onely that one Biſhop ſent another bread as a preſent to teſtifie their mutuall conſent in their holy Religion. And that it is called a *bleſſing*, it is according to the phraſe of the Scripture, which calleth a gift, a bleſſing. But where they ſay, that they ſent it each to other bleſſed, they ſay vntruly, for they ſent it not bleſſed, but to be bleſſed: for thus writeth *Paulinus* to *Auguſtine*, *We haue ſent vnto you for a token of our vnitie, which wee pray you to receiue and bleſſe.* And againe, *This loafe you ſhall make a bleſſing in vouchſafing to receiue it.* *Ierome in vit. Hilarion* is before anſwered. *Author oper. imperfect. Hom. 14.* maketh nothing for holy bread, but ſheweth how the people that were beſt able brought bread to furniſh the Lords Table.

Gen 33. 11. Paulin. ad Aug. epi. 31. & ep. 35.

The Canons alledged out of *the Carthage Councell and the Apoſtles*, haue no ſuch thing, and if they had it were againſt you which haue left of that manner of *bleſſing milk, hony, grapes and corne*, and is for us, which may with as good right caſt away your holy bread, as you haue neglected holy milk, hony, grapes and corne, vſed to be hallowed, as you would pretend of the Apoſtles. The authority Chriſt gaue againſt euill ſpirits, *Luk. 9.* haue you no right vnto, not onely for that the deuill knoweth not your voyce, nor will be commanded of his ſeruants, as all the world may ſee, but becauſe you haue no power to heale diſeaſes, which is a leſſe thing then to driue out the deuill. They being therefore both put in one and the ſame commiſſion; it muſt needs follow, that you being no Commiſſioners for the one, haue nothing to do with the other.

Luk. 9. 1.

The firſt place of *Auguſtine* alledged for proofe of your exorciſmes in Baptiſm, *contra Iulian lib. 6 cap. 5.* ſpeaketh of no ſuch thing. The ſecond *de Eccl. Dogm. c. 31.* manifeſtly declareth that he meant of no ordinarie power, but onely where the extraordinary gifts had effect. In the third place *de nupt. & concupiſc. lib. 1. cap. 20.* he ſpeaketh of the ordinarie grace, ſhewing that the infants, vnleſſe they be redeemed by Chriſt, are vnder power of the deuill, from whoſe power they are deliuered by grace of Baptiſme, which is not in queſtion. Your holy water is vnholy, and that by your own confeſſion, who in granting it a deuice of Pope *Alexander*, almoſt 200 yeares after Chriſt, declare that it had been firſt good that it had neuer been borne, and next that the birth-day had been the day alſo of the death thereof. Howbeit you ſubtily conceale the age of your *Holy water*; for it is ancienter then you will be acknown of; it came from the heathen Idolaters as *Iuſtin Martyr* witneſſeth, which ſheweth how when they entred their Churches to worſhip their Gods, they ſprinkled themſelues: And it is falſe that you ſay, it was ſo long in all *Chriſtian Countries*: ſeeing in other Churches of the ſame time with *Alexander* it is not mentioned to haue beene: which is alſo an euident argument that the Biſhop of Romes word was not currant, but onely in his own Territorie.

Iuſtin. Apol. 2.

In the firſt ſtorie in *Euſeb. lib. 5. cap. 21.* there is no manner of mention of ſuch wares. In *Theodoret* mention is made of a deuill which would not ſuffer any fire to burne the Temple of *Iupiter*, where we omit firſt to ſpeak what ground the Paſtor had to aduenture vpon ſuch a meane. Secondly, that if he had ground, yet the ſame being by ſpeciall direction, and not by ordinary rule of the Church, cannot without like extraordinary direction be followed: eſpecially conſidering that *Euſebius* teſtifieth, that the gift of miracles, and namely of caſting out deuils was gone in his time, and if there were any ſuch miracle, it was extraordinarie, as may euidently appeare by the ſtorie, in that the Biſhop of the place being a godly man knew of no ſuch way to driue away the deuill, ſo that a Paſtor that dwelt in the South was fain to do the feat that was done. Howbeit yeelding here whatſoeuer the Ieſuites can demand, yet will it not warrant their ſorcery: for firſt it is not of caſting

Euſeb. hiſtor. lib. 5. c. 7.

out

out the devill out of any man, but out of a place, which we never remember to haue been done either of Christ or of his Apostles. Secondly, the Pastor gat the victorie which he had against the devill by prayer unto God, and not by coniuring the devill, and talking with him rashly without calling thereunto, as you do coniure. Thirdly, the ground of his prayer is, for that he lived amongst a sort of infidels which abhorred the name of Christ, which you cannot alledge for ground of your exorcisme: for whether you consider your own sect, which in truth and substance hating not Iesus, make more of the bare letters of the name of Iesus then we do: or whether you consider our sort that giue more to Christs vertue and power then you can patiently beare, it is evident that you haue not that warrant that the Pastor there had.

Last of all the holy water there spoken of by the crossing and putting it vnder the altar obteineth the vertue onely which is ordinarie and vsuall, that being sparingly put into a great fire it reenforceth the fire and causeth to burne more eagerly then before: where you ascribe vnto your *holy water* a vertue which is not ordinarie nor naturall. If therefore a man may beleeue that the *blacke Deuill*, as he is there termed fled when the holy water was put in the fire; yet it is to be reasonably intended that he departed by vertue of the prayer made by the Pastor, that the water might haue the accustomed strength, then by vertue of the water it selfe; vnlesse it like better the Iesuites to cut the sinewes of prayer, which is said to haue great vertue; to the end they may adde force vnto their weake water. Last of all who can be ignorant of that sophome which concludeth that the Diuell tooke his heeles and ranne away as soone as the water came, therefore hee ran away because of the water; which he could not be afraid of, vnlesse the poore Diuell (as the cat) hauing been before scaulded in hot water euer after feared the coald. That of *Epiphanius hæres. 30. Ebionit.* maketh as little for the *holy water*: for there the author of the miracle is an obstinate infidell and newly drawen to Christ, which wee thinke you will not make exorcists. Hee with his crossed water restoreth a madde man, which as wee are sure that you cannot doe: so wee remember not that you make profession of it. In all which and like miracles, not to ouerthrow their credit: wee yet further answer that the good successe that these meanes had, proue no more the lawfulnesse of them, then the sacrifices of liuing men amongst the Gentils vnto their Idols, accompanied with some desired issue out of their troubles wherein they were: proue the lawfulnesse of that horrible and most detestable worship of their God. What Pope *Gregorie* exhorteth *Austine* the Moncke to doe *touching the hallowing of temples*, skilleth not vs, which neither make *Gregorie* our example to command by, nor *Austine* our patterne to obey by. Wee well remember that *Elizeus applied salt to the healing of waters* 4. *King.* 2. and pray you to remember that your vnabilitie to doe the like, can not let you forget that hee did it extraordinarily in that the spirit of *Elias* was doubled vpon him: as appeareth in that the sonnes or schollers of the Prophets (which would haue thought scorne to haue had you for sonnes or schollers) could not do it. *Tobit 6.* of the liuer of a fish driuing away the Diuell, carrieth a marke of vntruth in the forehead of it, for it ascribeth itto the nature of the liuer, where there is no such power of any creature against the power of the Diuell, not to speake of other the follies and vntrueths of that booke. Howbeit both *salt* and *liuer* are expresly against you. For if the *Diuell and power of the Diuell be in the creatures*, as you say, how can they haue force to expell either the Diuell, or his power: considering that here the creatures without hallowing were applied vnto the vses whereunto they are supposed. And also that is declared that if any vse the liuer, it shall haue that effect of expulsion of the Deuill, where your exorcismes haue no strength but in the Priests hands *Dauid* 1. *Reg.* 16. striketh no stroke for you on his *harpe*, for the quieting *of the euill spirit in Saul* commeth of a naturall cause, which is that exquisite and laboured musick doth draw minds to the affection of anger or mildnesse according as it is set and tuned.

Indeed the place of the *Actes* 19. *touching casting out of Diuels in the name of Iesus and Paul*, becommeth you very well: for they were sorcerous Priests that used those names without lawfull calling as you do, which had their reward accordingly: for the man in whom the Divell was, set upon the seuen Priests, and prevailed against them by wounding them and putting them to flight. And therefore it is said, that they went about to exorcise the Divell, but could not driue him out. And it is a token that the evill spirit haunteth you and blindeth you marvellously, that you are so ignorant and senseleese in the word, as to seeke remedy where your bane groweth. Neither ought it to offend you, that we call them sorcerous Priests: for being the sonnes of a Priest, they must also be intended to be Priests, unlesse there were some lameneese or other defect of body or minde that barred them from that whereunto they were borne.

That of *Iames* 5. oftentimes alledged, commeth after to be answered. *Ierom. ad Theodoret. of relickes and the Crosse*, haue been answered. The place of *Augustine, lib. de Levit. 22. 8.* receiueth the same answer that *Theodorets* and *Epiphanius* holy water doth: Beside that *Augustines* owne words confessing in the beginning of the chapter that the miracles often depended of the credit of particular persons, giue us sufficient warrant that a man may haue nevertheleese Christian faith which beleeveth them not.

Gregorie the Popes witnesse is not current in any court of record, but onely in the Popes Chappell. And now the Iesuites haue sought, not onely into all the garners of the holy Scriptures, but ransacked all corners and farmed the fouleest places (as it were the stables) of good writers: yet what food haue they found in the one to preserue their famished cause of *Crosse, haly water, & haly bread*. Or what lowlage haue they raked together in the other able to make this cockle & darnell of their ceremonies to come up in such sort as they would haue it. We grant that in the Apocrypha & good mens writings, there are found sentences that nourish weeds, but the Popish weeds which they seek the soyle of, finde they not. And yet not able to bring so much as one place fully maintaining their cause, but divers making for them nothing, and some flatly against them; notwithstanding they are not ashamed to say, they haue *armed* their Popish Knight *with grounds of Scripture and Antiquity*, to whom they haue giuen neither buckler of good defence, nor sword of the word of God, whose edge is not

Math. 17. Iam. 5.

2. Reg. 2.

Pro. 25. 20. 2. Reg. 3. 15 Dan. 6. 18. Act. 19. 13. 14. 15. 16. 17. 18.

either turned from vs, or towards them.

In the cloze they would gladly make a diſtinction betweene conjuring Necromancers, and conjuring Prieſts, but they are ſuch Menichmiſſes, and reſemble ſo one another, that he that hath acquaintance with the one, can be no ſtranger vnto the other: for they both *command the Divell*, both muſt haue hally water, both certain ſet prayers, certaine words of Scripture, certaine croſſes in odde number, according to the rule of Sorcerers. And where they ſay for difference, that the *Divels by them are forced and tormented*, which are by Witches and Sorcerers *pleaſed, honoured, and couenanted with*: that is it wherein the queſtion ſtanding, hath no manner of aſſiſtance but of your bare word. But ſeeing your principall weapons are common, what reaſon is there that the Divell ſhould be more *forced or tormented* when you uſe them, then when they, if he be afraid of your hally water, he will be afraid of theirs, which is often the ſame with yours: if your *Croſſe* doe crucifie him, why ſhould not the Sorcerers and Witches croſſes croſſe him alſo? neither will it bee eaſie for you to proue, but if hee goe away by your prayers, he goeth intreated as well at theirs; if they conjure for gaine, you doe it not for nought: if they to appeare ſome body, as *Simon Magus* in the Acts, the world ſeeth that you had rather the Divell were exalted then you ſhould be put downe. Well, aſſured we are, that in what other things ſoeuer you differ, yet in the principall you fully agree, in that you both doe it without calling, both without and contrary to the word and commandement of God. And if there be ſome differences, wherein the Sorcerers in impietie goe beyond you: yet heerein you farre paſſe them, that where they ſeek the night and ſolitary places to hide their impiety in, you commit your abhominations in the gates and before the Sunne.

Menæchmi, in Comæd. Plant gemelli

Act. 8. 9. 10.

Verſe. 14. Neglect not the grace that is in thee: which is given thee by propheſie, with impoſition of the hands of prieſthood.

RHEM. 16. [14. *The grace.*] S. *Auguſtine* declareth this grace to be the gift of the holy Ghoſt giuen vnto him by receiuing this holy Order, whereby hee was made fit to execute the office to his own ſaluation and other mens. And note withall, that grace is not onely giuen in or with the Sacraments, by the receiuers faith or deuotion, but by the Sacrament, *per impoſitionem, by impoſition of hands*, for ſo he ſpeaketh 2. *Tim.* 1. which is here ſaid, *cum impoſitione, with impoſition.*

Grace giuen in the Sacrament of Orders.

RHEM. 17. [14. *With impoſition.*] S. *Ambroſe* vpon this place, implieth in the word *Impoſition of hands*, all the holy actions and ſacred words done and ſpoken ouer him when hee was made Prieſt. *Whereby* (ſaith he) *he was deſigned to the worke, and receiued authoritie, that he durſt offer ſacrifice in our Lords ſteede vnto God.* So doth the holy Doctor allude vnto the words that are ſaid now alſo in the Catholicke Church to him that is made Prieſt: *Accipe poteſtatem offerendi pro viuis & mortuis in nomine Domini.* That is, *Take or receiue thou authoritie to offer for the liuing and the dead in the name of our Lord.* for the which S. *Hierom* alſo (as is noted before) ſaith, that the ordering of Prieſts is, *by impoſition of hands and imprecation of voice.*

Conſecration of Prieſts by impoſition of hands.

In Eſay 58.

RHEM. 18. [14. *Of Prieſthood.*] The practiſe of the Church giueth vs the ſenſe of this place, which the auncient Councell of Carthage doth thus ſet down. *When a Prieſt taketh orders, the Biſhop bleſſing him and holding his hand vpon his head, let all the Prieſts preſent lay alſo their hands on his head by the Biſhops hands &c.* Who ſeeth not now, that holy Orders giuing grace by an externall ceremonie and worke, is a Sacrament? So all the old Church counteth it. And S. *Aug.* (*cont. ep. Parm. li. 2. c. 13.*) plainly ſaith that no man doubteth but it is a Sacrament, and leſt any man thinke that he vſeth not the word Sacrament properly and preciſely he ioyneth it in nature and name with baptiſme. Againe, who ſeeth not by this vſe of impoſition of hands in giuing Orders and other Sacraments, that Chriſt, the Apoſtles, & the Church may borrow of the Iewiſh rites certain conuenient ceremonies & ſacramentall actions, ſeeing this ſame (as * the Heretickes can not deny) was receiued of the manner of Ordering *Aaron* and the Prieſts of the old law or other heads of the people? *See Exod. 39. Num. 27. 23.*

Holy orders Sacraments. Conc. Carth. 4. c. 3.

Beza in cap. 6. Act.

CARTVV. 16. [14. *The grace*] That grace is given *by* and with the ordination of the Miniſters, when it is duely given and receiued, wee willingly yeeld, becauſe the words of the Scripture beare it. But that it is giuen *in* either *impoſition of hands*, or *in* any *ſacraments*, it is a Popiſh dreame. As alſo it is a franticke deuice to imagine that by the very worke of *impoſition of hands, grace is giuen*, which is onely the inſtrumentall meane whereby it is given. The reaſon alſo and proofe thereof, is a palpable ſottery, ſeeing the prepoſition [διὰ] conſtrued with a genetiue caſe, noteth an inſtrumentall working onely, unleſſe it be in very few caſes, as when it is applied to the ſon, the father, or ſuch like, where the thing it ſelfe is ſuch as will not admit that ſignification. Wherefore to gather of the prepoſition which the prepoſition yeeldeth not, but holdeth backe, is too much to truſt to the ignorance of the world. For S. *Paul* when he would take all from himſelfe, and other Miniſters touching the giving of grace, to giue it unto God alone, uſeth this manner of ſpeech, ſaying, Who is *Paul*? or who is *Apollo*? but the Miniſters by whom ye haue beleeued. I haue planted, *Apollo* hath watered, but God it is that giveth the increaſe. So that the gift of the Spirit commeth no more from his hand then from his mouth into the heart of the receiver, but from heaven directly, and without any other receptacle intercepting it before it come to him upon whom it is beſtowed; neither can this bee the ignorance of the tongue onely, but, as it is to be feared, a malitious wreſting of the words of the Apoſtle, ſeeing not onely in other places, but even in this ſame place and verſe, from whence they would ſuck this poyſon, they are evidently confuted: for it is ſaid, that the gift or grace was given by *Propheſie*: yet is it ſo farre that the act of propheſie conferred the grace that it was not ſo much as given at that time, but after it was propheſied that *Timothy* ſhould bee an excellent miniſter, otherwiſe could it not be a propheſie.

1. Cor. 3. 5. 6.

In the next Section *Ambroſe* (as other fathers) calling the Sacrament of the ſupper a *Sacrifice*, maketh nothing for the Popiſh ſacriledge, as ſhal appeare in the proper place. Further, to proue that the ordination of Miniſters is a *Sacrament*, is brought *Conc. Carth. 4. c. 3.* which proueth againſt the Ieſuits, that by the Presbyterie, or (as they terme it) Prieſthood, is meant not the ordination which is conferred

ferred, but the company of the Elders that doe conferre it, but that it is a Sacrament, there is not a word. Neither doth it follow thereof that it is a *Sacrament*, because *by it is given grace*, unlesse it be the grace of eternall life, which is not given by this signe. And therefore although *Augustine* calleth it a Sacrament, as hee doth baptisme, yet it hath been shewed, then when hee speaketh properly of the nature of the Sacrament, hee maketh but two Sacraments onely, Baptisme and the Eucharist. *Vpon Gal. 4.*

Last of all, where they would proue that the *Church* may translate Iewish ceremonies from the Law unto the Gospell, because the laying on of hands used under the Law, is also used under the Gospell, they be foolishly arrogant. For the authority which became the Apostles, beseemeth not them: much lesse may they for one ceremony which they tooke from the Law, *borrow*, as they doe, a great number. Last of all, is it meet to ordaine those which the Apostles by leaving the use of, haue declared to be abolished. Beside that the laying on of hands is of greater ancientie then the Law of *Moses*: so that it ought not to be so much marvell if the ceremonies of the Law ceasing, it was retained, especially seeing it being a most easie and most simple ceremonie, it was most agreeable to the simplicitie and sinceritie of the Gospell. *Gen. 48. 14*

Verse 16 Attend to thy selfe and to doctrine: be earnest in them. For, this doing, thou shalt ‖ saue both thy selfe and them that heare thee.

RHEM. 19. [16. *Saue both thy selfe.*] Though Christ be our onely Sauiour, yet the Scriptures forbeare not to speake freely and vulgarly & in a true sense, that man also may saue himselfe and others. But the Protestants notwithstanding follow such a captious kind of Diuinitie that if a man speake any such thing of our Lady or any Sainct in heauen, or other meane of procuring saluation, they make it a derogation to Christs honour, with such hypocrites haue we now a dayes to do. *Men also are called Sauiours without derogation to Christ.*

CARTVV. 19. [16. *Saue both thy selfe*] Wee professe freely, that wee giue to no earthly creature this honour, to be any proper cause of our *saluation*. To those which God hath ordained to be ministeriall and instrumentall causes of it, we giue that which the Scripture giveth, esteeming that as it is a superstitious niceness and folly not to dare to giue that to men which the Scripture giveth: so to be bold aboue that which is written, and to giue them more then either the rule or example of holy Scripture doth afford, it is an intollerable pride and prophanesse. And this iudgement if yee count hypocrisie in us, we had rather be counted *Hypocrites* of you, which having long sithence denied the power of godlinesse, now also begin, not to care so much as for the very shew thereof; then to prouoke the Lord against us, which requiring truth, especially in the inward parts, taketh pleasure also in the honest shew and face thereof. *Tit. 1. Psal. 51. 6. 1. Thes. 5. 22. Rom. 12. 17*

CHAP. V.

MARGINALL NOTES.

Verse 5 But she that is a Widow indeed, and desolate: let her hope in God, and continue in obsecrations and ‡ prayers night and day.

RHEM 1. [5. *Prayers night.*] Because of this continuall prayer which standeth not with coniugall and carnall acts of matrimony (as the Apostle signifieth 1. *Cor.* 7. 5.) therfore were these widowes to liue in the state of perpetuall continency.

Verse 17 The Priests that rule well, let them be esteemed ‡ worthy of double honour: especially they that labour ‖ in the word and doctrine.

RHEM. 2. [17. *Worthie of double honour.*] Double honour and liuelyhood due to good Priests.

ANNOTATIONS.

Verse. 3, Honour widowes which are ‖ widowes indeed.

RHEM. 3. [3. *Widowes indeed.*] S. *Ambrose* calleth them widowes and desolate indeed, that might marrie, but to make themselues better and more worthy of God, refuse marriage, which they know to be but once blessed, imitating * holy *Anne*, who in fasting and prayers serued God night and day, neuer knowing but one husband. Such professed widows then are to be honored and succoured. Neither doth he onely speake of the Churches widowes (of whom specially afterward) but of all that by profession kept their widowhood, exhorting them to passe their time in prayer and fasting v. 5. Which was an honourable and holy state much written of, and commanded in the primitiue Church, namely by S. *Ambrose*, and by S. *Augustin*, who wrote books intitled thereof, and make it next to virginitie. *Amb. de viduis Aug. de bono viduitatis.*

CARTVV. 3. [3 *Widowes indeed.*] The Apostle meaneth onely widowes destitute of maintenance, as appeareth manifestly by his standing upon the etimologie or force of the word, which he interpreteth after in the fifth verse to be of one, which being left alone and destitute of the succour of friends, hath need to be releeued by the almes of the Church. And therefore they say false, saying that he speaketh not *of the Church widowes alone*. Beside that, if he had spoken of other widowes, as they pretend, which to *lead a better life abstaine from second marriage*: there was as good cause that he should haue willed *Timothie* to haue honoured the Widowers as Widowes, it being as great a grace in men to abstain from second marriage, as for the women: and so much the more as womens flourishing yeares haue a shorter course then mens. They also falsifie *Ambrose*, whom they pretend to enlarge the Apostles meaning to other then *Church widowes*, where *Ambrose* after speaking of the triall of this same widow, saith that she ought first to be found worthy (in seeking to assist the discipline of the Church, rather then her gaine) or ever shee bee a *Χήρας λέγει ἀπὸ τῆς χηρεύσεως.*

Church Widow. But let the Reader obſerue whether the Ieſuites do condemn *ſecond marriage* or no, when they ſay *it is not bleſſed*. Surely if it be not bleſſed, it muſt needs be curſed: and if it be not lawfull for the Miniſter to pray to God to bleſſe it, it is evident that it is an unlawfull marriage, ſeeing a lawful may be bleſſed & prayed for. If they ſay that it is *Ambroſe* iudgment as well as theirs, the Reader may eaſily ſee what hatred they haue againſt marriage, which are ſo ready at one mans bare ſaying, without reaſon to receiue ſuch a ſhamefull report of it. Wee acknowledge that the eſtate of Widow head (as is alſo ſecond marriage) is holy, and that in ſome, whom it better fitteth, then marriage doth, it is alſo *better and holier* then marriage would be. But that it is holier, ſimply and in it ſelfe, we vtterly deny, whereof let the Reader ſee before vpon *Math. 13. & 19. & 1. Cor. 7.*

Verſ. 8. But if any man haue not care of his own, and eſpecially of his domeſticals, he hath denied the faith, and is worſe then an Infidell.

RHEM. 4. [8. *He hath denied.*] Not that by this or by any other deadly ſinne (except incredulitie or doubtfulneſſe in beleefe) they loſe their faith: but that their facts be not anſwerable to their faith and Chriſtian religion, which preſcribeth all ſuch dueties.

Verſ. 9. Let a widow be choſen of no leſſe then three-ſcore yeares, which hath been the wife of one huſband.

Widowes called Diaconiſſæ and their office.

RHEM. 5. [9 *Let a widow be choſen.*] Now he ſpeaketh more particularly and ſpecially of ſuch widowes as were nouriſhed and found by the oblations of the faithfull and the almes of the Church, and did withall ſome neceſſary ſeruices about women that were to be profeſſed or baptized, for their inſtruction and addreſſing to that and other Sacraments, and alſo about the ſicke and impotent: and withall ſometimes they had charge of the Church goods or the diſpoſition of them vnder the Deacons in reſpect whereof they alſo and the like are called *Diaconiſſæ*. *Euſebius lib. 6. c. 35.* reciteth out of *Cornelius* Epiſtle, that in the Church of Rome there is one Biſhop, 40. Prieſts, fiue Deacons, ſeuen Subdeacons, Acoluthi 24. Exorciſtes, Lectors, and oſtiarij 52. widowes together with the pore 150. all which God nouriſheth in his Church, *See Act. Apoſt. c. 6. S. Chryſoſtome lib. 3. de Sacerdotio prope finem. S. Epiphanius in hæreſ. 77. Collyridianorum,* Now then, what manner of women ſhould bee taken into the fellowſhip of ſuch as were found of the Church, bee further declared.

CARTVV. 4. 5. [8. 9. *He hath denied.*] Here is ſomewhat vnworthy the truth, but not worthy the confutation. In the next ſection there is nothing that requireth anſwer, but that the Church widowes were vſed *about ſeruices of women which were to be profeſſed and baptized,* wanteth proofe, eſpecially of the Scripture.

Theſe widowes muſt haue had but one huſband whereof many Catholick concluſions are deduced. chap. 3. 2.

RHEM. 6. [9. *The wife of one husband.*] If you would haue a plaine paterne of Hereticall fraude, corruption, and adulteration of the natiue ſenſe of Gods word, and an inuincible demonſtration that theſe new Gloſers haue their conſciences ſeared and hearts obdurated, willingly peruerting the Scriptures againſt that which they know is the meaning thereof, to the maintenance of their ſects: marke well their handling of this place about theſe widowes of the Church. S. Paul preſcribeth ſuch onely to be admitted as haue been the wiues of one husband, that is to ſay, once onely married, not admitting any that haue been twiſe married. By which words the Catholikes proue firſt, that the like phraſe *vſed before of Biſhops and Deacons, that they ſhould bee the husbands of one wife, muſt needs ſignifie that they cannot be twiſe married, nor admitted to theſe and the like functions, if they were more then once married before. Secondly, wee proue by this place againſt the Aduerſaries, that the ſtate of widowhood is more worthie, honourable, decent, and pure in reſpect of the ſeruice of the Church, and more to be releiued of the reuenewes thereof, then the ſtate of married folkes, and that not onely (as the Aduerſaries perhaps may anſwer,) for their greater neceſſitie, to more leiſure, freedome, or expedition to ſerue, in that they be not combered with husband and houſhold, but in reſpect of their viduall continency, chaſtity, and purity, for els ſuch as were widowes with intention and freedom to marry afterward, might haue been admitted by the Apoſtle, as well as thoſe that were neuer to marry againe.

2

Thirdly, we proue that ſecond marriage not onely after admiſſion to the almes or ſeruice of the Church, but before alſo, is diſagreeable and a ſigne of incontinencie or more luſt and fleſhlineſſe then is agreeable or comely for any perſon belonging to the Church: and conſequently, that the Apoſtle in the laſt Chapter treating of the holy functions of Biſhops, Prieſts, Deacons, and of the Churches refuſing generally *bigamos* or twiſe married perſons, muſt needs more meane that no man twiſe married ſhould bee receiued to holy Orders; and further, that as none were admitted to bee widows of the Church, that euer intended to marrie again, ſo none ſhould ever be receiued to miniſter the Sacrament (which is a thing infinitely more, and requireth more puritie, and continencie, then the office or ſtate of the ſaid widowe,) that intended to marrie againe, To receiue the body of Chriſt (ſaith S. *Hicrom in Apol. pro lib. cont. Ion. Ep. 50. c. 6.*) is a greater and holier thing then prayer, and therefore Prieſts that muſt both continually pray and alſo bee occupied about the receiuing or miniſtring the holy Sacrament daily, muſt liue continently.

3

4

Fourthly, we proue that it is not vnlawfull to annex, by precept or the parties promiſe, ſingle life or chaſtitie to a whole ſtate or order of the faithfull, becauſe the Apoſtle and the whole Church in his time ioyned to this ſtate of the Churches widowes, perpetuall continencie. Fiftly, we proue

5

hereby that to refuſe and not to accept twiſe married, or ſuch as will not liue ſingle, into the ſtate of widowes or holy Orders, is not to condemne or forbid ſecond marriage, or once and often marrying, with the Manichees according to the doctrine of Diuels, as the Proteſtants (and before them the old condemned Iouinianiſts) doe blaſpheme the Church, for then did S. Paul allow and teach doctrines of Diuels, who refuſeth a twiſe married woman, and hindeth others by their entering into

this state neuer to marrie againe: as no doubt hee did the Clergie men much more in the third chapter before. Thus loe we catholikes conferre and conster the Scriptures, and for this meaning wee haue all the doctors without exception. What shfit then haue the Heretickes here? for marrie and remarry they must, let the Scriptures and all the doctors in the world say nay to it. In truth they do not expound the word of God, but flee from the euidence of it, some one way and some another way.

RHEM. 6. And of all other their extremest and most shamefull tergiuersation is, that the Apostle here forbiddeth not the admission of such widowes as haue been twise married, but onely them that haue had two husbands at once. Which was a very vnprobable & extorted exposition before, concerning Bishops and Deacons c. 3. and (as S. Hierome saith ep. 83.) *malo nodo malus cuneus*: but here that an exception should be made onely against widowes that had had two husbands together) which was a thing neuer lawfull nor neuer heard of) that is a most intollerable impudencie, and a construction that neuer came to any wise mans cogitation before: and yet these their fansies must bee Gods word, and *bigamus* or *bigamia* must against their old natures and vse of all writers, be all one with *Polygamus* and *Polygamia*. They giue an example of such widowes in women diuorced iustly for their husbands in the old law. As though S. Paul here took order for the Iewes widowes onely, or that had been such a common ease among the Iewes also, that the Apostle needed to take so carefull order for it. Finally, they let not to say that if the Apostle should bee vnderstood to refuse a widow twise married at sundry times, it were vnreasonable and iniurious to second mariages, which haue no more indecencie or signe of incontinencie, (say they) then the first. Thus bold they are with the Apostles and all antiquitie.

Beza vpon this place.

The Calumnists most absurd exposition of the Apostles words

Their blasphemy against the plaine text

CARTVV. 6. & 7. [9. *The wife of one husband*] These Popish frogges comming out of the mouth of the Dragon and beast, can do nothing else but make a hollow sound and confused noyse in the eares of men, thinking to make it up with clamours which they cannot gaine by reason: for they cry out of force, that we expound these words of the Apostle, a Widow that hath *been the wife of one husband*, to be vnderstood of her that hath had but one lawfull husband at once: whereas these buzzards, how blinde soeuer, cannot but know, that it is the phrase of the Scripture, which when it saith, that euery man should haue his owne wife, and euery woman her owne husband, meaneth nothing else but that they should haue but one at once. And also when it saith, that they shall be two in one flesh, it meaneth onely that they shall be two in one flesh at once. But thy are able to bring neuer a place in all the Scripture, where this phrase, the wife of one husband, without further addition or circumstance, is taken for her that hath had but one husband. If they alledge 1. Timoth. 5. the husband of one wife: First, the same is beggery. Secondly, wee haue manifestly and invincibly shewed, that by that phrase is vnderstood such a one as neuer had but one lawfull wife at once. And therefore if it had been shewed sufficiently that the holy calling of a Bishop doth not thrust out second marriage, it is much more certaine, that there is no such holynesse in the estate of a Church Widow, which accordeth not well with her that hath been married twice. And if marriage be honourable so oftentimes as it is lawfully repeated, it were against all equity that a woman for doing that which is honourable amongst all men, be put from an honour in the Church which aboue all other men honoureth marriage.

1. Cor. 7. 2
Gen. 2. 24.
Math. 19. 5

Amongst *Montanus* Waspes, a widow that hath been twice married, may well bee dishonoured: but in the Churches hiue they are not so stung, nor haue such injury offered them. Againe, if the Iesuites were asked, whether there be more shew of *incontinencie* for a woman which being sixteene yeeres old, liveth two yeeres in matrimony with two husbands, and the rest of her life vntill the age of ninetie, passeth ouer in a commendable and vnrebukeable Widowhood, then if a Maiden marrying a husband at a age of fiftie, liue some yeeres with him. Here, if the Iesuites will keepe their standing, they must say, that the former Widow shall for *incontinencie* be repulsed from this honour of being the Church Widow, and the latter received to that honour. But is there any so senceleſſe, as to thinke that *Paul*, or the holy Ghost by him, doth so determine, yet thus the Iesuites make him to speake.

Againe, who knoweth that women oftentimes marry the second time, not for remedy of incontinencie, but for desire of posteritie which they haue not, or for better education and aduancement of the children they haue in marriage, or in a loue and liking of some singular vertue and pietie that they see in him with whom they ioyne in a second marriage: so that if the want of the gift of continencie driving them to a second marriage, should depriue them of this honour; yet forsomuch as the same is not vniuersall in all second mariages, it were a wrong to reward those that are not like.

Last of all, if the Apostles minde were to seclude from this Church dignity all Widowes that haue been twice married: why doth he exhort the yonger Widowes to marry, thereby partly to bar themselues from this honour, partly to dry up the fountaine and to destroy the seed of Church Widdowes, that there should be hardly found any that might put their hand to the Church in this service. The onely reason that they bring, that it was never heard that a woman had two husbands at once, is a meere trifling. As if because no law suffered her to haue two husbands at once, therefore shee could not haue more then her owne husband at once. For first it is well knowne, that many things were done and permitted against law. Then it is knowne that many women during marriage commit adultery, having knowledge of another bed then their husbands. Thirdly, it is knowne that both Iewes and Gentiles marrying many wiues at once, those wiues that were ioyned vnto them after the first, could not haue the man with whom they were coupled, for their lawfull husbands. Fourthly, when being reiected for some other cause then fornication, they married againe, the second was no lawfull husband.

vers. 14.

Math. 5. & 19.

Last of all, this rule tooke hold when shelived in fornication either before shee was married vnto a husband, or after her husbands death, whereby all vnderstand how good cause there was that the Apostle should require this at the Churches Widowes hands, that shee should bee such a one as had had but one husband at once. And withall, that the honour and good report of the Gospell is of the

Apostle

Apoſtle better ſeene unto and provided for, by thruſting out from this Church miniſtery, all Widdowes that had lived with any man out of the ſtate of holy matrimony, as we doe interpret it, then by barring Widdowes, which had been either more then once married, or had married a Widower. Therefore it is either a groſſe ignorance, or a malicious reſiſtance of a knowne truth, to ſay that this caſe could not be ſo *common as that the Apoſtle needed to take ſo carefull order for it*: for when men by corrupt nature are prone of themſelues to put away wiues that they like not, and the other which are put away, to marry againe (there being alſo a permiſſion by Law ſo farre as that it was not puniſhed, ſo that in the Iewes opinon it was lawfull) who doth not ſee that this ſinne muſt needes be rife, which they might commit generally without puniſhment civill or Eccleſiaſticall, and which alſo for the moſt part was thought lawfull. Or are they ſo ſhameleſſe to ſay, that *the Apoſtle needed not to take order for that* for which the Prophets in their times, but eſpecially our Saviour Chriſt in his time, did ſo often and ſo diligently labour againſt. And if this ſinne was ſo common amongſt one nation of Iewes, being alſo the onely people of God: how greatly was it multiplyed in the reſt of the nations of the whole world, which had been lately ſtrangers from the common wealth of God, and without God in this world? And if there were ſo many offenders in this one caſe, how much more was the number exceeding great by all the reſt of the caſes before remembred: ſo that unleſſe *Paul* had beene as careleſſe of the good eſtate of the Church as the *Pope* is, who careth not whether it ſinke or ſwimme, goe to hell or heaven, ſo that hee haue faire weather, hee could not let paſſe this caution.

Deut. 24. Malach. 2. Math. 5. & 19. Luk. 16.

Thus alſo are your *firſt, ſecond and third* gatherings out of this place ſcattered, and the contrary unto them further ſtrengthened: For if heere, by the wife of one huſband be underſtood ſhee that never had company with any but her own lawfull husband, firſt, or ſecond, &c. Then it followeth, that when it is ſaid that a *Biſhop muſt be the husband of one wife*, the Apoſtles meaning is, that none may be choſen unto that office, which hath not chaſtely lived in the holy eſtate of Wedlock, whether once or oftentimes contracted and experienced. And it followeth alſo, that *ſecond marriage before admiſſion* is no ſuch note of *incontinency* as may ſhut out an able man for the office of a Biſhop from the exerciſing thereof; whereupon alſo your ſecond collection lyeth in the duſt: for if the ſtate of marriage in a Biſhop or Paſtor, which is the higheſt ordinarie function in the Church, doth not diſable him, either by exerciſing his office to be imployed *in the ſervice of God, or to be releeved of the revenewes of the Church*: then it followeth, that the holineſſe of a ſolitarie life in the Widow, which is the loweſt, is not heere conſidered, but ſome other cauſe, as that if ſhe had been married, being at the commandement of her husband, ſhe could not haue been at the Churches commandement, nor haue given that attendance, either to waite upon the poore, and ſick, or to waſh the feet of the poore Saints, that by divers occaſions, eſpecially of perſecution paſſed through *Epheſus* where *Timothy* was. And therefore your note upon the ſide of your paper that otherwiſe and without this ſolitarie life ſhe could not haue acquitted her ſelfe of the duty of *continuall prayer required of her*, might well haue beene cleane beſide it: For by the ſame reaſon you may barre all Chriſtians marriage, to whom it is commanded expreſſly, that *they ſhould pray continually*, And it having been ſhewed upon 1. Cor. 7. that the Biſhops perſeverance in his office, may well ſtand with his marriage ſecond and third, if need be, it may much more ſtand with the widowes, if ſome other cauſes ſtood not in the way thereof. For further anſwer whereunto, as alſo to *Ierome*, look before.

1. Theſſ. 5. 17.

Your fourth collection that is grounded upon this place, that you *may annex by precept or the parties promiſe ſingle life to a whole eſtate or order of the faithfull*, is worthy ſuch Collectors as you are, which thus make your ſelues equall in authority with the Apoſtle, yea with God himſelfe, with whoſe pen the Apoſtle wrote this Law. Neither is this your ſinne onely, that you match your Churches authoritie with the Apoſtles, which hath been oftentimes confuted, but that you thus wroug the Apoſtle ſhamefully, as if he had not delivered unto the Church by writing, and ſo as it might be aſſured of it, that which was neceſſarie for the good government of the Church. Secondly, who but you would conclude that, for that it is lawfull to binde from marriage, perſons which are ſixtie yeare old at the leaſt, therefore you may bind them from marriage at 24. becauſe it is lawfull to reſtraine them in whom not onely the flower of age is withered, but alſo the ſtrength of nature is decayed; therefore it is lawfull to reſtraine them of flouriſhing yeares and of ſtrength by courſe of nature daily increaſing. Of the contrary part, ſeeing that the Apoſtle would not binde the yonger widowes with any bond of continent life, but rather exhorteth them to marry, you ought to haue been aſhamed of your ſaucy malapertneſſe of tying that which the Apoſtle would haue looſe. Laſtly, if it be ſaid it followeth not that you may make this Law in the higheſt Miniſterie of the Church if the Apoſtle made it in the loweſt; it is more then you will anſwer without your wonted begging of that in queſtion. Your firſt collection declareth that *Manichiſme* followeth you hard at the heeles which heere cannot run from it, but with ſuch a lame reaſon; for being evident that ſhee may be a Church Widdow which hath been twiſe married, it followeth that the crime of *Manichiſme*, which you cannot otherwiſe avoide but in ſhutting ſuch a Widow from ſuch a calling cleaveth ſtill unto you. And indeed what is it to condemn marriage as an unholy thing, if this be not? to ſay that women twice married are not ſo *pure* as thoſe that are once onely: For if by the act of ſecond marriage they leeſe of their *pureneſſe* they had before; it muſt needs follow that there is ſome infection and foule thing in it which cauſeth the perſons that uſe it to carrie away the brand of uncleanneſſe contrary to the Apoſtles words, which affirmeth that even in marriage the veſſels are kept both honourable and holy, and that the bed is pure and undefiled. And if the print of Montaniſme and *Manichiſme were* not already deep enough in your fore-head, you haue by your filthy ſpeech, as it were laid more inck upon it, that a man may run and reade it: for you haue out of the ſtore of your uncleane heart pronounced the eſtate of marriage to be an unchaſte life, your language and words are theſe: *It is not unlawfull by precept, &c. to annex*

Verſ. 14.

1. Theſſ. 3. 4. Heb. 13. 4.

ſingle

single life or chastitie to a whole state or order of the faithfull: where confounding a single life and chastitie as things all one, you make no better of marriage then of an unchaste life, directly contrarie once againe to the Apostle which giveth the title of chastenesse to yong women that are married: Contrary to *Paphnutius*, who in the Councell of *Nice* calleth Matrimonie Chastitie, and contrarie to *Ambrose*, who making three sorts of Chastitie maketh Marriage one of them. Tit. 2. 5. Socrat. lib. 1 cap. 8. Edit. Basil. 1587. Socr. 1. lib. 11. Ambros. de viduis.

We let passe your words, that second marriage is *not agreeable or comely for any person belonging to the Church*, which albeit they flatly uphold the errour of the Montanists and are most shamefull; yet because your meaning is to note Church Officers, we had rather releeue you by favourable construction of your intent, then to aggravate things against you by the advantage of your foule and uncircumcised lips: albeit a man may heere smell your old Pharicisme of base and vile estimation of the people? For as the Pharises esteemed the common people cursed; so you know there are of you that make no more account of them then of hogs and dogs: which indeed they must needs be if it be true which you say, that they do *not* so much as *belong unto the Church*? yea, you are far worse then the old Pharises, who therefore esteemed them cursed because they had no knowledge of the Law of God, and were ignorant; where you were wont to place their felicity with a sect of Epicures, which hold it the sweetest life to know nothing; unlesse peradventure you are ignorant of this voice, that *ignorance is the mother of devotion*. Ioh. 7. 48. Harding Artic. 15. Divis. 7. in Iewels Reply. Ioh. 7. 48. ἰδιώτης βιῶναι γνῶναι D. Cool sometimes Deane of Paules.

Verse. 11. But the yonger widowes auoid. For when they shall be ‖ wanton in Christ, they will ‖ marrie.

RHEM. 7. [11. *Wanton in Christ.*] Widows waxing warme, idle, and well fed by the Church lust after husbands as also Apostate Priests and Superintendents marry, specially after they haue gotten good Ecclesiasticall liuings, which is to waxe wanton in Christ, or against Christ, καταχεῖσι. *The Greek word signifieth to cast of the raines or bridle, that is the bond or promise of continency which they put vpon them. * καταστρηνιᾶσι.

CARTVV. 7. [11 *Wanton in Christ.*] It is absurd to say that one *waxeth wanton in Christ*, in whom whosoever is, and according to the measure that he is in him, mortifieth the lusts of the flesh, and that as in other actions, so also even in the bed of holy marriage. Wherefore the other interpretation of *waxing wanton against Christ*, mentioned, but not preferred of the Iesuites, must needs haue place, whether the vulgar Interpreter will or no: not onely because the sense, but because the words do inforce this translation, considering the verbe without this preposition could not governe a Genitiue. καταστρηνιάσωσι τοῦ χριστοῦ the same with στρηνιάσωσι κατὰ τοῦ χριστοῦ.

Now how falsly it is drawn unto those widowes, which *after bond and promise of continency* do marry againe, shall appeare by and by in the next verse, and may appeare even out of this: for seeing the Apostle speaketh heere of yong widowes, of whom no such bond could be either giuen or taken lawfully, it is manifest that in marrying they could not break that bond, with which either they had been never tyed, or at least not lawfully tyed: For considering that the Apostle will haue them marrie againe, who is he in the Church that would receiue that promise or band that should shut them from this liberty of marriage that the Lord had set them in? Or what availed it that other admitted the yonger widowes to this Church Office, when the Apostle commandeth that they should haue no accesse thereto? Being therefore heere bound to avoide second Marriage, which depended of her being a Church widdow: it followeth that the same authority of the Apostle, which holdeth her from the honour of the one, keepeth her from the bond of the other. Ver. 14. 15.

RHEM. 8. [11. *They will.*] *In the chastitie of widowhood or virginitie (saith S. Augustin) the excellencie of a greater gift is sought for. Which being once desired, chosen, and offered to God by vow, it is not onely damnable to enter afterward into mariage, but though it come not actually to mariage, onely to haue the will to mary is damnable. Aug. li. de bono vidui. c. 9.* The very will to break the vow of chastity is damnable,

CARTVV. 8. [11 *They Will.*] *Augustine lib. de bono viduitat. c. 9.* is not *Augustine* by *Erasmus* iudgement. If he were, yet will he not stand by you in your shamefull out-rage against the marriage of vowed persones, which you account no otherwise of then of adulterie; for hee saith, that they *are not condemned for marrying after their vow, but for that they breake their vow of continencie*: And that the Apostle would *not say that they were damned, for that after vow they marrie, least the mariage it selfe might seeme to be condemned, but because they haue broken their first faith*, where you condemne the marriage that is after vow, not onely the breach of the vow. And how *Augustine* will not haue the marriages after the vow to be accounted adulteries, it hath been before declared. The Councell also of *Ancyra* accounteth them in the order and ranke of those which were twice married. Can. 13.

Verse. 12. ‖ Having damnnation, because they haue made voide their ‖ first faith.

RHEM. 9. [12. *Hauing damnation.*] It signifieth not blame, checke, or reprehension of men, as some to make the faulte seeme lesse, would haue it: but * iudgement or eternall damnation, which is a heauie sentence, God grant all married Priests and Religious may consider their lamentable case. What a greuous sinne it is, see S. *Ambrose ad virginem lapsam c. 5. & 8.* * κρῖμα. 1. Tim. 3. 6. 7.

CARTVV. 9. [12 *Having damnation*] The word doth not yeeld this signification of damnation so pressingly and pregnantly, as the Iesuites ignorantly say; for it is used before in a softer and milder signification, and is there the same with another word noting reproach or *blame*. There wanted not another word, used other where of the Apostle, which carrieth with it a stronger and sharper processe against them then this: Howbeit the truth is, that the word having in it selfe a more generall signification, seemeth by circumstance of place (noting the word and wages of an heynous sin) to force this particular signification of *damnation*. Make it as heavie as you list, yet hath it already and further shall appeare, that it maketh nothing for condemnation of marriage after vow, not so much as by *Ambrose ad Virgin. lapsf. 5, c. 8.* otherwise more addicted to virginitie, then the virginitie of κρῖμα the same with ὄνειδισμος. κατάκριμα.

the word of God will beare out: for he ſpeaketh againſt a virgine which had defiled her ſelfe with fornication, otherwiſe he would haue condemned the breach of promiſe and not of marriage.

RHEM. 10. [12. *Their firſt faith.*] All the ancient fathers that euer wrote commmentaries vpon this Epiſtle, Greeke and Latine, as S. *Chryſoſtome*, *Theodorete*, *Oecumenius*, *Theophylactus*, *Primaſius* S. *Ambroſe*, *Ven. Bede*, *Haimo*, *Anſelme*, and the reſt: alſo all others that by occaſion vſe this place, as the 4. Councell of Carthage, *c.* 104, and the 4. of *Toleto c.* 55. S. *Athanaſius li. de virginitate.* S. *Epiphanius her.* 48 S. *Hierome cont. Iouinianum li* 1. *c.* 7. *& in c.* 44. *Ezech. prope finem.* S. *Auguſtine* in exceeding many places: all theſe expound the Apoſtles of the vow of Chaſtitie, or the faith and promiſe made to Chriſt to liue continently. *What is to breake their firſt faith*; ſaith S. *Auguſtine. They vowed, and performed not. in Pſal.* 75. *prope finem.* Again in another place, *They breake their firſt faith, that ſtand not in that which they vowed li. de Sancta virgin. c.* 33. Again he and all the fathers with him in Carthage Councell before named: *If any widowes, how yong ſoeuer they were left of their husbands deceaſed, haue vowed themſelues to God. left their Laicall habite, and vnder the teſtimony of the Biſhop and Church haue appeared in religious weede, and afterward go any more to ſecular mariage, according to the Apoſtles ſentence they ſhall be damned, becauſe they were ſo bold to make void the faith or promis of chaſtitie which they vowed to our Lord.* So ſaith hee and 215. fathers moe in that Councell.

Breaking of their firſt faith is (by the conſent of all antiquity) when they break their vow of chaſtity.

And this promiſe of chaſtity is called *faith*, becauſe the fidelity betwixt married perſons is ordinarily called of holy writers, *faith*: & the vow of chaſtity made to God, ioyns him & the perſons ſo vowing, as it were in marriage, ſo far, that if the ſaid perſons break promiſe, they are counted and called in the laſt alleaged Councell, *Gods adulterers*. In the third to the Romanes alſo and often elſewhere, faith is taken for promis or fidelitie. And that it is ſo taken here, the words *irritum facere* (to fruſtrate and make void) do proue, for that terme is commonly vſed in matter of vow, promiſe, or compact. *Gen.* 17. *Num.* 30. This promiſe is called here *prima fides* (the firſt faith) in reſpect of the later promiſe which vowbreakers make to them with whom they pretend to mary. So ſaith S. *Auguſtine li. de bono viduit c.* 8. *and* 9. and *Innocentius* 1. *Epiſt.* 2. *c.* 13. *tom.* 1. *Conc.* And this is the onely natiue, euident, and agreeable ſenſe to the circumſtances of the letter, and the vaine euaſion of the Heretickes to ſaue the Apoſtate Monkes, Friers, Nunnes, and Prieſts from damnation for their pretended marriages, is friuolous: to wit, that *firſt faith* here ſignifieth the faith of baptiſme or Chriſtian beleefe, and not the promiſe or vow of Chaſtitie. But we aske them if this faith of Baptiſme be broken by mariage or no. For the text is plain that by intending to mary, they break their faith, & by breaking their faith they be damned, if they die without repentance. In trueth which way ſo euer they writh themſelues to defend their ſacrilege or pretended mariages, they looſe their labour and ſtruggle againſt their own conſcience and plaine Scripture.

Why this vow is called faith or fidelity.

Why the firſt

The heretickes expoſition of this firſt faith impoſſible, and againſt the text.

CARTVV. 10. [12. *Their firſt faith.*] Albeit it be moſt vntrue that *all antiquitie expound theſe words of the vow of a ſingle life*, yet they all could not carry it away againſt ſo expreſſe both words and circumſtances of the Apoſtle; vnleſſe the Lord, the Ancient of Ancients, ſhall bee conſtrained to giue place vnto men, which in compariſon of him are but yeſterday. The circumſtances haue been partly already noted, now let vs conſider the words, where whether we conſider the word *Faith* or *Firſt*, they both giue ſentence againſt the Ieſuites. And touching the word [Faith] ſo often vſed in Scripture, it is not ſo much as once to our remembrance taken in the ſignification of a particular vow of life: aſſured we are, that in the new Teſtament and Epiſtles of *Paul* to *Timothie*, from whence the ſignification of the word is moſt fitly and probably expounded, there is no ſuch ſignification. There is no chapter in this Epiſtle wherein it is not vſed: there are wherein it is vſed often and diverſly. Firſt properly for faith, whereby we enter into covenant with Chriſt: alſo for a general truſt in all things comitted to our care; it is further by the trope of exchange of names vſed for the holy religion of Chriſt: which faith, if it be true and liuely, maketh vs vnremoueably partakers of Chriſt. if it be dead, or for a time, maketh vs outward profeſſors of Chriſt. But in this ſignification of vow or truſt, other then is cõmanded vnto all Chriſtians, it is not once vſed. Wherefore when the Ieſuits ſay, that faith is vſed of *holy Writers* for a particular vow, if by *holy Writers* they mean the Scriptures, either they ſay falſly, in that there is no ſuch place, or elſe they bewray that faith hath no ſuch ſignificatiõ in holy Writ, & alledge that it is ſo taken in mens writings, a far groſſer deceit then his, who thought *Mantua* was like vnto *Rome*, and if they wil look to the ſignification of the place, which goeth before euen in this chapter where this argument of prouiſion for poore widows is handled, and therfore from whence the expoſition of this place is beſt taken, it appeares that it is taken for the whole body of our holy religion. And therefore that *Faith* ſhould here be taken for a ſpeciall *Vow*, is ſo ſtrange and violent an entry, that none called to defend the borders of the Scripture, can bid it welcome. But for this ſence of ours, mark the ſpeech before and after, of being *wanton againſt Chriſt*, of *going after Satan*; whereby is noted an vtter ſhaking off the religion of Chriſt which they haue profeſſed: which can neuer be ſhewed to be ſaid of breach of any vow but of that in baptiſme.

1 Tim. 1. 14 15. 1 Tim. 4. 12 1 Tim. 1. 19 1. 9. 4. 1.

1. Tim. 5. 8

verſ. 11. 13.

And as the word *Faith* fauoureth not your vow, ſo the word *Firſt* cannot abide the ſight of it: for whether *firſt* be taken for that which is the chiefe and principall in weight and neceſſitie, or for that which is formoſt in time; as both agree moſt fitly to the faith which we expound: ſo neither of them will frame with your vow. And if a man would yeeld your ſignification of faith to be peculiar faith or vow, which is not (as wee thinke) to be found in all the Scripture, yet wou'd not this agree with you: it might happily doe you ſome good for your virgins, but your Widowes vow it will not ſtrengthen: for it cannot be her firſt faith, ſeeing ſhe had given her faith to her husband before, and therefore the invention that is called *firſt* in regard of the latter *promiſt which vow-breakers make them with whom they pretend marriage*, is very ſilly. Beſide that thus you doe your vowe great wrong, in that the faith thereof which you account holy, is thus ranged as of one and the ſame kinde with a vow or faith that you hold ſo full of ſacrilege. There were more likelihood to ſay, that it is her firſt faith which ſhe gaue in the profeſſion of a ſingle life, which would better fit you, were it not that you be vtterly barred from that eſcape: for ſo you ſhould ſuppoſe a ſecond vow of a

ſingle

single life which your selues do shut her from, in that having been twice married, you hold her altogether unmeet for this charge of a Church Widow. If you yet say, that the marriage after vow is no marriage but adultery, and that she may therefore recontinue her vow againe: then doe you indeed shew your selues in your colours, which shut the doore of the Church Offices against lawfull marriage, that you set open to adultery.

Last of all, you would fain shroud your selues under the lee of the Greeke word κρίνω, which (say you) is commonly used in matter of vow. But you bewray the desperatenesse of your cause that thus catch at every shadow: for it is not worthy to be compared with the reed; nay indeed it hath not so much as any shadow of refuge: for the word is generall, and is used to note the utter undoing of any thing that is established, or putting away of that is offered or asked therefore for once or twice used to note the undoing of a vow, it is a hundred times used to signifie the making voyd of diuers other things: wherein, beside the harme that your cause suffereth, the estimation which you would haue for your skill in Greek falleth flat, whilest it knoweth not your voyce, when you do so foolishly call for helpe at her hand.

Now let us come to the *antiquitie* which the Iesuites so greatly boast of, wherein they abuse their Reader two wayes, one by making *ancient* him which hath no gray haires, as *Anselm* under Antichrist, and advanced by him: when therefore Popery is anticke rather then ancient, *Anselm* hatched of it, can be in no true account of the Churches Aldermen. The other is that they.

THE PVBLISHER TO THE READER.

THE next sheet, for ought I can yet finde, is lost, containing the answer to the Antiquity mentioned, and to ver. 14. 15. *and part of* v. 17. *The* 14. *&* 15. *verses whereof I will for the present supply out of* Doctor Fulk, *earnestly praying those that haue either the particular lost sheet, or the like in other copies of this answer, that they will make it known to some of* M. Cartwrights *godly and learned friends, and it shall bee carefully inserted in this place.*

Vers. 14. I will therefore the yonger to marry, to bring forth children, to be housewiues, to giue no occasion to the aduersarie for to speak euill.

RHEM. 11. [14. *I will the yonger.*] Hee speaketh of such yong ones as were yet free. For such as had already made vow, neither could they without damnation marry, were they yong or old, nor he without sinne command or counsell them to it. Neither (as S. *Hierome* proueth to *Gerontia*, and S. *Chrysostome* vpon this place) doeth he precisely command or counsell the yong ones that were free, to mary, or absolutely forbid them to vow Chastitie: God forbid, say they. But his speach conteyneth onely a wise admonition to the frailer sort, that it were farre better for them not to haue vowed at all, but to haue maried againe then to haue fallen to aduoutrie and Apostasie after profession. Which is no more but to prefer second mariage before fornication: and a good warning, that they which are to professe, look well what they do. S. *Pauls* experience of the fall of some yong ones to marriage, caused him to giue this admonition here: as also that before, that none should be receiued to the Churches almes vnder threescore yeeres of age. Not forbidding the Church for euer, to accept any vowes of widows or virgins till that age, as the Hereticks falsely affirme: but shewing what was meet for that time, & the beginning of Christianity when as yet there were no Monasteries builded, no prescript rule, no exact order of obedience to Superiours: but the professed (as S. *Paul* here noteth) coursed and wandred vp and down idlely, as now our professed virgins and Nunnes do not, neither can do. Of whom therefore, where discipline is obserued, there is no cause of such danger. Besides that widowes hauing had the vse of carnall copulation before, are more dangerously tempted, then virgins that are brought vp from their tender age in pietie and haue no experience of such pleasures. See S. *Ambrose lib. de viduis*, prouing by the example of holy *Anna*, whom liued a widowe euen from her youth till 80. yeeres of ages, in fasting and praying night and day, that the Apostle doth not here without exception forbid all yong widowes to vow, yea hee esteemeth that profession in the yonger women much more laudable, glorious, and meritorious. See his booke *de viduis in initio*.

S. Paul meaneth not that widowes professed should marrie.

* *Otherwise Agerunchia. ep. 11.*

It is better for the frailer sort that are in danger of falling, to marrie rather then to vow.

Yong women may bee professed and taken into Religion.

FVLKE He neither commaundeth nor counselleth all widowes in generall to marrie, but the yong widowes that haue not the gift of continencie, he willeth and commandeth to marrie, S. *Paul saith, I will. Nouatus saith* I will not (saith *Theodoret*,) in like manner as we may say: S. Paul saith, I will that the yenger widowes marrie, the Pope saith: I will not that the yonger widowes marrie, but let them hardly take the mantle and the ring, whether they be assured of the gift of continencie, or no. The Apostle indeed speaketh not of such as were professed, but hee forbiddeth expresly any to bee professed (if he speake at all of profession) before 60. yeeres of age, when the heate of lust is past Therefore where he counselleth widowes and virgines to continue, hee meaneth they should continue so, freely without vow, as long God will giue them grace. But if they *had made a vow already* (say you) *neither they could marry without damnation, nor hee command or counsell them without sin.* Thus bold yon are with the Apostle. As though it were sin to breake an vnlawfull vow, when it is sin to make such a vow. But to vow that which not in our power to performe, is to make an vnlawfull vow. And such is the vow of continencie, in them that haue not the gift of continencie. Therefore the Apostle doth not onely preferre second marriage before fornication, but also expresly comman-

deth that none be choſen to that office which required an vnmarried woman, but ſuch an one as was threeſcore yeere old at the leaſt. Therefore the pope and his Clergie, admitting either widowes or virgins to profeſſe or vow continencie before that age, do ſinne againſt the expreſſe commandement of the holy Ghoſt. But this prohibition you are not aſhamed to deny to bee perpetuall, affirming that it was onely meete for that time, and the beginning of Chriſtianitie, but the incontinencie of ſuch yong perſons in all times, prooueth that it is neceſſarie for euer, which was neceſſary in his time, to auoide incontinencie. And therefore your reaſon of the want of Monaſteries, and Monkiſh or Nonniſh rules and orders (which you confeſſe not to haue been in the Apoſtles time) cannot reſtrain his precept to that time onely. For the incontinencie of Nonnes and Monkes in cloyſters, and vnder all your rules and orders, hath and doeth daily giue ſufficient proofe, that luſt will not be kept out by the walles of your Monaſteries, nor by the rules and preſcript of your orders. Therefore, as the experience of ſome yonger widowes that had followed after Satan, was a ſufficient reaſon to cauſe the Apoſtle to refuſe all yong widowes to the office of Deaconeſſes, ſo the experience of ſo many milch Nonnes, and filthie Monkes and Friers, teach vs, that no yong perſons are to bee admitted to any vow or profeſſion of perpetuall continencie. For your other reaſon is vaine, of virgins that haue not had experience of carnall concupiſcence as widowes haue had, and confuted by infinite examples of vnchaſt Nonnes. Beſide that they are oftentimes more burned, that haue not had that experience (as good writers teſtifie of gelded men) then they that haue quenched that luſt in lawful matrimonie. And thoſe Nonnes that haue not the gift of continency, are not voyd of experience, although they haue it not in lawfull matrimonie. Yea, the diuell himſelfe helpeth them in their abominable luſts, as *Wierus* teſtifieth of open experience in diuers Nonneries in Germanie, and namely of one in the borders of the prouince of *Collen*, where the diuell in the likeneſſe of a dogge, was ſeen to fall vpon them in the day time in moſt beaſtly manner, about the yeere of our Lord 1558. Alſo in the Nonnery of *Nazareth* in *Collen*, the Nonnes in moſt filthy manner, ſuffered the ſame illuſion oftentimes in the preſence and ſight of many, *Anno* 1564. *De præſtig. Dæmon. li. 3. c 9. & 11. edit. tert.* If therefore the example of ſome that were turned after Satan, was thought a ſufficient reaſon to the Apoſtle, to refuſe yong widowes, what doth ſo many examples of Nonnes, not onely ſpiritually turned after Satan, as the Apoſtle meaneth, but euen in their bodies made the ſlaues of Satan, but cry out againſt the wickedneſſe of Antichriſt, that ſo contumeliouſly reiecteth the Apoſtles precept and profeſſeth Nonnes and widowes (be they neuer ſo yong) many times againſt their own conſent, being extorted rather then perſwaded thereto? Therefore as the pure chaſtitie of virgins and widowes, is glorious and worthily praiſed of the ancient fathers, ſo it ought to bee free, that it may be of greater commendation and a more noble victorie, and not bound with vowes, neither ought any yong perſon that is not aſſured of the gift of perpetuall continencie, to be admitted to make any, ſolemne vow or open profeſſion thereof, by the Apoſtles doctrine.

Verſ. 15. For now certaine are turned back after Satan.

To marry after the vow of chaſtity, is to goe after Satan.

RHEM. 12. [15. *After Satan.*] We may heare learne, that for thoſe to marry which are profeſſed, is to turn backe after Satan. For he ſpeaketh of ſuch as were married contrary to their vow. And hereupon we call the Religious that marrie (as *Luther*, *Bucer*, *Peter Martyr*, and the reſt) Apoſtataes. More we learne, that ſuch yong ones haue not excuſe of their age, or that they bee vehemently tempted and burne in their concupiſcences, or that they haue not the gift of chaſtitie. For notwithſtanding all theſe excuſes, theſe yong profeſſed widowes if they marrie, go backward after Satan, and bee Apoſtataes and damned, except they repent. For as for the Apoſtles worde to the Corinthians, *It is better to marrie then to burne.* We haue before declared out of the fathers, and here we ad, that it pertaineth onely to perſons that bee free and haue not vowed to the contrarie, as S. *Ambroſe lib. ad virg. lapſe. cap. 5.* S. *Auguſtine de bono vidui. cap. 8.* and S. *Hierom li. 1. cont. Iouin. cap. 7.* expound it.

1. Cor. 7.

The heretickes onely remedy againſt concupiſcence, is marriage.

The heretickes of our time thinke there is no remedie for fornication or burning, but marriage and ſo did S. *Auguſtine* when he was yet a Manichee. *Putabam me miſerum &c.* I thought (ſaith he *li. 6. Confeſſ. c. 11.*) that I *ſhould be an vnhappie and miſerable man if I ſhould lacke the companie of a woman, and the medecine of thy mercie to heale the ſame infirmitie I thought not vpon, becauſe I had not tried it: and imagined that continencie was in a mans owne power and libertie, which in my ſelfe I did not feele: being ſo fooliſh not to vnderſtand that no man can bee continent vnleſſe thou giue it. Verily thou wouldeſt giue it, if with inward mourning I would knocke at thy eares, and with ſound faith would caſt my care vpon thee.*

The vow of chaſtity lawfull, poſſible to be kept, more grateful to God.

By all which you may eaſily proue, that chaſtitie may lawfully be vowed, that it is not impoſſible to be fulfilled by prayer, faſting and chaſtiſement of mens concupiſcence, that it is a thing more grateful to God then the condition of married perſons, for els it ſhould not be required either in the Clergy, or in the Religious, finally, that it is moſt abominable to perſwade the pore virgins or other profeſſed to ſuch ſacrilegious wedlocke, which S. *Auguſtine* auoucheth to be worſe then aduoutry. *De bon. vid. c. 4. 11. Iouinian* was the firſt that euer made mariage equall with virginitie or the chaſt life, for which he was condemned of hereſie. *Aug. in argumento li. de bono Coniugali de pec. merit. li. 3. c. 7. Lib. de hæreſ. hær. 82.* He was the firſt that perſwaded profeſſed virgins to marrie, which S. *Auguſtine* ſaith was ſo cleerely and without queſtion wicked, that it could neuer infect any Prieſt, but certain miſerable Nunnes. Yea for this ſtrange perſwaſion he calleth *Iouinian* a monſter, ſaying of him thus *Li. 2 Retract. c. 22. The holy Church that is there* (at Rome) *moſt faithfully and ſtoutly reſiſted this monſter.* S. *Hierom* calleth the ſaid Heretick and his complices, *Chriſtian epicures. li. 2. cont. Iouin. c. 19.* See S. *Ambr ep. 82. ad Vercellenſem Epiſcopum in initio.* But what would theſe holy doctors haue ſayed, if they had liued in our dolefull time, when the Proteſtants go quite away with this wickedneſſe, and call it Gods word?

The Iouinians hereſie in this poynt, condemned of old, is called of the Proteſtants, Gods word.

What it is to go after ſatan

FVLKE. The Apoſtle ſpeaketh not of any widowes choſen to the Miniſterie of the Church, but of wanton yong widowes which had forſaken Chriſt. For ſuch yong widowes were neuer eligible

gible to that office: *S. Paul* therefore doeth not make a new law vpon occasion of them that were fallen, but by example of them, sheweth a reason of the law of the Church, which refused yonger widowes, then of 60. yeares old. Therefore he saith not for Votaries to marry is to turne after Satan. For saith *Primasius*, *They are turned after Satan, either denying the faith of God, or committing fornication.* *S. Augustine* saith, *By these words we may vnderstand that those whom he would haue to marrie, might better contein then marrie, but that it is better for them to marrie then to go after Satan, that is, from that excellent purpose of virginitie or widowhood. by looking backe to fall and perish.* And that for such to marrie is not to go after Satan: hee sheweth that the marriage of such is not to bee condemned, but the breach of their purpose, which (saith he) *That the Apostle might briefly insinuate, he would not say, that they haue damnation, which marrie after the purpose of greater holinesse, not because they are not condemned, but lest the marriage it selfe in them might be thought to be condemned.* De bono viduit. c. 8. & 9. Therefore for them that are professed to be married, is not to be turned after Satan. But if they haue been rashly professed, and are not able to performe that vow of continencie, it is better to marrie then to burne by the iudgement of *Cyprian*, *Epiphanius*, *Hierome* and *Augustine*, as I haue shewed before *Sect.* 8. 9. Neither doth the Scripture prouide other remedie against fornication or burning, in them that haue not the gift of continencie, but marriage. And *S. Augustine* doeth rightly acknowledge, that continencie is not in a mans own power or libertie, but onely of the gift of God. But that God will giue that gift to euery one (when our Sauiour Christ and the Apostle saith, it is not granted to euery one,) you doe not well gather it out of his words. For although when the heate of youth was passed ouer incontinently, as he confesseth,) he obtained by prayer the gift of the rest of his time, it followeth not that euery one in the heat of their youth, may haue the gift if they will pray for it. Neither are men any where exhorted to pray for it, with certaine promise that they shall obtain it. Therefore your conclusions do not follow, *That continencie may be lawfully vowed*, which is not in our power to performe. *That it is not impossible to be fulfilled of all men by prayer, fasting, and chastisement*, when there is no promise that all men may obtaine it by prayer, fasting, &c.

The gift of continency not in euery mans power.

The reason that you alledge for your third conclusion, is that which is in controuersie, and is denied of us, yet we deny not, but the condition of the continent, in some respects is better then of the married. For your fourth conclusion, we perswade none to marrie that can liue chastely out of marriage, but if they cannot, we perswade them with the Apostle, and the ancient Fathers, that it is better to marrie then to burne, if they be not able to keep their rash and vnlawfull vow. You slander *S. Augustine*, to say, he auoucheth that the marriage of vowed persons is worse then aduoutry, for in neither of both places that you quote he saith so: but chap. 4. he saith: that by chaste Widdow hood, not onely euils were auoided (which are adultery and fornication) but also marriage which is good, is extolled. In chap. 11. after he hath by many reasons proued the marriage of such as be good, in whom the breach of vow is euill, he concludeth in these words: *Wherefore I cannot say, that if women that are fallen from a better purpose, it is no marriage but adultery, but I would not doubt to say plainly, that the falling and ruine from more holy chastitie, is worse then adultery.* He saith not therefore, that the marriage of such is worse then adulterie, but the breach of vowes and fall from their purpose. For he proueth at large *cap.* 9. 10. 11. that the marriage is good and not to be broken, therefore hee saith immediately before: *By this inconsiderate opinion, whereby they thinke that the marriages of those women that are fallen from their holy purpose are no marriage, no small euill commeth, that wiues are seperated from their husbands, as though they were adulteresses, and not wiues, and when by separating of them they will restore them to continency, they make their husbands adulterers, when their own wiues being aliue, they marry other women.* As for *Iouinians* heresie we haue nothing to do with it, more then *Cyprian*, *Epiphanius*, *Hierom*, *Augustine*, whose sentences are before rehearsed, willing vowed persons to marrie rather then to burn, yet preferring pure continencie before matrimoniall chastitie, as farre as the Apostle doth. Therefore what would those holy Doctors haue said, if they had lived in these times, and seen the filthy life of the Popish Clergie? which yet they defend as pure chastity, and when the earth stinketh of their abhominations, yet they are not ashamed to preferre their foule and vnchaste single life, before holy and chaste matrimony.

RHE. 13 [17. *In word and doctrine*] Such Priests specially & Prelats are worthy of double, that is, of more amplified honor, that are able to Preach and teach, and to take pains therein. Where we may note well, that all good Bishops or Priests in those daies were not so well able to teach as some others, and yet for the ministerie of the Sacraments, and for wisedome and gouernement, were not vnmeet to be Bishops and Pastors. For though it be one high commendation in a Prelate, to be able to teach, as the Apostle before noted; yet all cannot haue the like grace therein, and is often recompensed by other singular gifts no lesse necessarie. *S. Augustine* laboured in word and doctrine, *Alipius* and *Valerius* were good Bishops, and yet had not that gift, *Possid. in vit. Aug. cap.* 5. And some times and Countries, require Preachers more then other. All which we note to discouer the pride of heretickes, that contemne some of the Catholick Priests or Bishops, pretending that they cannot Preach as they do, with meretricous and painted eloquence.

Many good and worthy Bishops, that haue not the gift of preaching and teaching.

CARTVV——sorts should be given to those which had the charge of teaching, and consequently of administring Sacraments then to those that haue charge of gouernment only. And therfore albeit euery *Bishop* and Pastor administring the Sacraments *cannot preach in like abilitie* either of knowledge or vtterance; yet we doe vtterly both *contemne* and condemne those *Bishops* that hauing no tollerable gift of teaching, are (like Idols in their cases or rather coffins) set vp in the Churches chaire. For to be able to teach, and not to be a novice, are placed before as the essentiall poynts required in euery lawfull Pastor and Doctor of the Church, whereby he differeth from the rest of the Church, which in euery member of it ought to haue the other qualities there required of a Bishop. And therefore we never read in Scripture of any to whom the administration of Sacraments was committed, which were not trusted with the preaching of the word. Likewise, as the examples of *Noah*, *Abraham*, *Moses*, the Priests vnder the old Testament, and both of *Iohn Baptist*, and the Apostles vnder

1. Tim. 3. 2. 6. Titus 1. 9. Gen. 6. 1. Pet. 3. 20 Gen. 17. 23 & 20. 7.

Leu. 10.11 1 Cor. 10. & Deut. 18 15. 18. Mark. 1. 4. Act. 19. 5. Mat. 28. 19 20. Oseah. 4. 6. Mal. 2. 6. 7

the New, doe evidently declare. Wherefore also it is said expresly, that the Priests that had not knowledge, should be thrust out of the Priesthood, that they should offer no sacrifice unto God. And not onely to haue knowledge to be able to teach, but to haue some good measure of utterance to deliver it to the understanding and edification of the people: in regard whereof it is sayd, that they shall keepe knowledge in their lippes and mouth. And where they would make men beleeue that there is no difference of offices here noted, but a further degree and staire of *taking paines in teaching*, they are manifoldly convinced by the text it selfe.

καλῶς προϊστῶτες as before 3. cap. διπλοῦν τιμὴν ἐπιδωμεῖ.

First, for that then the Apostle making so a comparison between the preachers of the word themselues, should haue said, that they which are occupied in the word and doctrine, are worthy of double honour, especially those that labour therein.

1. Thess. 5.

Secondly, if there be but one kinde of Church officers here noted, then the words, *especially those that labour*, do not cause the Apostles speech to rise, but to fall; not to goe forward, but to goe backward, for to teach *worthily* and *singularly*, is more then to teach *painfully*: for the first doth note all that which may be required in a worthy teacher; where the latter noteth one vertue onely of painestaking.

1. Thess. 2. 9 2. Cor. 11. 27.

Lastly, in following their sense, the Apostle should command to giue double honour to such as take not paines in Preaching the Word, which is absurd, especially considering that otherwhere he requireth the selfe same paines taking in all the Church officers, that here he requireth of the Ministers of the Word. Therefore, if he had meant to haue noted any extraordinarie labour not required of all ordinarily, he would rather haue said μοχθοῦντες then κοπιῶντες, as otherwhere he useth it as a degree of painefull travell aboue that here spoken of. If it be said that even to those that labour not so diligently, yet the double honour should be given untill the Church hath removed the negligent, that answer is utterly overthrowne by the Apostles word, which will haue them esteemed worthy of the double honour: where if the Church be to pay duties to such, yet is she not contrary to manifest experience to iudge them worthy of it. And where they say that *Priests not able to teach*, are notwithstanding in *regard of government* meete *Pastors*; what *government* is required to the execution of his Priesthood, when the whole reignes of government are given to the Bishop.

Ephes. 4. Valerius Episc. Hippon. Cui rei se homo naturâ Græcus, minùs q; Latinâ linguâ & literis instructus, minus utilem permidebat. Possid. in vita August. c. 5. Valerius. Possid. in vita Aug. c. 5.

Last of all, when they say that the want of *a Preaching gift in a Bishop may bee recompensed by other singular gifts no lesse necessarie*, they bewray the small estimation they haue of Preaching, which make any Ministeriall gift equall with this, which the Apostle not heere onely maketh the chiefe of all, but otherwhere, when to commend the exceeding largesse of God powred forth after the ascension of Christ, he mentioneth those gifts alone which are occupyed in teaching. *Possidonius* is here shamefully falsified; for he speaketh of such a one as was lesse able to teach in regard that he was a Grecian borne, & had not the Latine tongue so perfectly, and not in regard simply of inability to teach. Secondly, it is not said that he was unfit to teach, but onely that he was not so fit as *Augustine*, where we willingly grant that there may be good Bishops, that yet are not so good as other. Last of all it is shewed, that the Bishop that was not so well able as *Augustine* reioyced to quite the place unto *Augustine* that would furnish it better then he, directly contrary to the Iesuites, which by strong hand of their weake reasons would hold an unpreaching Prelate in the teaching chaire.

Verse. 23. Drink not yet ‖ water, but use a little wine for thy stomack, and thy often infirmities.

RHEM. 14. [23. *Water.*] You may see how lawfull & how holy a thing it is, to fast from some meats or drinks, either certain dayes or alwayes, as this B. Bishop *Timothee* did: who was hardly induced by the Apostle to drinke a little wine with his water in respect of his infirmities. And marke withall, what a calumnious and stale cauillation it is, that to abstaine from certain meats and drinks for punishment of the body or deuotion, is, to condemne Gods creatures. See an homily of S. *Chrysostome* vpon these words, *to.* 5.

Strab. Greg. lib. 14. in princip. Eph. 5. 18.

CARTVV. 14. [23 *Water.*] It is ordinarie that Cities of exceeding great wealth break out into great riot and excesse of feasting and drinking, *Ephesus* therefore being the chiefe Mart of all Asia the lesse, and consequently by reason of the wealth of the Country, of all the world in a manner, was tempted with the vice of drunkennesse; which may better appeare in that the Apostle himselfe maketh speciall mention of that vice amongst them: Wherefore *Timothy* having in charge to go before them, and to be a patterne of all sobriety did (out of question) the rather to make ashamed those Wine-bibbers, enforce himselfe to all possible forbearance and spare use of wine, and if you will do the like, you may do it (as he did) with commendation. But what maketh this to maintaine the vow of not eating certaine meates, without any such occasion as *Timothie* had? yea it maketh against you: for notwithstanding such a pressing occasion, yet heere was no vow, unlesse you will say that *Paul* was like unto *Iouinian* that moved the vow-breaking. Beside that, it might teach you how it is easie for men to over-shoot themselues oftentimes in these bodily exercises, seeing such an excellent personage as was *Timothie* over-reached in it, as appeareth out of this place, especially compared with that before.

1. Tim. 4. 7 8.

CHAP. VI.

MARGINALL NOTES.

Verse. 19 TO heape up unto themselues a good ‡ foundation for the time to come, that they may apprehend true life.

RHEM.

RHEM. 1. [19. *Foundation.*] Almes deeds and good works laid for a foundation and ground to attaine everlasting life. So say the doctors vpon this place.

CARTVV. 1. [19. *Foundation.*] Foundation here is not taken for the cause of salvation, or for that which is first, but onely noteth stableness and durableness of the treasure which they shall haue which are rich in good workes; but yet not for their workes sake, as hath been before declared, vpon *Math.* 6. 4. &c. This appeareth manifestly by the opposition the Apostle maketh vnto *the vncertainty of riches* mentioned in the 17. verse. And further, in that he sheweth that this foundation is *to come* after this life, where the cause of any thing must goe before; so that albeit that which is here spoken of be a *foundation* in regard of the vnchangeableness of it, yet it is the lower in regard both of time and order of nature. Therefore the Iesuites haue done wisely to say indeffinitely that the Doctors are of their iudgement, that when the elder *Doctors*, *Chrysostom*, *Ambrose*, and such like, which haue some honest credit in the Citty of God, faile them, they might goe to Sorbona, as into the high wayes, and Colman hedges to furnish them of Doctorall witnesses in this behalfe.

ANNOTATIONS.

Verse 4. Hee is proude, knowing nothing, but languishing about questions, and strife of wordes: of which rise envies, contentions, blasphemies, evill suspitions.

RHEM. 2. [4. *Languishing.*] Euen these be the good disputes of our new Sect-masters, and the world hath too long proued these inconueniences here named, to be the fruits of such endles altercations in religion as these vnhappy sects haue brought forth.

CARTVV. 2. [4. *Languishing.*] You need not goe out of your Cloisters to finde *Sect-masters languishing about questions, and strife of words.* And therefore one of your owne, that liued about 170. yeares past, writing of your Sentenciaries, alledgeth this place of the Apostle against them comparing their doctrine with the fruit that groweth in the fieldes of Sodom and Gomorrhe, which outwardly hath a faire shewe, but inwardly is nothing but dust and ashes, wee haue giuen the Reader a taste of them before, whereby he may plainly and easily see the impudencie of these men, which shame not to reproach us with that which wee vtterly condemne, and they glory in.

Nicolaus Clamangis in epist. de Theol. studio, vide Catalogum testium in Nicol. Clem. ang. An. 1416.

Verse 20. O Timothie, keepe the *depositum*, avoyding the prophane novelties of voyces, and oppositions of falsly called knowledge.

RHEM. 3. [20. *Depositum.*] The whole doctrine of our Christianitie being taught by the Apostles, and deliuered their successours, and comming down from one Bishop to another is called the *Depositum*, as it were a thing laid into their hands, and committed vnto them to keepe. Which because it passed from hand to hand, from age to age, from Bishop to Bishop without corruption, change, or alteration, is all one with tradition, and is the truth giuen vnto the holy Bishops to keep, and not to lay men. See the notable discourse of *Vincentius Linnensis* vpon this text. *li. cont. prosan. hær. Nouationes.* And it is for this great, old, and known treasure committed to the Bishops custody, that S. *Irenæus* calleth the Catholike Church, *Depositorium diues*, *the rich treasurie of truth*, *li.* 3. *c.* 4. And as *Clem. Alexandrinus* writeth *li.* 2. *Strom.* this place maketh so much against all heretickes who do all change this *Depositum*, that for it onely such men in his dayes denied this Epistle. The Heretikes of our dayes challenge also the trueth, and say it is the old trueth, but they leape 14. or 15. hundred yeeres for it ouer mens heads to the Apostle, but we call for the *Depositum*, and aske them in whose hands, that trueth which they pretend, was laid vp, and how it came down to them, for it cannot be Apostolicall, vnlesse it were *Depositum* in some *Timothees* hand, so to continue from one Bishop to another vntill our time and to the end.

Depositum, is the Catholike truth descending from the Apostles, by succession of Bishops, euen vnto the end. The Protestants can shew no such depositum.

CARTVV. 3. [20. *Depositum.*] Notwithstanding that other learned interpret this pledge or gage to be the gift of the holy Ghost, yet we willingly acknowledge that it is to be vnderstood of the *Doctrine of Christianitie*, as that which hath best ground both by circumstance of this, and conference of other places. But that this word in this place doth signifie the *whole Doctrine of Christianitie*, which signifieth onely this Epistle to *Timothy*, is a slip of the Iesuites vnderstanding; howbeit for the matter it selfe we gladly yeeld that the *whole Doctrine of Christianitie* is very fitly and aptly termed by this name, and so is it often called by the Prophet, which Title and Epithite doth so fauour our cause, as we esteeme them to do some injury to the truth that would carry the signification of the word to some other sence then to the holy doctrine of the truth: for hereby wee proue, that the doctrine of truth is not the Churches Decrees, but the Lords, given to the Church to keepe onely; wherewith the Title of a pledge or gage, cannot stand, vnlesse one may lay to pledge or gage a thing in his owne hands, considering that in Popery the Church herselfe maketh the doctrine which herselfe taketh to gage.

1. Tim. 1. 18

Psal. 119.

Againe, it is required by the law of a pledge or gage, that it be kept in such sort as nothing be added thereunto, or taken there from, which how it is obserued of you, which clip and wash, peece and patch, not onely the world is witnesse, but you your selues without the vb brayd of a lie by your own conscience, cannot deny. And therefore reasonable iudgement may esteeme that you haue hidden this Title and Epithite from your Reader, by letting it remaine still in the Latine tongue, especially seeing our tongue is well able to furnish a commodious translation thereof, onely herein you handle it like a gage, that you lock it vp fast where the people of God, for whose vse it is given to bee kept, cannot come vnto it: wherein notwithstanding your faith is not such, but that it is by many degrees of faithfull keeping, surpassed by the Iewes. And if the Reader will yet further see, how rightly the Papists treade in the steps of the old heretickes, let him consider what *Tertullian* writeth in this behalfe, who declareth that the heretickes of his time, that to defend their heresies, fled from

Tertul. de præscript. aduers. Hæret. cap. 25.

the

Irenæus lib. 3 cap. 2. Non per literas traditam illam [Scripturam] ſed per vivam vocem.

Tertul. de præſcript adverſ. hæret. cap. 32.

* *Neſtorius Conſtant. Epiſco. electus An. Ch. 432 Socrat. Eccl. Hiſt. lib. 7. c. 29.*

† *Euſeb. lib. 7. cap. 26. ſcrib. de Paulo Samoſat. circa, Ann. 265. creat. Epiſc. Antoc.*

* *Illiric. in Catalog. Teſt. veritatis Magdeburg. Centur.*

Iewels Challenge, and Reply.

the iudgement of the Scriptures, ſerued themſelues of this place, whereby they would proue, that beſide the Scriptures, the Apoſtles left certaine Traditions, which they delivered to certaine, and they to others from hand to hand. And *Irenæus* of the heretickes of his time ſetteth forth, that they ſayd that the Scriptures could not be underſtood but by thoſe which knew the tradition, as that which was not delivered by writing, but by the living voyce, which is ſo fully the practiſe of this Popiſh hereſie, that they could not haue been liuelier painted out, and in more aurient colours if it had liued in the time of theſe Fathers: whereupon it came, that they hauing to doe with ſuch as either denied the Scripture, or denied the ſufficiency of them, alledged the *ſucceſſion of Biſhops*, not as their onely, or as the principall bulwarke, but as a likelie and probable argument better able to overthrow their falſehood then to ſettle the truth which they maintained: for otherwiſe it is well knowne, that a number of the wickedeſt heretickes had their outward calling lawfull, as **Neſtorius* Biſhop of Conſtantinople, and †*Samoſatenus* Biſhop of Antioch. And therefore when they meant to make ſucceſſion a certaine argument, and unfallible, they muſt needs underſtand, not ſo much the ſucceſſion of perſons, as of the doctrine.

And to go no further then to this point in hand, let them anſwer what had become of the Law of God, if others had not been more faithfull keepers of it then the Prieſts to whom the principall Coppie thereof, written with the finger of God himſelfe, was committed. Laſt of all, it hath been ſhewed by * record of Story, that there haue alwayes been from the Apoſtles time, which haue maintained the doctrine which we teach: as of the contrary, that the chiefe pillers and ſtudds of Popery before 600. yeares after Chriſt and upward, had no place to ſtand in.

RHEM. 4. [*Prophane nouelties.*] *Non dixit antiquitates* (ſaith *Vincenſius Lirinenſis*) *non dixit vetuſtates, ſed prophanas nouitates. Nam ſi vitanda eſt nouitas, tenenda eſt antiquitas: ſi prophana eſt nouitas, ſacrata eſt vetuſtas*, that is, *He ſaid not.* ANTIQVITIES: *he ſaid not:* ANCIETNES: *but* PROPHANE NOVELTIES, *for if noueltie is to be auoided, antiquitie is to be kept, if noueltie be prophane, anciuitnes is holy and ſacred.* See his whole booke againſt the prophane nouelties of hereſies.

†We may meaſure the newneſſe or oldneſſe of words and termes of ſpeaking in religion, by holy Scriptures onely: as though all thoſe or onely thoſe were new and to be reiected, that are not expreſly found in holy write: but we muſt eſteeme them by the agreeableneſſe or diſagreeableneſſe they haue to the true ſenſe of Scriptures, to the forme of Catholike faith and doctrine, to the praiſe of the old Chriſtians, to the Apoſtolike vſe of ſpeach come vnto vs by tradition of all ages and Churches and to the preſcription of holy Councels and Schooles of the Chriſtian world: which haue giuen out (according to the time and queſtion raiſed by heretikes and contentious perſons) very fit, artificiall and ſignificant words, to diſcerne and defend the truth by, againſt falſhood.

Theſe termes *Catholike, Trinitie, Perſon, Sacrament, Incarnation, Maſſe*, and many moe, are not (in that ſenſe wherein the Church vſeth then) in the Scriptures at all, and diuers of them were ſpoken by the Apoſtles before any part of the new Teſtament was written, ſome of them taken vp ſtraight after the Apoſtles dayes in the writings and preachings of holy Doctors, and in the ſpeech of all faithfull people, and therefore cannot be counted Nouelties of words. Others beſide theſe, as, *Conſubſtantiall, Deipara, Tranſubſtantiation*, and the like, which are neither in expreſſe termes found in Scriptures, not yet in ſenſe (if we ſhould follow the iudgement of the ſpeciall ſect againſt which the ſaid words were firſt inuented, the Arrians crying out againſt Nicene Councell, for the firſt: the Neſtorians againſt Epheſine Councell, for the ſecond; the Lutherans and Caluiniſts againſt the Lateran and the later Councels, for the third) theſe words alſo notwithſtanding, by the iudgement of holy Church and Councels approued to be conſonant to Gods word, and made authenticall among the faithfull, are ſound and true words, and not of thoſe kind which the Apoſtle calleth *Nouelties*.

† Prophane novelties of words how to be tryed and examined.

Catholicke termes not expreſly in the Scriptures, but in ſenſe, are no ſuch novelties of words.

Hereticall novelties of words.

The words then here forbidden, are the new prophane termes and ſpeeches invented or ſpecially vſed by heretickes, ſuch as S. *Irenee* recordeth, the *Valentinians* had a number moſt monſtrous: as the Manichees had alſo diuers, as may be ſeene in S. *Auguſtine*: The Arrians had their * *Similis ſubſtantia*, and Chriſt to be *ex non exiſtentibus*: the other heretikes after thoſe dayes had their * *Chriſtiparam*, and ſuch like, agreeable to their ſects. But the Proteſtants paſſe in this kind, as they exceed moſt heretikes in the number of new opinions: as their *Seruum arbitrium*, their *ſole faith*, their *fiducc*, their *apprehenſion of Chriſts iuſtice*, their *imputatiue righteouſneſſe*: their horrible termes of terrours, anguiſhes, diſtreſſes, diſtruſt, feare and feeling of hell paines in the ſoule of our Sauiour, to expreſſe their blaſphemous fiction of his temporall damnation, which they call his deſcending to hell: *Their marks, tokens*, and *badges Sacramentall*, their *Companation, Impanation Circumpanation*, to auoid the true Conuerſion in the Euchariſt: their preſence *in figure, in faith, ſigne, ſpirit, pleadge, effect*, to auoid the reall preſence of Chriſts body. Theſe and ſuch like innumerable which they occupie in euery part of their falſe doctrine, are in the ſenſe that they vſe them, all falſe, captious and deceitfull words; and are *nouitates vocum* here forbidden.

The Proteſtants prophane novelties of words.

* ὁμοούσιον

* χριστοτόκον

And though ſome of the ſaid terms haue been by ſome occaſion *obiter* without ill meaning ſpoken by Catholikes before theſe hereticks aroſe, yet now knowing them to be the proper ſpeeches of heretikes, Chriſtian men are bound to auoyd them. Wherin the Church of God hath euer bin as diligent to reſiſt Nouelties of word, as her aduerſarie are buſie to inuent them, for which cauſe ſhee will not haue vs communicate with them, nor follow their faſhion and phraſe newly inuented, though in the nature of the words ſometime there bee no harme. In S. *Auguſtines* dayes when Chriſtian men had any good befallen them, or entered into any mans houſe, or met any friend by the way, they vſed alwayes to ſay, *Deo gratias*. The Donatiſts and Circumcellions of that time being newfangled, forſooke the old phraſe and would alwayes ſay, *Laus Deo*, from which the Catholike men did ſo abhorre (as the ſaid Doctor writeth) that they had as leeſe meete a theefe as that one ſaid to them, *Laus Deo* in ſteed of *Deo gratias*. As now we Catholikes muſt not ſay, *The Lord*, but *Our Lord*: as we ſay *Our Lady* for his mother, not, *The Lady*. Let vs keepe our forefathers words, and we ſhall eaſily keepe

Catholikes muſt abhorre from hereticall phraſes and words.

our

our old and true faith that we had of the first Christian, Let them say. *Amendment, abstinence, the Lords Supper, the Communion table, Elders, Ministers, Superintendent, Congregation, so bee it, prayse ye the Lord, Morning-prayer, Euening-prayer,* and the rest, as they will: Let vs auoid those nouelties of words, according to the Apostles prescript, and keep the old termes, *Penance, Fast, Priest, Church, Bishop, Masse, Mattin Euensong, the B. Sacrament, Altar, Oblation, Host, Sacrifice, Allelvia, Amen, Lent, Palme-sonday, Christmasse,* and the very words will bring us to the faith of our first Apostles, and condemne these new Apostates new faith and phrase.

CARTVV.4. [20 *Profane Nouelties.*] Notwithstanding *Augustine* said well, that *euerie nouelti is not to be auoided, nor euerie antiquitie to be desired,* yet it liketh us well in another sense that hee saith of *auoyding nouelti and holding antiquitie.* But your case is miserable, which in pretence of loue of *antiquitie,* and ancientie of words dare not stand to the euidence of the *Scriptures*: for you say precisely that the *oldnesse or newnesse* of words *must not be measured* by them onely: Wherein your meaning is not alone to make defence for words, which not found in Scripture in so many syllables and letters are yet in *no* truth and matter substantially grounded and founded upon the Scripture, as the word *Consubstantiall* and *Deipara*, but over and aboue that speech warrantable by Scripture, you will haue a wider mouth and broder language: For you say beside *the agreement* that words haue *to Scripture*, they must be *agreeable to the forme of the Catholique faith and doctrine, to the phrase of the old Christians, to the Apostolicke use of speech come by tradition of all ages and Churches*: where beside, that the best shew of words is stark naught, supposing a doctrine not contained in Scripture, nor proued thereout: You meane by *Catholick* nothing but the speciall and particular *faith* of Rome, by *Apostolick* that which is Papall, by *old Christians*, the new Romanists, by all *ages and Churches*, the Popish Synagogues which were vnborne and vnbred many hundred yeares after the Apostles; what else meane the *Masse* and *Transubstantiation*, which you haue laid forth as the onely antiquities proper vnto you: where the one of them was neuer heard of before the Lateran Councell, the other for the name a stranger, and seldom found in ancient writing, and the thing which Papists signifie by the name, a very Anathema, and such as no Christian soyle can away with. *Aug. contra Faustum lib. 15. cap. 3.*

As for the nouelties of words you charge us with (those excepted that the Lutherans use in the matter of the Lords Supper) they haue warrant either by expresse words of the Scripture, or by deduction from them. And let the reader note what equitie is in these men, which in extreme boldnesse of inventing of new words, according to the forge of new doctrines, shame not to condemne in vs all *prophane nouelti* which was vsed of the ancient Churches; nay such is the brutish sence wherein to God in iust vengeance hath cast them, that they shame not to refuse as a prophane nouelti, the most ancient and mother tongue of holy Scripture: for where wee, according to the vsuall manner of the Scripture doe say, *the Lord*, they as a prophane nouelti protest against it, and here admonish their disciples to auoyd it. Wherein the Reader may easily see how this latter litter of the Popish Sect of Iesuits, is more mishapen then are all other: for the colledge of Diuines in the Vniversitie of *Louan*, (which is gold to this drosse of Iesuitisme) hath in their translation according both to the words of the text, and translation vsed in our Churches, turned as we haue done, *The Lord*: from which this vermin flieth, not onely in common speech, but in translation of the text of Scripture, as from poyson. And albeit there can be no cause found why the speech of the holy Scripture as good coyne, should not be current amongst all Christians, yet the sottish reason of the Iesuites wherewith they are led to this franzie, aggravateth their madnesse against them: for vpon that *Christian men in Augustines time were wont to say to those they met, &c. Deo gratias, and had as leefe meet a theife as a Circumcellion, which would say, Laus Deo*, they conclude that they may not say *the Lord*, because we say so, whom they haue now in no other account then Christians had the Circumcellions then, where the case is not like: For first, although *Laus Deo*, be found in Scripture, yet it is not vsed for a manner of salutation as it was vsed in *Augustines* time: So that the Christians might well auoide that forme of salutation of the Circumcellions without auoiding the phrase of holy Scripture. Secondly, it is one thing to continue a lawfull phrase once taken up, and not to change it, with another lawfull phrase vnlawfully vsed (which is the case of those old Christians) and another to relinquish a lawfull phrase for the abuse of it, which is your case. Last of all, if *Augustine* say that Christians had *as leefe meet with a theefe as with a Circumcellion which would say Laus Deo*: yet that vttereth a mislike of the Heretique, and not of the salutation: so that if he could haue met *Laus Deo*, without meeting the Circumcellion, *Laus Deo* should haue been as welcom as *Deo gratias*: where you meeting *the Lord*, in the Bible alone, and vnaccompanied of Circumcellion or other heretick whatsoever, will not vouch-safe it one hand, because we (as our duty is) giue it both. *Our Lord* both because it is the phrase of Scripture, and (if it were not) is maintaineable by reason out of the same, we willingly receiue. But as for *Our Lady* and *The Lady*, as defilements we cannot without shame and repentance once take in our lippes, vnlesse we would make our selues guilty of mating the member with the Head, the Hand-maid with her Lord, the creature with the Creator, the redeemed from her sinnes, with the Redeemer that by his precious bloud deliuered her from them.

We are therefore well content that the age of your *faith* should be measured by the antiquity of your *words* wherein you haue laid it up, putting the Reader in remembrance, that forsomuch as professedly you adde vnto the warrantable speeches of holy Scripture, and take from the precise and expresse language thereof, the *faith* of your Church is not by consequence alone, but by open profession without and against the Scripture, which thing albeit you otherwhere detest as absurd, yet heere at vnaware you are euidently fallen vnto. *Vpon Gal. 1.*

RHEM. 5. [20. *Falsely called knowledge.*] It is the propertie of all Heretickes to arrogate to themselues great knowledge, and to condemne the simplicitie of their fathers the holy Doctors and the Church, but the Apostle calleth their pretended skill, a knowledge falsely so called, being *Heretickes arrogate knowledge falsly so called.*

in truth high and deep blindnes. Such (saith S. Irenæus *li.* 5. *c* 27.) *as forsake the preaching of the Church, argue the holy Priests of vnskilfulnesse, not considering how far more worth a religious idiote is, then a blasphemous and impudent sophister, such as all Heretikes be.* And againe Vincentius Lirinensis speaking in the person of heretikes saith, *Come O yee foolish and miserable men, that are commonly called Catholikes, and learne the true faith which hath been hid many ages heretofore, but is reuealed and shewed of late &c.* See his whole booke concerning these matters.

CARTVV. 6. [20 *Falsly called knowledge*] The Popish Diuines are like them, which hauing wholesom bread on their back behind, go gnawing a flint in their hand before: For hauing cast the holy Scriptures behind their back, they pine both themselues and others that depend upon them with their foolish questions, wherein there is no more sauour then a stone, yet bee they of that flinty fore-head that they shame not to obiect that vnto vs which so fitteth them, as if the Apostle had taken the measure of these words from their brawling and bawling Sophomes; wherein if the truth speak not loud enough, let them looke *Erasmus*, who compareth their brambles and thornes of Sophisticall Diuinity, to the manner of teaching which *Valentinus*, *Basilides* and *Marcion* the heretiques vsed, the very selfe-same which they out of *Irenæus*, impudently, and with replye of their own conscience apply vnto vs, whom they know neither to speak in clouds, nor write in riddles, as their Schoole-men do, and these Heretiques did; but to deliver the doctrine we teach to the vnderstanding of the simplest: Where to vnderstand their Diuinity a man must learne another Grammer then ever *Priscian* taught, and other language then ever Apostle spake.

Erasm. in 1. Tim. 1.

THE ARGVMENT OF THE SECOND EPISTLE OF S. *PAVL TO TIMOTHT.*

RHEMIST.

THE chiefe scope of this second to *Timothie* is, to open vnto him that his martyrdom is at hand. Which yet he doth not plainly before the end: preparing first his mind with much circumstance, because he knew it would grieue him sore, & also might be a tentation to him. Therefore hee talketh of the cause of his trouble, and of the reward: that the one is honourable, and the other most glorious: and exhorteth him to be constant in the faith, to be readie alwayes to suffer it, to fulfill his ministerie to the end, as himselfe had done his.

Whereby it is certain that it was written at Rome, in his last apprehension and imprisonment there: as he signifieth by these words Chap. 1. *Onesiphorus was not ashamed of my chaine, but when he was come to Rome, carefully sought me, &c.* And of his martyrdom, thus: *For I am now ready to be offered, and the time of my resolution* (or death) *is at hand c.* 4.

CARTVV. The *chiefe scope of this Epistle* is to strengthen the hands of *Timothy* to a full performance of his office of the Euangelistship committed vnto him against the lets which might either stay or hinder the good course that he had entered, and set forward in. The hinderances of whose Ministerie consisting partly in the opposition of contrary doctrine by privie enemies of the Gospell, partly in feare of persecution from open enemies of the same. The Apostle to hearten *Timothie* against the latter propoundeth his own example, wherein, as in a cleere glasse, he might see both Gods assistance and an example of Christian courage and valour, to go vnder what triall soever the Lord should draw him vnto.

And therefore it appeareth how poore Scope-maisters the Iesuites are, which affirme that the *chiefe scope of this Epistle is to open to Timothie that Pauls Martyrdome was at hand*, a cold and silly Argument of an Epistle of such a one as *Paul* was, to such as was *Timothy*, but much more cold and silly in regard of the constant and perpetuall fruit that the Church of God should gather thereof vnto the end of the world.

It is true that he mentioneth his *Martyrdom*, and so handleth it, that none without their great sinne be offended or stumble, at that which offereth them singular strength and vpholding; But that it is the chiefe *Scope*, which is neither chiefe nor scope, but a reason of one of the points which the Apostle set before him, is a testimony of that vaile before their faces, which keeping them from looking vpon Christ the end and scope of all the Scripture, it is no great marvell if they misse of the *Scope* of the severall bookes thereof wherein the face of Christ is to be seen.

Luk. 24. 27 Act 3. 24. 2. Cor. 3. 13

THE

THE SECOND EPISTLE OF PAVL TO TIMOTHY.

CHAP. I.

MARGINAL NOTES.

Verse 6 FOR the which cause I admonish thee that thou ‡ resuscitate the grace of God: which is in thee by the imposition of my hands.

RHEM. 1. [6. *Grace of God.*] Here againe it is plaine that holy Orders giue grace, and that euen by and in the externall ceremonie of imposing the Bishops hands. And it is a manner of speech specially vsed in this Apostle and S. *Luke* that Orders giue grace to the ordered, and that to take orders or authoritie to minister Sacraments, or preach, is, to begiuen or deliuered to Gods grace *Act.* 14. 25.

CARTVV. 1. [6. *Grace of God.*] Look the answer before upon 1. *Tim.* 4. 14. where the same note upon the same ground is set downe.

Verse 16. Our Lord giue mercy to the house of Onesiphorus: because he hath often refreshed me, and hath not ‡ been ashamed of my chaine.

RHEM. 2. [16 *Not been ashamed.*] What a happie and meritorious thing it is to relieue the afflicted for religion, and not to be ashamed of their disgrace, yrons, or what miseries soeuer.

CARTVV. This is answered in the Annotation upon the 18. verse.

ANNOTATIONS.

Verse. 5. Calling to minde that faith which is in thee not fained, which also dwelt first in thy Grand-mother Lois, and thy mother Eunice, and I am sure that in thee also.

RHEM. 4. [5. *In thy grandmother.*] Though God shew mercy to many that be of incredulous, hereticall or ill parents, yea it is a goodly benediction of God to haue good education and to haue good faithfull progenitors and Catholike parents. And it is great sinne to forsake the faith of our fathers that be Catholikes, or contrary to our education in the Church to follow strange doctrins, abandoning not onely our next naturall parents faith, but the ancient faith and beleefe of all our progenitours for many hundred yeeres together. And if to follow the faith of mother and grandmother onely, the Christian religion being then but newly planted, was so condemnable euen in a Bishop, how much more is it now laudable to cleaue fast to the faith of so many our progenitors and ages that continued in the same Christian religion which they first receiued.

A great blessing to haue Catholicke progenitors, and very cõmendable to cleaue fast to their faith.

Our Protestants in their great wisdom laugh at good simple men when they talke of their fathers faith. But S. *Hierome*, *I am a Christian* (saith he) *and borne of Christian parents, and carrie the signe of the crosse in my forehead.* And againe *ep.* 65. *c.* 3. *Vntill this day the Christian world hath been without this doctrine, that faith will I hold fast being an old man, wherein I was borne a child.* And the holy Scriptures set vs often to schoole to our fathers. *Aske thy father, and they will shew thee, thy ancestours, and they will tell thee,* And againe, *Our fathers haue shewed vnto vs.* And commonly the true God is called the God of the faithfull and of their forefathers. *Dan.* 2. 3. And false Gods and new doctrines or opinions be named *New and fresh such as their fathers worshipped not, Deu.* 32. Finally S. *Paul* both here & *often els alleageth for his defence and commendation, that he was of faithfull progenitours. And it is a case that Heretickes cannot lightly brag of, no one sect commonly during so long without intermission, that they can haue many progenitors of the said sect, Which is a demonstration that their faith is not true, and that it is impossible our Catholike faith to bee false supposing the Christian religion to be true.

The people speeches of their fathers faith is very Christian & laudable.

1 pol. cone. Ruff. lib. 1. cap. 8. Deut. 32. & Psal. 43.

** Act. 24. 2. Cor. 11.*

CARTVV. 3. [5 *In thy Grand mother.*] Here we esteeme that the Proverbe is verified of you, that you hold the wolfe by the eares: For we iudge you not so unprovident but that you would gladly haue passed by this place untouched, if your Reader would not haue prejudiced the principal pillar of your worme-eaten Religion, relying upon the faith of your *Fore-fathers*, which he might haue thought to haue been (as indeed it is) stark rotten, if you had over leaped this place, which carrieth in shew so full a sound thereof. And were it not for the truthes sake, we could even pittie you (poore soules) that are thus constrained to bring your cause to the place of execution. For let it bee obserued that where the Nation of the Iewes had at the writing of this Epistle wholly fallen away from the truth, and many yeares before the comming of our Saviour Christ for the greatest part shamefully

Mat. 5. 22. 27. 23.

shamefully swarved from the same, yet notwithstanding the Apostle doubteth not to deriue the confirmation of *Timothy* in the true faith from his mother and grand-mother onely. Teaching thereby, that although there be but a few from whom we can fetch the example of true and undefiled faith, yet that we are more to prize the example of those few abiding in the truth, then to regard the streame of many multitudes declining from the same. We therefore willingly yeeld to follow the faith of our fore fathers, howbeeuie that the multitude of them should be respected, where (as it oft commeth to passe) they haue turned their eyes first, and then their feete from the truth.

There is yet more in this place which striketh at the very throate of your cause, so directly, that not so much as the feare of loosing your disciples for your silence therein, could cause you talke with all: For the Apostle heere affirmeth, that *hee serued God from his progenitors in a pure conscience*: wherein it being manifest, that the age he lived in was corrupt, he must needs understand those progenitors that lived in *Abraham, Moses, Dauids*, and other holy times, wherein the truth of God was maintained: so that herein your visard of *Fore fathers* is againe pulled from your faces, which alwaies understand those that go next before you, where the Apostle understandeth those which held the truth, although dead many ages before him. Notwithstanding therefore that for one Scripture setting up the picture of our fore-fathers faith to draw ours by, there are ten that forbid us to cast any liking or imitating eye thereunto; yet we are well content to ioyne issue with you in the point of *faith of our fore-fathers*.

2. Reg. 17. 2. Chro. 30. Nehem. 13. Psa. 78. 93. 106. Ier. 3. & 44 Ezech. 20. Amos 2. Gal. 1. 1. Pet. 1.

First for all ages and generations from the beginning of the world until this day wherein we liue: so that your measure be not the fooles measure, that is carried away with the multitude.

Secondly, even for the multitude of those which haue made any outward profession of the truth: so you remember that a wise man having his eyes in the fore-part of his head, doth notwithstanding turne them to looke backe unto the things that are past, and hath them not alwayes (as is the guise of fooles) fixed upon the present. And withall it is evident, that you are deceived, that esteeme the *faith of the Gospell* here understood, which was indeed the faith of Gods people, and the same in substance with the faith of the Gospell; but yet differing from it in clearenesse, according to the difference of the measure of knowledge under the Law and under the Gospell: for *faith* in that manner was not in *Pauls progenitors*, nor by great likelihood in *Timothies* Grand-mother. And it appeareth in this Epistle, that the substance of this faith which is here commended in *Timothy*, was taught him by his mother out of the Scriptures of the old Testament, which alone were written when *Timothy* was a babe, scarce crept out of his swathing-clothes.

2. Tim. 3.

Verse. 12. For the which cause also I suffer these things: but I am not confounded. For I know whom I haue beleeved, and I am sure that hee is able to keepe my *Depositum* unto that day.

All our good deeds are laid up with God to be rewarded.

RHEM. 4. [12. *Depositum.*] A great comfort to all Christians, that euerie of their good deeds and sufferings for Christ, and all the worldly losses sustained, for defence or confession of their faith, bee extant with God, and kept as *Depositum*, to bee repayed or receiued againe in heauen. Which if the worldlings beleeued or considered they would not so much maruell to see Catholicke men so willingly to lose land, libertie, credit, life and all for Christs sake and the Churches faith,

CART VV. 4. [12. *Depositum.*] The Doctrine of reward of *good works* at the later day, is true, but groweth not out of this ground, where the Apostle speaketh not of the reward that shall then be given, but of the preservation and continuance of himselfe in the feare and service of God until that day, untill the which he had committed himselfe to be kept, that then he might receiue reward. And it is finely sayd of the Apostle, that by faith he had commended himselfe to be kept in the handes of God, as a pretious pledge to be preserued, that no affliction nor other thing, high nor low, present or to come, should be able to take him out of his hand: Whereupon hee exhorteth, that for so much as God doth keepe so faithfully and safely the Ministers that by a liuely faith lay themselues down in his hand; that he also would keepe the doctrine faithfully and carefully which God had laid up with him, as a treasure of speciall trust: so that herein there is a kinde of mutuall Indenture of the Lords part to keepe us trusting in him, of our part to keepe the holy faith and doctrine that hee hath put us in trust with.

Rom. 8. 14.

Verse. 13. Haue thou a forme of sound words, which thou hast heard of mee in faith, and in the loue in Christ Iesus.

Wee must speak in Catholick terms after a certaine rule of faith, and forme of words.

RHEM. 5. [13. *A forme.*] The Apostles did set down a platforme of faith, doctrine, and phrase of Catholike speach and preaching, and that not so much by writing (as here we see by word of mouth: to which he referreth *Timothee* ouer and aboue his Epistle vnto him. And how precisely Christian Doctors ought to keepe the forme of words anciently appropriated to the mysteries and matters of our religion S. *Augustine* expresseth in these words, *lib. 10. de ciuit. c. 23. Philosophers speake with freedome of words. &c. but we must speake according to a certaine rule, lest licentious libertie of words breed an impious opinion of the things also that are signified by the same.* Trinitie, person, essence, Consubstantiall, Transubstantiation, Masse, Sacrament, and such like, be *verba sana* (as the Apostle speaketh) *sound words* giuen to expresse certaine high truths in religion, partly by the Apostles and first founders of our religion vnder Christ, and partly very aptly inuented by holy Councels and fathers, to expresse as neere as could bee the high ineffable or vnspeakable veritie of some points, and to stoppe the heretickes audacitie and inuention of new wordes and prophane speaches in such things which the Apostle warneth *Timothee* to auoide, 1. epist. c. 6. 20. and 2. epist. 2. 16. See the Annotations there.

CART VV. 5. [13. *A forme.*] By wholesome words he meaneth not *words* and tearmes, but doctrine, which when *Paul* taught not but out of the Scriptures, as hath been often shewed, it is in vaine for you to carry this speech unto your traditionary doctrines, which haue no record in holy Scripture.

Scripture. Seeing also the Apostle declareth, that there is in the Scriptures to informe *Timothy* to all perfection in the ministery; it followeth that they are a sufficient store-house to furnish him of both matter and forme, sentences and termes wherewith the doctrine of salvation is to be deliuered to the people of God. Looke further answer before upon *Rom.* 6.17. 2. Tim. 3.

Verse. 18. ‖ Our Lord grant him to finde mercy of our Lord, in that day. And how many things he ministred to me at Ephesus, thou knowest better.

RHEM. 6. [18. *Our Lord.*] To haue this prayer of an Apostle, or any Priest or pore Cath. man so relieued giueth the greatest hope at the day of our death or generall iudgement, that can be: and it is worth all the lands honors, and riches of the world: *Relievers of Cath. prisoners.*

CART. VV. 6. [18. *Our Lord.*] The *reliefe of the persecuted*, especially Ministers, which stand in the breach against the enemies of truth, as an effect of faith, assureth us that our *hope* is not in vaine, it is also better then *lands, &c.* but it giveth not the *greatest hope that can be*, seeing the testimony of the Spirit of God unto our Spirits that we are his children, is both before it, and hath more force in it to assure our hope then it. As for the *merit* of this reliefe, whereof your by-note in the margent tatleth, it is but your Popish raving without all furtherance of the text, which also knocketh out the braines of your merit by the word of *giving* and *mercy*, neither whereof could stand, if it were desert. *Rom.* 8. 15, 16. *Gal.* 4. 6.

CHAP. II.

MARGINALL NOTES.

Verse 10. Therefore ‡ I sustaine all things for the elect, that they also may obtaine the salvation, which is in Christ Iesus with heauenly glory.

RHEM. 1, [10. *I sustaine.*] Marke here that the elect (though sure of saluation) yet are saued by meanes of their preachers and teachers as also by their own endeuours.

CART VV. 1 [10. *I sustain*] *The elect are saved by means of their Teachers* as instruments; but by their owne endevour, not: Which as you falsly affirme, considering that *God is found of those that seeke him not*, so is there no *marke* of it in this place: howbeit, if by salvation bee understood the full possession of that salvation which a man receiveth, when he first beleeveth and consequently is saved; then we grant that there is an *endevour* of the elect before they attain *salvation*.

Verse 25. With modesty admonishing them that resist the truth: lest sometime ‡ God giue them repentance to know the truth.

RHEM. 2. [25. *God giue them.*] Conuersion from sin and heresie is the gift of God and of his speciall grace: yet here wee see good exhortation and prayer and such other helpes of man bee profitable thereunto. Which could not be, if we had not free will.

ANNOTATIONS.

Verse. 4. ‖ No man being a Souldier to God, entangleth himselfe with secular businesses: that he may please him to whom he hath approved himselfe.

RHEM 3. [4. *No man being a souldier.*] First of all, the Apostle (1. *Cor.* 7.) maketh marriage and the needfull cares, solicitude, and distractions thereupon euer depending, speciall impediments of all such as should employ themselues wholy to Gods seruice, as Bishops and Priests are bound to do. *He that is with a wife* (saith he) *is carefull for the world, how to please his wife, and is distracted or deuided.* 1. *Cor.* 7. *What secular affaires doe not agree nor consist with spirituall mens function.*

Secondly, the practise of Phisick, merchandise, or any other prophane facultie and trade of life to gather riches, and much more are to be giuen to hunting, hawking, gameing, shewes, enterludes, or the like pastimes is here forbidden.

Thirdly, the seruices of Princes & manifold base offices done to them for to obtain dignities and promotions, are disagreeable to Priestly function, not so, to be their chaplens for this purpose to preach vnto them, to heare their confessions, to minister the Sacraments unto them, to say Diuine seruice before them, and such other spirituall duties, for, all such seruices done to principall persons both of the Clergie and Laitie, bee godly and consonant to Priestly vocation. As also seruing of Princes and Commonweales in ciuill causes and matters of state, in making peace and quietnesse among the people, by deciding or compounding their controuersies, and all such like affaires tending to the honour of God and good of men, and to the vpholding of true religion, when they may be done without notorious damage or hinderance of their spirituall charge, or when the hurts thereof be aboundantly recompensed by the necessarie dueties done for the generall good of kingdom or country: All such things (I say) bee lawfull and often very requisite. And S. *Augustine* S. *Ambrose*, S. *Bernard* and other holy Bishops of old were much occupied therein, as we see in S. *August.* book *de opere Monachorum c.* 29. & *Possid. in vit. c.* 19. *How spirituall men may serue secular Princes, and deale in ciuil causes.* *In vit. S. Ambr. & Bern.*

CART VV 3. [4. *No man being a Souldier*] If the Scriptures had not plainly set downe that Ministers *may not meddle with ciuill offices*, thereby to haue one foot in the Church & another in the Common-wealth, yet the very consideration of the bare weight & difficulty of the charges that fall into the estate of a Minister of the one side, and the regard of the small strength and sufficiencie that is in aman how sufficient soever, of the other side; could not onely shut and close up all hands from embracing of both, but even wring out of theirs that haue laid hold of them, one of those charges which for attendance that either of them requireth, and for traine of offices that either of them is accompanied 2. *Cor.* 2. 16

companied with (the ministery especially) cannot lodge under one roofe, and are in one and the same person incompatible. And surely howsoever long custom in Popery hath caused it to seeme in the eyes of many good men, yet indeed it is a very great and intollerable confusion, which may be easier understood, if we set before our eyes the uncomelinesse and disorder of it in the like case. For let us imagine the Mayor or Bailiffe of a Towne, or a King or Emperour of the Land to come into the Pulpit and make a Sermon, afterward to minister the Sacraments, and from the Church to goe with the Mace before him, or with the Scepter in his hand to the place of iudgement, there to arraigne prisoners, or to decide title of land, who would not be amazed to see this, & wonder at it as a strange and a monstrous sight? Assuredly the selfe same deformitie it is, when the Minister of the word is made a Iustice of Peace, or Quorum, or any such like as the iudgement of civill causes is daily committed unto. And to say the truth, it is rather the same cause then the like, even as it is the same way from *Thebes* to *Athens*, that is from *Athens* to *Thebes* Our Saviour Christ of all that euer were without comparison the most sufficient, refused to decide the title of inheritance between brethren, amongst whom the nourishment of peace which might haue been made by such order as our Sav. Christ could haue set down, is most necessarie. And he refuseth it not in regard of the kinde of cause, as if he would haue undertaken the matter, if it had been of another sort of Civill causes, but because hee being Minister could not be called to bee a Iudge, in which regard he refused to giue * sentence of death against her which was taken in adultery.

Next in sufficiencie of gifts unto our Saviour Christ were the Apostles, which finding so great a charge of Preaching and Prayer, as they could not attend upon the provision of the poore, doe evidently declare that the ministerie of the Word hath a iealous eye that cannot abide the association of any other office with it, as that which will defraud it of all that is lent unto another. And if the office of provision for the poore, for use necessarie, for credite honourable, and for the kinde of office next neighbour unto the ministerie of the Word, will not frame nor sort with the ministerie of the Word (wherewith it hath the neerest coniunction) much lesse can other offices (which touch it not so neere) haue any good correspondence with it. And as it is untrue in any mans mouth to affirme that the Civill and Ecclesiasticall Offices may meet together; so it is most absurd in the Iesuites, which under pretence of freeing the Minister from businesse that may hinder his Church warre-fare, deny that he may *haue a wife*, which beside that she was ordained a help unto a man in his greatest perfection, may well ease him of many household cares and travailes that the charge of housekeeping and hospitality doth draw with it. It is also fooliſh, that they denying him truely the exercise of *Phisick*, accord him the charge of the Common-wealth; when as Physick, both in regard of the privateneſſe of the calling, and lesse labour that it taketh up, especially being free for him to practise his Physick upon those alone to whom his spirituall medicine is due, is much more suitable to the Ministerie then is the office of the Magistrate.

Now where they will not haue their *Priests* meddle with *base offices about Princes*, but are content that they should be Lord Chancellours unto them; they are wise to themselues indeed, but to the charge of the Ministerie that they haue undertaken, and for the service unto the Church, let them tell us whether it be not all alike folly to be bound with Iron chaines, as when they are bound and shackeld with golden fetters, especially when the golden fetters weigh heavier then do the Iron Giues, yet is it but a *base office* in your *Priests* to be Gardners and Stewards of Noble and Worshipfull mens houses; wherewith notwithstanding you were wellcontent, thereby the better to pry into them, lest they should happily attempt any thing against your profite.

And as the Apostle by this place exhorteth the Minister to unfold himselfe by the example of a Souldier, of things that otherwise he might lawfully use without this spirituall warfare: so the ancient Fathers haue carried it to the debarring of Ministers from dealing in Civill Affaires. As *Ierome*, [a] which out of this place proveth that they may not meddle with secular affaires, and condemneth those in the Ministerie that serue in Civill affairs, as offering the same coyne to *Cæsar* which they offer unto God, accounting it as unmeet for one man to serue the Church and Common-wealth, as with one and the same peece of mony to pay the duties which are due to God, and the tribute to be payd to the Prince.

Cyprian also alledgeth this place against [b] one that took upon him to be executor of a testament, whereas it is well known that the person of the deceased in care of his wife and children that depend upon him is of all other most worthy of favour. The like whereof in a manner is forbidden in another Generall Councell. And [d] *Cyprian* further declareth that it was decreed in a Councell that the Ministers *should onely serue the Altar and the Sacrifices, and giue themselues to prayer.* Like unto this did another Councell [e] decree, that a *Bishop should onely attend to prayer, reading and preaching:* And like unto them both, is the [f] Canon, ascribed unto the Apostles and another of *Chalcedon*. Neither finde we any thing in the *life of Ambrose* contrarie to this which we haue set down; but finde *Ambrose* himselfe flat for us, [g] who affirmeth, that *worldly government is the weakning of the Priest*, alluding unto the Apostles saying, *that he was then strong when hee was weak.* As for that out of [h] *Possidonius in the life of Augustine*, it cannot be understood of Civill affaires, considering he opposeth them to secular or worldly matters. That also out of *Augustines own book of the worke of Monkes* c. 29. cannot be understood of iudgement given by Civill authoritie: For that which he did, he affirmeth that the Apostle *commanded to bee done by the most contemptible in the Church*: Vnlesse you therefore dare say that the Apostle commanded the simplest in the Church to beare Civill office, this place is from the purpose. Againe, when *Augustin* saith that the Apostle *hath tyed him so to do, and laid it upon him*, if you will haue here a Civill office understood, it must follow that the Civill Office is incident to the Office of the Ministerie, and cannot bee severed from it: What *Barnard* did we weigh not, although it was more tolerable if his Monkes being twice dead, somewhat was borne in him to do for them that could do nothing for themselues.

* Ioh. 8. Act. 6.

[a] Ierom upon Sophon. c. 1. *Qui militantes Christo obligant se negotijs secularibus, & eandem imaginem offerunt Deo & Cæsari.*

[b] Cypri. lib. 1. Epist. 9. in princip. *Gemimus Fausinus.*

[c] *Episcopum non miscati secularibus procurationibus.* Conc. Calc. can. 3.

[d] Ibid. lib. 1 Epist. 9.

[e] Conc. Carthag. 4. c. 20

[f] *Seculares curas non suscipiat.* Apo. Can. 6. Conc. Calc. cap. 7. *Non ad honores seculares venire.*

[g] Ambr. lib. 5. Epist. 33. *Christus fugit ne rex fieret, Tyrannus nostra infirmitas est.*

[h] Possid. in vita Aug. c 19 *Nec dixit, secularia iudicia si habueritis, nos constituta ad iudicandum, sed eos qui contemptibiles sunt in Ecclesia, hos, inquit collocate.*

Quibus nos molestijs idē affixit Apostolus.

Verse

Verse. 15. Carefully provide to present thy selfe approved to God, a workman not to be confounded, ‖ rightly handling the word of truth.

RHEM. 1. [15. *Rightly.*] The Scriptures or chalenge of the word of God is common to Catholikes and Heretikes, but all is in the handling of them, these latter handle them guilefully, adultering the word of God, as *else where the Apostle speaketh: the other sincerely after the maner of the Apostles and doctors of Gods Church. Which the Greek expresseth by a significant word of cutting a thing straight by a line. *Catholikes only right handlers of the Scripture.*

CARTVV. 3. [15 *Rightly,*] S.

Verse. 17. And ‖ their speech spreadeth as a canker: of whom is Hymeneus and Philetus.

RHEM. 4. [17. *Their speach.*] The speaches, preaching and writing of Heretikes be pestiferous, contagious, and creeping like a canker therefore Christian men must neuer heare their sermons nor read their books. For such men haue a popular way of talke whereby the vnlearned, and specially women loden with sinne, are easily beguiled. *Nothing is so easily* (saith S. Hierome) *as with volvble and rolling tongue to deceiue the rude people, which admire whatsoeuer they vnderstand not.* Ep. 2. ad Nepot. c. 10. *Heretical bookes and sermons are to be auoided*

CARTVV. 4. [17 *Their speech.*] *Heretickes bookes and Sermons* are not of all, not yet venterously to be *read and heard*: yet here *the Doidance* commanded reacheth not but to the disallowance, and condemnation of it, seeing it is not commanded onely to the vnlearned, but to *Timothie* himselfe to avoide them, to whom notwithstanding it was lawfull to reade them the better to avoid them, and to cause them to be avoyded of other.

Verse. 20. But ‖ in a great house there are not onely vessels of gold and silver, but also of wood and of earth: and certaine indeed vnto honour, but certain vnto contumelie.

RHEM. 5. [20. *In a great house.*] He meaneth not that *Hymenæus* and *Philetus* (of whom hee spake immediatly before) or of other heretikes, be properly within the Church, as Catholike men are though grieuous sinners: but that euill men who for the punishment of their sinnes become heretikes were before they fell from their faith as vessels of contumely within the Church. Yea and often after they be seuered in hart and in the sight of God, so long as they stand in externall profession and vse of the same Sacraments, and in the outward fellowship of Catholikes, nor yet either separated of themselues, nor cast out by the gouernours of the Church, so long we say they be after a sort in the Church: though properly and indeed they be out of the compasse of Gods house. Marry of those that are openly seuered in Sacraments, Seruice and communion, there is no question but they are out of the Church. *Who are out of the Church or within it.*

CARTVV 5. [20 *In great house*] S.

Verse. 21. If any man therefore shall ‖ cleanse himselfe from these, hee shall be a vessell vnto honour, sanctified, and profitable to our Lord, prepared to euery good worke.

RHEM. 6. [21. *Cleanse himselfe.*] Man then hath freewill to make himselfe a vessell of saluation or damnation: though saluation bee attributed to Gods mercy principally, the other to his iust iudgement: neither of both being repugnant to our free will, but working with and by the same, all such effects in vs as to his prouidence and our deserts be agreeable. *Freewill.*

CARTVV. 6. [21 *Cleanse himselfe.*] For your reason to proue *Freewill*, because we are commanded, and (as your Marginall note after saith) *exhorted to cleanse our selues, &c.* you are beholden to *Aristotles* Ethikes, and not to *Pauls* Epistles, who will teach you that God commandeth and exhorteth men to do things which they cannot do; by the one, to let them see their impotencie and nothingnesse; by the other, to make way for power to do the good he exhorteth vnto, whilst through the Preaching of the Word he conveigheth his Spirit into their hearts. And hitherto you haue Philophic and naturall reason on your side to helpe to spoyle your simple Reader. But in that your note in the Margent would by *prayer* for good things argue that we haue *free-will* to receiue them, you are neither in *Aristotles* nor in Christs schoole: for thereof it is proued that good things are not within the reach of our *freewill*, seeing we are directed thereby to seek them without our selues, which were a meere mockerie of God if we had them at home. And if peradventure you will say that the Apostle prayed vnto God that men should open the hand of their freewill to lay hold of the grace of God, the Apostle doth cleane cut off that hand (if yet it can be cut off that was neuer in this corrupt state on) when he saith that things shall turne to his *saluation through prayer* of others for him, not by his *freewill*, but *by the administration of the spirit of Iesus Christ*: And yet we grant also, that may well and truely be said to work in his *cleansing*: for so much as the will of man in substance the same with the corrupt one, although renewed is ioyned in the action moving towards that which is good, after that it selfe by the holy spirit of God hath been moved. Rom. 7. 8. 9 Rom. 16. 19. 20. Ephes. 5. 8. 9. Philip. 2. 12. 13. 2 Timoth. 2. 8.

CHAP. III.

MARGINALL NOTES.

Verse 8. But as ‡ Iannes and Mambres resisted Moses, so these also resist the truth, men corupted in mind, reprobate concerning the faith.

RHEM.

RHEM. 1. [8. *Iannes and Mambres.*] That those Magicians which resisted *Moses*, were thus called, it is not written in all the old Testament, therefore it came to the Apostles knowledge by tradition, as the Church now hath the names of the 3. kings, of the penitent theefe, of the souldiar that pearced Christs side on the Crosse, and of the like.

CARTVV. 1. [8.] If the names of *Iannes* and *Iambres* had not come to your knowledge, yet necessary doctrine should haue been wanting vnto vs. And if the new Testament furnisheth vs of such small things as these are not written in the old, how much lesse leaueth it vs vnfurnished of greater matters, if any had been passed over by the Prophets which might haue been of vse for vs: when you shall also bring vs as good records for the number and *the names* of your three Kings of *Colen, &c.* as we haue here of the *Magicians that resisted Moses*, we will be well content that they shall be laid up in the Churches Library: but for the credit of writings they yet haue, they are fitter for the house of office then for any entertainment in the Church of God: wherein that you thinke not that we deale partially, we professe that the Iewes keeping the Register of these names in their Talmud, should yet not so much as in matter of Story haue had any necessary or bonnden faith at our hand, vnlesse we had read it in the Apostle himselfe.

Verse 14. But thou, ‡ continue in those things which thou hast learned, and are committed to thee: knowing of whom thou hast learned.

RHEM. 2. [14. *Continue in those things.*] In all danger and diuersitie of false sects, S. *Pauls* admonition, is euer to abide in that was first taught and deliuered, neuer to giue ouer our old faith for a new fansie. This is it which before he calleth *Depositum* 1. Tim. 6. and 2. Tim. 1.

ANNOTATIONS.

Verse. 2. And men ! shall be louers of themselues, couetous, hautie, proud, blasphemous, not obedient to their parents, vnkinde, wicked, &c.

RHEM. 3. [2. *Men shall be.*] All these words S. *Cyprian* expoundeth of such as by pride and disobedience resist Gods Priests, Let no faithfull man, saith he, that keepeth in mind our Lords and the Apostles admonition, maruell if he see in the latter times some proud and stubburn fellowes and the enemies of Gods Priests go out of the Church, or impugne the same when both our Lord and the Apostle foretold vs that such should be. *Cypr. ep. 55. num. 3.*

CARTVV. 3. [2 *Men shall be.*] S.

Vers. 6. For of these bee they that craftily enter into houses: and lead captiue silly ! women loden with sins, which are led with divers desires.

Women easily deceiued by heresie.

RHE. 4. [6. *Women loden.*] Women loden with sins, are for such their deseruings, & through the frailtie of their sex, more subiect to the heretikes deceits, then men: the enemie attempting (as he did in the fall of our first parents) by them to ouerthrow men. See S. *Hierom* vpon the 3. chapter of *Ieremy*. Where hee addeth that euery heresie is broched *propter gulam & ventrem*, for gluttony and bellie-cheere.

Euseb. lib. 4. cap. 26. 27. Iren. lib. 1. c. 30. & 31. Tertul. Apol. cap. 40. Tertul. de Ieiunijs c. 15. Theodoret λόγ. 4 αἱρετικης κακομυθιας. Aug. de utilit. credend.

CARTVV. 4. [6. *Women Loden*] *Ieromes* definition of every heresie by one and onely *of Belly-cheere*, is too narrow; but peradventure you having no selfe and neere acquaintance of any other, haue stumbled at it: for the Apostle declareth that in his time there were heresies, whose principall muster and best shew was, in that they were great afflicters of their bodies. And the Ecclesiastical Story is a plentifull witnesse, that the heresie of the *Montanists*, and among them of *Tertullian*, of the *Tacians* and *Eucratikes* tended rather to the hurt of their liues for want of food, then to the pampering up and making wanton their flesh. Some also of envy and ambition fall into it, as *Arius*. And therefore it is better defined of *Augustine*, which assigneth the cause to be some temporall commodity, especially vain-glory.

Verse. 9. But they shall prosper no further: for their ! folly shall bee manifest to all, as theirs also was.

RHEM. 5 [9. *Folly manifest.*] All heretikes in the beginning seeme to haue some shew of truth, God for iust punishment of mens sins permitting them for some while in some persons & places to preuaile: but in short time God detecteth them, and openeth the eyes of men to see their deceites: in so much that after the first brunt they bee mantained by force onely, all wise men in maner seing their falshood, though for troubling the state of such common weales where vnluckely they haue been receiued; they cannot be sodenly extirped.

The folly of Heretickes in time appeareth.

CARTVV. 5. [9. *Folly manifest.*] It is untrue that *heretickes in the beginning onely seeme to haue truth, who shortly after are detected of all wise men in a manner*: for if by *all wise men* be understood the godly, which alone are truely wise, then *their falshood is not seen in a manner of all wise men*, but wholy & throughout of *all wise men*. And indeed this is the very meaning of the Apostle when he saith, that *their folly shall be manifest to all*: But if by *wise men* be understood (as needs must) the wise men of the world, then it is false, & confuted by the Apost. in this chap. when he saith, *But euill men, and bewitching deceiuers shall prosper to worse deceiving and being deceiued*: whereby appeareth, that forsomuch as the most are euill, and in that number the wise men of the world most commonly of all other be deceiued; it is untrue, that *all wise men in a manner shortly see the errours of heretickes*. And beside these manifest words of the Apostle, which they tooke no heed vnto, they forget him teaching, that because men receiue not the loue of the truth that they may be saued, God doth send them strong illusion that they may beleeue lies: we charge them not with forgetfulnesse, that it is not in the power of a man to know the truth and secret of the Gospell, but the free gift of God to those it pleaseth him to bestow it on: because albeit the Scripture teach it, yet they neuer learning it, could not remember it. So that vnlesse we had good testimonie out of the holy Scripture,

2. Thess. 2. Mat. 11. 25 26. Ioh. 3. 8. 1. Cor. 2. 6. 7. 8.

that

that the kingdom of Antichrist shall daily more and more decrease, untill it be utterly abolished at the glorious appearance of Christ, we should haue good cause to feare lest your *madnesse* should haue yet a further spread then it hath had.

Verse. 12. And all that will liue godly in Christ Iesus, shall suffer persecution.

RHEM. 6. [12. *All that will liue.*] All holy men suffer one kinde of persecution or other, being grieued and molested by the wicked one way or another but not all that suffer persecution bee holy, as all malefactors. The Church and Catholike Princes persecute hereticks, and be persecuted of them againe, as S. *Augustine* often declareth. *See ep.* 48. *Persecution.*

CARTVV. 6. 12. [*All that will liue.*] S.

Verse 13. But evill men and seducers shall prosper to the worse: erring and driving into errour.

RHEM. 7. [13. *Prosper.*] Though heresies and the authors of them be after a while discovered & by litle and litle forsaken generally of the honest, discret, and men carefull of their own saluation, yet their authors, and other great sinners proceed from one errour and heresie to another and finally to plaine Atheisme and all Diuelish disorder.

CARTVV. 7. [13. *Prosper*] It is a prophane novelty to expound *evill men, great sinners*, meaning by great sinners those that over-reach the common sort in wickednesse; as if the Lord hath not matter enough (in iustice) to condemne an infant new borne, and therefore much more to giue him into an hereticall minde, if by age he could conceiue the heresie. And it is nothing else but a plaister for their false interpretation of the ninth verse, which yet healeth it not, but maketh it rather worse, considering that the *wise men* of the world, according to their capacity and ability to sin more then plainer wits, are for the most part the *great sinners*. *Ierem. 4. 22 & 5. 4. 5.*

Verse. 16. All Scripture inspired of God is profitable to teach, to argue, to correct, to instruct in iustice.

RHEM. 8. [16. *All Scripture.*] Besides the Apostles teaching and tradition; the reading of holy Scriptures is a great defence and helpe of the faithfull, and specially of a Bishop, not onely to auoyd and condemne all heresies, but to the guiding of a man in all iustice, good life and works. Which commendation is not here giuen to the bookes of the new Testament onely (whereof hee here speaketh not, as being yet for a great part not written) but to the Scripture of the old Testament also, yea and to euery booke of it. For there is not one of them, nor any part of them, but it is profitable to the end aforesaid if it be read an dvnderstood according to the same Spirit wherewith it was written. *The great profite of reading the Scriptures.*

The Heretikes vpon this commendation of holy Scriptures, pretend (very simply in good sooth) that therefore nothing is necessarie to iustice and saluation but Scriptures. As though euery thing that is profitable or necessary to any effect, excluded all other, and were onely enough to attaine the same. By which reason a man might as well proue that the old Testament were enough, and so exclude the new: or any one piece of all the old, and thereby exclude the rest. For he affirmeth euery Scripture to haue the foresaid vtilities, and they might see in the next line before, that hee requireth his constant perseuerance, in the doctrine which he had taught him ouer and aboue that he had learned out of the Scriptures of the old Testament, which he had read from his infancy, but could not thereby learne all the mysteries of Christian religion therein. Neither doth the Apostle affirme here that he had his knowledge of Scriptures, by reading onely, without helpe of maisters and teachers, as the Aduersaries hereupon (to commit the holy Scriptures to euery mans presumption) do gather: but affirmeth onely that *Timothie* knew the Scriptures and therefore had studied them by hearing good readers and teachers, as S. *Paul* himselfe did of *Gamaliel* and the like, and as all Christian students do, that be trained from their youth in Catholike vniuersities in the studie of Diuinitie. *The heretikes foolish argument. All Scripture is profitable, ergo, onely Scripture is necessarie, & sufficient.*

CARTVV. 8. [16. *All Scripture*] Out of this place wee teach the sufficiency of Scripture without any Popish element either of old tradition or new decree. The Iesuites say, that in *good sooth it is very simply taught*. Indeed *very simply*, because very truely: which shall here very euidently appeare by the single shifts and silly subtilties that the sorry Iesuities in their greatest endeuour and uttermost extent of wit and learning are able to make. And therefore let the Reader note how in conscience of their evill cause they haue first of all falsified our doctrine, and then the arguments whereupon our doctrine is grounded. Our doctrine is, that the Scripture is a perfect rule to teach us the way to everlasting life. They haue set downe that we teach *nothing necessary to iustice and saluation but Scriptures*, which is false: for we know that it is so far that the Scripture can saue or iustifie us without the grace of God, the righteousnesse of Christ, and faith to lay hold of them, which all are taught in the Scripture, that the knowledge of the Scriptures without them, shall serue to further condemnation.

Secondly, our first argument out of this place to proue the doctrine, is, that for so much as the Apostle teacheth that the Scriptures are able to make a man wise to saluation: therefore there needeth no further counsell nor direction thereunto, but out of the Scriptures. Then we reason further, that forasmuch as the Apostle exhorting *Timothy* to abide in that hee had received, bringeth two reasons, the one from the Authour of it, which is God; the other from the Subiect, which are the Scriptures: it followeth, that as God is onely the Authour of the doctrine which hee had received, so the Scripture is the onely Subiect out of which, as out of a rich store-house, the Lord by his appointed meanes did deliver it unto him: which thing being generally taught, vers. 14. 15. is more particularly laid forth in the 16. and 17. And therefore it is false, that the Apostle *requireth perseverance which he had taught him ouer and aboue that he had learned in the Scripture*, which is yet more euident in that *Paul* taught nothing but that which hee had out of the holy Scriptures: Whereupon *Chrysostom* affirmeth, that hee commended the Scriptures unto *Timothie*, that hee should haue *Act. 24. 14. & 26. 22. Rom. 1. 2. Chrysost. upon the place.*

them in the place of *Paul*, and not as the Iesuites, that he should haue the Scriptures *ouer and aboue S. Paul*.

2. Reg. 13. 4. & 17. 58. 2 Reg. 1. 9. & 5. 15. 1. Tim. 6. 11.

Thirdly, that forsomuch as the Scriptures are able to make the man of God, that is, the Minister of the word, perfect and compleat unto every worke of his Ministery, whether it be by teaching true doctrine, or confuting false, by exhorting and setting forward to that which is good, or dehorting & beating back from that which is evill: therefore all addition thereunto is a patchment, bringing disgrace and discredit unto the holy Scripture, as being defective and needy, wherein it hath so full and plentifull provision: for these arguments whereof all the rout of them are not able to list so much as one, they haue given us one of their owne forge, which they tosse and cast up at their pleasure, that forsomuch as *all Scripture is profitable*: Ergo, *onely Scriptures are necessary and sufficient*.

Last of all, where we say that the whole Scripture ioyntly taken, is able to make wise every one of the flock, and to furnish throughout the Shepheard of all Pastorall duties, they would make their Reader beleeue we affirmed that every particular place of the Scripture were able to do this: wherein they are, as it seemeth they are, willingly ignorant that the Greek word heere used of the Apostle doth as well signifie the whole altogether, as every part severally. And that it signifieth the whole altogether, and not every part severally in this place, it is evident: First, for that the Apostle in the verse before, not onely useth the plurall number, calling them the holy writings, thereby to note not one sentence or booke, but all the sentences and bookes of the Scripture, but also useth the article which hath force of an universall note. Secondly, considering that the Scripture heere spoken of maketh the Minister of the word perfect and compleate to his Ministerie that hee exerciseth; and that no one part of holy Scripture is able to make the Minister perfect, it must needs be understood of the whole bodie of holy Scripture, wherein this sufficiencie is to be found. And therefore it is alse that *everie of book Scripture* apart inableth the man of God to this perfect and fullinstruction, seeing that thereof should ensue that all the rest of the bookes of Scripture should be cyphars beside one alone; which, as it is absurd and unworthy the high wisedom of God: so if it were true, the same stroake which should cut off all bookes of Scripture as surplusage, but one alone should much more wipe away your traditions as swaddes and swillings of mens brewing, a mash fitter for hogs then for men.

Budeus commentaries.

τὰ ἱερὰ γράμματα.

And whereas they say that the Apostle *understanding here the Scriptures onely of the Old Testament*, by the same reason that we refuse Traditions out of this place, we may likewise refuse the new Testament also; it hath no strength of reason to hold by: For the new Testament hath nothing which the Old hath not, and is no element or inlargement in matter, but onely a more plaine declaration thereof: for which cause the Gospell is defined to bee that doctrine which is contained in the Scriptures of the Law and of the Prophets. Wherefore the Apostle exhorting *Timothie* constantly to abide in the doctrine of the Scripture, might well bound him in the circuite of the Scriptures, even of the old Testament if no other had been then written: seeing there was neither doctrine to be taught, errour to be refuted, exhortation to be raised, or dehortation to bee applyed, which might not be taken from the old Testament. And as in our daies wherein the meaning of the Scriptures is better knowne then in many former ages, we say not there is therefore any addition to the Scriptures: So in the time that the Gospell was first Preached of the Apostles, and yet unwritten, it could not be properly said that there was any addition unto the doctrine of the old Testament: But if the people of God under the Law were through faith in Christ made wise to salvation by the writings of the old Testament alone: how much more are the Scriptures both of the old and new together able to make us wise through faith unto salvation without other doctrine whatsoever. And if the people under the first times of preaching the Gospell had plentifull direction to life when the Gospell then Preached was not written, how much more haue wee sufficient addresse unto it, when the same that was then Preached onely is now both Preached and written also?

Acts 26. 22. Rom. 1. 2.

Iob. 5. 47

Last of all, where they beare the simple Reader in hand that we affirme *Timothie to haue had his knowledge of the Scriptures onely without help of teachers*, thereby *to commit the reading of Scriptures to everyman*, they most untruely speake of us: for notwithstanding that we teach that the reading of Scripture is peculiar to none, but common to all men, especially the household of faith, yet that we teach not, that reading is either the onely, or yet not upon such reason as you surmise, but upon expresse commandements, promises, examples and other like necessary arguments taken out of the Scriptures.

Thus may the Reader see how in a matter of most great importance, and whereupon the strength of all other their doctrines doth, or ought, principally to relye; these Iesuites dally and mock with him, as well in concealing the strength of our both cause and arguments, as also in setting forth the halt and lame for the defence of their own.

CHAP. IIII.

MARGINALL NOTES.

Verse. 6 FOR I am even now ‡ to be sacrificed: and the time of my resolution is at hand.

RHYM. 1. [6. *To bee sacrificed.*] The martyrdome of saincts is so acceptable to God, that it is counted as it were a sacrifice in his sight, and therefore hath many effects, both in the party that suffereth in, and in others that are partakers of the merite, as of a sacrifice: which name it hath by a Metaphore

CART VV. 1. [6. *To be sacrificed.*] It is confessed that *Martyrdome hath many effects in the Martyr and others to*, but is denied to stand in the *merit* of martyrdome; whereof the reason that it is a *sacrifice*, is childish; seing themselues confesse that it is vnproperly so called, and by Metaphore or borrowed speach. And if it were properly and truly so called; yet thereof should it not follow that it were meritorious? seing sacrifices vnder the law being truly sacrifices, and in proper signification yet could not take away sin; much lesse, *merit*, but the onely and alone sacrifice of the Sonne of God. And here let it be obserued how these Camelions turne themselues into all colours (white except) when they will proue that men may pray to the Saints that are departed they improue and inhaunse the estimation of those sacrifices which are properly called and doe cry and call down the credite of those which are so called vnproperly and by borrowed speech. Now where they would tie *merite and martyrdom* together, they lift vp the sacrifice vnproperly called, aboue that which is called properly: so that wherein the former case for the baseness of it, it might bee presented to Saints to whom the other for their height might not be offered; here it findeth that fauour which truth giueth not to the other, nor the Iesuites themselues, vnlesse they be vainer then vanitie it selfe; although euen that will not help them, except they set the sacrifice of an oxe on the right hand, and before the offering vp of a mans life for testimonie of the truth.

Heb. 9. 9. 10. 11. 12. Ioh. 1. 29. 1. Ioh. 1. 7.

Looke them vp 9 *Act.* 14

Verse. 21. Make hast to come before Winter, Eubulus and Pudens and ‡ Linus and Claudia, and all the brethren salute thee.

RHEM. 2. [21. *Linus.*] Thus *Linus* was a coadiutor with and vnder S. *Peter*, and so counted second in the number of Popes.

ANNOTATIONS.

Verse. 3. For ! there shall be a time when they will not beare sound doctrine: but according to their own desires they will heape to themselues Maisters, having itching eares.

RHEM. 3. [3. **There shall be a time.*] If euer this time come (as needs it must that the Apostle foresaw and foretold) now it is vndoubtedly: for the properties fall so iust in euery point vpon our new Maisters and their Disciples, that they may seeme to bee pourtrayed out, rather then prophecied of. Neuer were there such delicate doctors that could so pleasantly claw and so sweetly rub the itching eares of their hearers, as these, which haue a doctrin framed for euery mans phancy, lust, liking and desire: the people not so fast crying, *Speake placentia, things that please*, but the Masters as fast warranting them to do *placentia*.

The Apostle prophecyed of our new delicate Preachers

Esay 30. 10

CART VV 3. [3. *There shall be a time.*] *Our new Maisters* (say you) *pleasantly claw the eares of their hearers*; wee are by your own confession none of your masters, wee are also by our disauowance none of your *disciples*, Wherefore as the truth it selfe testifieth that you are the *pleasant clawers* which teach that a man may bee saued by the faith of others, by the works of others, by holy water, and knocking vpon the breast, by money, and that which is worse then money, yea then nothing, the Popes pardons, and Priests Trentals &c. so your tongue, which is yours (in your opinion) to runne at the random of your lust, was here so holden of the Lord, that to seeke *delicate Doctors* you could not go forth of your own cloister.

Verse. 8. Concerning the rest, there is laid up for me a ! crown of iustice, which our Lord will render to me in that day, a iust iudge: and not onely to mee, but to them also that loue his comming.

RHEM. 4. [8. *A crown of iustice.*] This place conuinceth for the Catholikes, that all good works done by Gods grace after the first iustification, be truely and properly meritorious, and fully worthy of euerlasting life: and that thereupon heauen is the due and iust stipend, crown, or recompence, which God by his iustice oweth to the persons so working by his grace, for hee rendreth or repayeth, heauen as a iust iudge, and not onely as a mercifull giuer, & the crown which he payeth is not onely of mercy or fauour or grace, but also of iustice. It is his mercifull fauour and grace, that we work well and merite heauen: it is his iustice, for those merits to giue vs a crown correspondent in heauen. S. *Augustine* vpon these words of the Apostle, expresseth both briefly thus. *How should hee repay as a iust iudge, vnlesse he had first giuen as mercifull father. Lib. de grat. & lib. arbit. c. 6.*

Workes meritorious.

How heauen is due both of iustice and mercy.

And when you heare or read any thing in the Scriptures, that may seeme to derogate from mans works in this case, it is alwayes meant of works considered in their own nature and valure, not implying the grace of Christ, by which grace it commeth, and not of the worke in it selfe that we haue a right to heauen and deserue it worthily which the Apostle in the 6. to the *Hebrewes* more then insinuateth saying these words, *God is not vniust, to forget your works and loue which you haue shewed in his name &c.* As though he would say, that wee were vniust if hee did forget to recompense their works. * The parable also of the men sent into the vineyard, proueth that heauen is our own right, bargained for and wrought for, and accordingly paid vnto vs as our hire at the day of iudgement, for that is *merces* and *merces* whereby the Scripture so often calleth it. It is the goale, the marke, the price, the hire, of all striuing, running, labouring, due both by promise and by couenant and right dette. See a notable place in S. *Augustine in Psal. 83. in fine*; and 100. *in initio. & hom. 14. c. li. 50. hom.* S. *Cyprian* also, and namely the later end of his booke *de opere & eleemosyna*: and thou shalt easily contemne the contrary falshood, which doth not so much derogate from mans workes, as from Gods grace which is the cause and ground of all worthines in mans merits. S. *Augustines* words be these. *Marke that he to whom our Lord gaue grace, hath our Lord also his debter. He found him a giuer, in the time of mercie: he hath him his debter in the time of iudgement.* See the place and the rest here quoted, where he examineth and explicateth the matter at large.

It is not of vs, but of Gods grace, that works be meritorious.

Math. 20. To such good workes heauen is due to say the contrary, is to derogate from Gods grace.

In Ps. 100.

CART VV. 4. [8. *A crown of iustice.*] The Iesuites to supply weight of reason labour after

number, which although it be easie in a very euill cause, yet theirs is so bad that they cannot so much as perform that, without blattering of one and the same oftentimes: whereof it cometh that here they scoure vp their note of Mat. 20. The answer whereunto the reader may look vpon the place, likewise the argument of *Gods iustice*, in rewarding good workes, which with another sibber-sawce of vain words they haue set before him here again, and after will force him unto Heb. 6. For answer whereof let the reader look before upon 2. *Thess.* 1. 5. which answer of Gods *iustice* consisting not in the *merit of men*, as you say, but in the truth and righteousnesse of his free promise, as wee haue before answered, is well maintained by *Augustines* places, which themselues haue cited to appeare for them. And first, *lib. de grat. & lib. arb. c. 6.* For to meet with their cauil, he obiecteth thus: If (saith he) *life everlasting be rendred to good workes, as the Scripture doth most evidently say; how is everlasting life grace, seeing grace is not rendred to good workes, but is given for naught: The Apostle saying, that to him that worketh, the reward is not imputed according to grace, but according to merit, did not the Apostle call life everlasting grace? yes verily, so he called it, that it can by no meane be denied, neither needeth he a sharpe understander, but an attentiue hearer. for when he had sayd the wages of sin is death, forthwith he ioyneth, but life everlasting is the grace of God.* After shewing that it is so called, because both our good works are of grace, and eternall life is freely given unto those good workes, as grace for grace, he concludeth thus: *Therefore our good life is nothing else but the grace of God, and without doubt, life everlasting*, which is rendred to a good life, is the grace of God; for, even it is given for naught, because it is given for naught to him to whō it is given. *But that* (meaning good life) *is to him that it is giuen onely a grace, but this* (meaning everlasting life) *which is given to it, because it is the reward thereof, is grace for grace, as it were a reward for righteousnes, that it may be true, which is true indeed that he shal giue unto every one according to his works.* Where in saying that the reward of righteousnes is nothing but grace for grace, and that grace cannot be given for debt. And lastly, that it differeth from the first grace in this onely, that a grace is given for or to a grace, not as a thing deserued by the first grace: it is manifest that *Augustine* grindeth the Popish merit unto nothing. And to the end that the Reader may yet see how farre, *Augustine* standeth off them in this case, let him consider what he writeth otherwhere, *What iustice soever a man be indewed with, he ought to consider lest there be found some thing in him that he seeth not: when therfore the righteous iudge shall sit in his throne, whose knowledge our sins cannot escape, no not those of which it is said, who vnderstandeth his sinnes? when* (I say) *the righteous iudge shall sit in his throne, who shall glory that his heart is chaste, or that he is cleane from sinne? vnlesse it bee they which will glory in their owne iustice, and not in the iudges mercie.* The next place also in Psalm. 116. plainly maketh God debter onely in regard of his free promise. *Wherefore should it be given to thee, what hast thou given him, who first gaue him, and it shall be repayed him, the Lord hath made himself debter not by taking but by promising.* In the next also to the same effect he distinguisheth the times, saying: *He said not he doth giue, but he will render: when he gaue he was mercifull, when he shall render he shall be iudge, because I will sing of mercy and iustice to thee O Lord, but in forgiving of sinnes, hee made himselfe debter of a crowne, there I obtained mercie.* And if wee goe no further but to the very wordes the Iesuites haue sorted and picked out for their most aduantage; yet the same euidently conuince, that by a *iust iudge* must needes be understood, he that keepeth his free promise: For God cannot indeed bee so a iust iudge, unlesse hee hath *been first a mercifull father*. But he may be a iust iudge in their sence to giue to every one that which he hath deserued, even unto those that he was never a *Mercifull father* to, as to hypocrites and Infidels. He vseth indeed the word of *merit*, but not for deseruing, but for doing that which shall be freely rewarded: which is not onely plaine by himselfe who speaking of the infant slaughter, saith that age had great testimony *which deserued to shed their blood for Christ*. So also *Ierom* speaketh, that they which confesse their faults simply, deserue by humility the Sauiours clemency, yet will not your owne doctrine of contrition and satisfaction suffer him to deserue it properly. Of the same kinde is the place of *Cyprian*, when he saith that we deserue God, which cannot be said of desert in the sence that the Iesuites take desert, whereof more commeth to be spoken afterward.

Lib. de grat. & lib. arb. c. 8.

Lib. de perfect. Iustit.

Ierom. cont. Pelag. lib. 2

THE ARGVMENT OF THE EPISTLE OF S. PAVL *TO TITVS.*

RHEMIST.

THAT *Titus* was a Gentil, and not a Iew, and that hee was in S. *Paul's* traine, at the least the 14. yeere after his conuersion, if not before, we vnderstand by the Epistle to the Galatians c. 2. And that he continued with him to the very end, appeareth in the second to *Timothee* c. 4. Where hee maketh mention that hee sent him from Rome into Dalmatia, when himselfe was shortly after to be put to death.

And therefore although S. *Luke* neuer name him in the Acts, as neither himselfe yet no doubt he comprehendeth him commonly, when he speaketh thus in the first person plurall; *Forthwith we sought to go into Macedonia: Act. 16.* For S. *Paul* also sent him to Corinth, between the writing of his 1. and 2. to the Corinthians (which time concurreth with

with *Act.19.*(by occasion whereof he maketh much and honorable mention of him in the said second Epistle *c.2.& c.7.*and again he sent him with the same Epistle both times about great matters: so that no doubt he was then also a Bishop, and receiued accordingly of the Corinthians, *with feare and trembling*, 1.*Cor.7.v.15*, But the same is plainer in this Epistle to himselfe *c.1 v.5*. Where the Apostle saith, *for this cause I left thee at Crete, &c.* By which words it is manifest also, that this Epistle was not written during the storie of the Acts (seeing that no mention is there of S. *Pauls* being in the Ile of Crete) but after his dismission at Rome out of his first trouble, and before his second or last trouble there, as is euident by these words: *When I shall send to the Artemas or Tychicus, make haste to come to me to Nicopolis, for there I haue determined to winter*, *Tit.3.* 2.*Corinth.*

Therefore hee instructeth him (and in him all Bishops) much like as hee doth *Timothee*, what qualities hee must require in them that shall make Priests and Bishops, in what sort to preach, and to teach all sortes of men, to commend good workes vnto them: finally, himselfe to bee their example in all goodnes.

CARTVV. That *Titus* was not *Bishop* look before upon the answer to the argument of the first Epistle to *Timothy*. In the rest of the Argument of this Epistle to *Titus*, there is little worth the paper it is printed on, and nothing worth the answer.

THE EPISTLE OF PAVL TO TITVS.

CHAP. I.

MARGINAL NOTES.

Verse 15. ALL things are ‡ cleane to the cleane: but to the polluted and to Infidels nothing is cleane: but polluted are both their minde and conscience.

RHEM.1.[15. *Cleane to the.*] Hee speaketh not of the Churches abstaining from meates sometimes, which is not for any vncleannes in the creatures, but for chastening their bodies: but he meaneth the Iewish superstition, who now being Christians would not cease to put difference of cleane and vncleane according to their old law. See S. *Augustin Cont. Faust. lib. 13. cap. 4.*

CARTVV.1.[15. *Cleane to the*] Look the answer before upon *Math.15.9. & 1.Tim.4.5.* And if in *Augustines* time this Popish Sect which was then in the egge, had been hatched, he would haue been in some doubt, whether if he had had but one arrow, hee should rather haue bestowed it upon the madde Manichees, or upon those franticke Papists, which (as hath been shewed upon 1. Tim.4.5.) came very neere them in this heresie of forbidding meates, and holding for vncleane that which God hath cleansed. *Acts 10.*

ANNOTATIONS.

Verse 5. For this cause left I thee in Crete, that thou shouldest reforme the things that are wanting, and shouldest I ordain Priests by Cities, as I also appointed thee.

RHEM.2.[5. *Ordeine Priests*] Though Priests or Bishops may bee nominated and elected by the Princes, people, or patrons of places, according to the vse of the time, and diuersitie of Countries and fashions, yet they can not bee ordered and consecrated but by Bishop who was himselfe rightly ordered or consecrated before, as this *Titus* was by S. *Paul*. And here it seemeth that hee did not onely consecrate them whom the people had elected before, but himself also made choise of the persons, no mention being here made of any other election popular. Which though it were long vsed in the primitiue Church, yet for diuers causes and specially for continuall tumultes, partialities, and disorders which S. *Augustine* much complaineth of in his time, was iustly taken away, and other better meanes of their designement appointed. See *Conc. Laodic. c.12.13.* S. *Aug. de adult. coniug. li.2.c.* 20. *Ep.110. and Possid. in vita Aug. c.8.* *Priests must be consecrated by Bishops only. The popular election of the Cleargie taken away.*

And that the ordering of Priests or imposition of hands to that purpose only belongeth to Bishops, and to no inferiour Priests or other persons, it is plain by the Apostolike practise set down in the Scriptures, namely in the Acts, and in the Epistles to *Timothee* and *Titus*. And S. *Hierom*, who seemeth sometimes to say that in the Primitiue Church there was no great difference betwixt a Bishop and Priest, yet he euer exceptreth giuing holy Orders, which preeminence he attributeth to Bishops only *ep.85.* as he doth also Confirming the Baptized by giuing them the holy Ghost through imposition of hands and holy Chrisme, *Dial. Cont. Lucif. c.4.* Note also that *Arius* was of old condemned of heresie, for holding that there was no difference betwixt a Priest & a Bishop. *Epiph. hær. 75. Aug. hær. 53.* *The preeminence of a Bishop aboue a Priest. To put no difference betweene them is Arius heresie.*

Note laſtly the fraudulent tranſlation of the Heretickes alwayes, turning for *Prieſtes* (which here is euident to bee a calling of Order and office) *Elders*, ſaying, *That thou Ordaine Elders*, which in our vulgar tongue ſignifieth the age, and not the Office properly: and all this for hatred of Prieſts.

Hæret. tranſlation.

CARTVV.2. [*That thou Ordaine Prieſts.*] That the Miniſters were not ordained by the Apoſtles themſelues, much leſſe by Euangeliſts as were *Timothie* and *Titus*, look before vpon Acts 14.23. The reaſon to the contrary, that *here is no mention of any other election then by Titus*, is vnſufficient: For firſt hee ſpeaketh here of no Election, but of an Ordination, and therefore no marvell if he ſpeak not of the Churches election: And therefore the Ieſuites ſuppoſing that he ſpeaketh of an election by *Titus*, bring in confuſion of termes that which the Scripture diſtinguiſheth: Secondly, *Paul* writing not to the Church what her duty is, but vnto *Titus*, how he ſhould behaue himſelfe in the Church of God; it is no marvell if *Paul* taught nothing heere of the Churches election. Laſt of all, this having been plentifully taught ‡before by the conſtant government and direction of the Apoſtles, needed not here to be repeated.

‡ Act. 1. & 6. & 14. Conc. Laod. can. 13. Concil. Antioch. can. 16 Conc. Nic. in Epiſt. ad Eccleſ. Aegypt. apud Theod. vid. lib. Tripartit. hiſt lib. 9. c. 14. Conc. Carth. 4. 22. Conc. Tolet. 4. diſt. 51. Conc. Carth. can. 10. Conc. Pariſ. can. 8. Aurel. 5. c. 10. 11. Iuxta electionem Cleri & Plebis conſenſu Cleri & Plebis.

The *Councell of Laodicea c.* 12. 23. meaning is onely to giue caution that it be not committed ſo to the people, as that they ſhould not haue the Elders to guide and go before them in that action: For in ſaying that a Biſhop ought not to be appointed to the government of the Church, beſide the iudgement of the Metropolitane and other Biſhops hard by: giue to vnderſtand that as they had a ſtroak in the appointment of the Biſhop to his Miniſterie; ſo there were other that had to doe beſide them, otherwiſe it would not haue ſpoken ſo coldly of it: for it ſaith not that the Metropolitane and other Biſhops ſhould onely appoint a Biſhop, no nor ſo much as they ſhould appoint, but onely that the Biſhop ſhould not be appointed without them. The thirteenth Canon which prouideth it ſhould not be permitted vnto the people to make election of the Miniſter agreeth with the *Councell of Antioch*, which as it will not haue a Biſhop thruſt vpon the Church, although froward without her conſent; ſo will it not that thoſe whom the Church had choſen without the iudgement of the Biſhops round about ſhould ſtand in force. Hereof the Councels of *Nice*, *Conſtantinople*, *Toledo*, and of *Carthage*, and others, whereof ſome going before, and ſome comming after the Councell of *Laodicea*, all teſtifying the right of the Churches election, declare ſufficiently that the Councell of *Loodicea* had no ſuch meaning as the Ieſuites imagine.

‡ Conc. gener. 6. Eradius. Et hoc me velle dico quod vos velle ſcio. Meus ſermo & veſtra, acclamationes in terram non cadunt. * Ep. 110. Epiſt. 225. Poſſidon. in vita Auguſt. c. 4 Hier. ad Ruſticum. Monach. Hier. Epiſt. ad Pammach. adverſ. &c. Hier. ad Nepot. Ierom. ad Euagr. & adverſ. Iucif. & in Titum. Hieron. ad Oceanum. Aug. Epiſt. quædam ad Hieron. Panormitanus c. 4. de conſuetud. vid.

And that there be no controverſie herein, and it may further appeare that the Churches election was favoured, not onely in theſe ancient Councels, but many yeares after as long as there was any tollerable eſtate of the Church: Let them loook to the Councels of *Paris* and *Orleans*, which teſtifie that it was both according to old cuſtome and the decrees of the Canons, that the Biſhop ſhould not be choſen againſt the will or conſent of the people. Laſt of all, in the Councell of ‡ *Trullium*, where this Conncell of *Laodicea* was confirmed, it is decreed, that when the Biſhop ſhall be examined and found fully inſtructed, that hee *ſhould be ordained with conſent of the Clearkes and Lay-men.* Where it is evident, that if this Councell of *Laodicea* were to bee underſtood as the Ieſuites ſay, then had the Generall Councell confirmed contrary decrees.

Auguſtine alſo is evidently againſt them, for beſide two Biſhops, over and aboue *Auguſtine* himſelfe and ſixe Elders called to the ordination of *Eradius* that was to ſucceed *Auguſtine*, when he ſhould deceaſe, it appeareth that *Auguſtine* called the people to haue their conſent: And therefore *Auguſtine* declaring his liking of *Eradius* his ſucceſſor, ſaith to the people, *I ſay that I will haue him, becauſe I know you will haue him.* And againe, *neither my ſpeech, nor your acclamations fall to the ground.* Laſt of all, he * willeth the Publique Notaries, aſwell to note the peoples voyces, as his will in that matter. And in an other Epiſtle he delareth that *Piuianus* was choſen Elder of the Church againſt his will.

Poſſidonius in vit. Auguſt. c. 8. hath nothing for them, where he onely ſheweth that the Metropolitans authority was required to the making of a Biſhop: but in another place he is flat againſt them when he ſheweth that *Valerius* ſpake vnto the people to prouide them an Elder. That *Ierome* alſo favoured not the ſole election of the Biſhop, or excluded the Churches conſent it is euident, in that he giveth the appointment of the Miniſter as well vnto the Biſhop as vnto the people. Againe, he reproacheth the Biſhop of *Ieruſalem*, that hee deſpiſed the Laitie, Deacons, and Elders for that he could in one houre, as himſelfe boaſteth make a thouſand works: The like iudgement he hath in an other Epiſtle. And therefore the places which they cite muſt be underſtood of the principall guiding of the action, otherwiſe they make him not onely contrary to the truth in ſaying that the impoſition of hands belongeth to *the Biſhop onely*, but alſo contrarie to that which themſelues haue alledged vpon 1. Tim. 4. 14. out of the Councell of *Carthage*, that all the Elders with the Biſhop lay on their hands.

Aerius hereſie out of *Epiphanius* and *Auguſtine*, that *a Biſhop and an Elder is one*, is more impertinent then he that anſwereth of Garlicke being asked of Onions, which if it be an hereſie, it hath ſo great Patrones as will make the Ieſuites beſhrew themſelues for their raſhneſſe herein: For *Ierome* declareth that the difference came by *cuſtome*, and not by Scripture, and that it is not by *any neceſſarie law*, that the one ſhould be preferred before the other. And this he ſheweth not to haue been his iudgement alone, but the *ancient Fathers*. *Auguſtine* himſelfe is alſo of the ſame iudgement: and therefore that he reckoneth it amongſt *the hereſies of Aerius*, hee rather reporteth the opinion of *Epiphanius* (who being Biſhop peradventure was partiall to Biſhops) then ſetteth down his own iudgement. Laſt of all your own Abbot doth proue that a Biſhop and Elder are by Gods ordinance all one. Their cavill of tranſlating Elder for Prieſt, is before anſwered vpon *Act.* 14. 22.

Verſe.6. If any man be without crime, the huſband of one wife, having faithfull children, not in the accuſation of riot, or not obedient.

RHEM.

RHEM. 3. [6. *One wife.*] To that which is said vpon the like wordes. 1. Tim. 3. adde this testimonie of S. *Epiphanius li. 3. to 2. cont. hæreses in fine.* Holy Priesthood, saith he, *for the most part proceedeth of Virgins: and if not of virgins, yet of them that liue sole or single life: but and if the single and sole persons, suffice, not to the Ministerie, of such as conteine from their wiues, or after once marrying remaine widowes. For him that hath been maried twise, it is not lawfull to take to Priesthood &c.* If you list to see the causes why bigamie is forbidden them that are to be Priests, and continencie required of the Clergie, see the same author *li. 2. to. 1. hær. 59. S. Ambrose li. 1. Offic. c. 50.* and vpon 1. Tim. 3. S. *Augustine de bono Coniug. c. 18. S. Hierom epist. 50. c. 5. ad Pammachium,* and against *Iouinian. lib 1. c 19. S. Leo ep. 87.* and other auncient authors,

Bigami excluded from holy Orders, and the causes thereof.

And if the studious reader peruse all antiquitie, he shall find all notable Bishops and Priests of Gods Church to haue liued single or continent from their wiues, if any were maried before they came to the Clergie. So was S. *Paul*, and exhorteth all men to the like. 1. *Cor.* 7. 7. So were all the Apostles after they followed Christ, as S. *Hierom* witnesseth, affirming that our Lord loued *Iohn* specially for his virginitie. *Apol. ad Pammac. c. 8. & li. 1. cont. Iouin. c. 14.* 6. *Ignatius ep.* 6. *ad Philadelph.* saith of the said *Iohn* and of *Timothee, Titus, Euodius, Clement*, that they liued and died in chastity, reckoning vp of the old Testament diuers notable personages that did the same, as *Elias, Iesus Naue* (otherwise called *Iosue*) *Melchisedec, Eliseus, Ieremie*, Iohn Baptist. No man is ignorant that all the notable fathers of the Greek and Latine Church liued chaste: *Athanasius, Basill, Nazianzen., Chrysostome, Cyprian, Hilarie* (who entered into holy orders after his wiues death) *Ambrose, Hierom, Augustine, Leo, Gregorie* the great. Certaine other notable fathers had once wiues but no holy men euer vsed them, much lesse married, after they were in holy Orders. A maruelous thing, that so many heretofore should haue the gift of chastite, then, and now so few, if the Protestants say true, that skarse one among them in our age of all their sects, euen of their principall Superintendents, hath had it.

The notable men of both Testaments, that liued continently from wiues.

Onely the Protestants complaine that they haue not the gift of chastity.

CARTVV. 3. [6. *Of one wife.*] To that also answered *vpon the like words* 1. *Tim.* 3. adde this that the cause which *Augustine* doth assigne *li. de bon. coniug. c.* 18. is farre other from that of *Epiphanius, Ambrose, Hierome* and *Leo*, which is before confuted, and is such as doth cleane ouerthrow them; namely to signifie that Christ and his Church are one, not for any vnholinesse in the action, as he directly confesseth, which sheweth euidently that a minister may haue and vse one wife lawfully after ordination, because else the signification of marriage should be in no other, seeing that rule is giuen of no other, but of such as you bind from marriage. That *the Apostles* which were married kept their wiues after their calling to the charge of Apostleship, contrary to that which the Iesuites falsely affirme, looke before, vpon *Matthew.* 8. 14. *&* Act. 1. 14 *&* 1. *Corinth.* 9, 5. that wee bee not constrained to follow the Iesuites idle repetitions in euery place. That *Paul* 1. *Cor.* 1. 7. *exhorteth all men* to a single life, maketh more against ministers marriage, then against the marriage of all other men. And therfore the reason of the ancient writers before named drawen from this place that therefore ministers should not be married, because they may pray continually is here by your own pen vtterly dashed, as it is also foyled by *Chrysostoms* interpretation, which saith, that the prayer which *Paul* meaneth is vnderstood of that which is of *greater* indeuour he meaneth then ordinarie: *for if he should say that those which company in marriage ought not, or can not pray, how should it haue place and time which he commandeth otherwhere of praying vncessantly: wherefore it is lawfull to keepe company with a wife and attend to prayer.* And if the excellencie of marriage in comparison of single life should haue triall by the *notableneſſe of the persons*, which haue liued in both estates; *Enoch, Noe, Abraham, Isaac, Iacob*, the tweue Patriarches, and as it is proued all the twelue Apostles, euen *Iohn* also *Iob, Moses, Aaron, Samuel, Dauid, Esay, Ezechiel, Philip* the Euangelist with others, wil make such a shew and muster, as we would not dare to set single life so farre vnderneath marriage as these persons shall be found to excell so many which haue certen record and vndoubted euidence of their single and solitarie life: We will not presse the iudgement of *Ignatius* and *Clement*, which affirme that *Paul* was married, because wee thinke that the truth is otherwise, whereas let the reader iudge what outcries you make when you get such an aduantage, onely set him note that it argueth the Iesuits extreme beggerie in this cause, which beside their often repetitions of one and the same argument, are driuen to seek the fodder for it vpon such heathes and barren places as these are, where both that which they pretend, it false, and if it were true, yet should it haue no more pith of argument then hee, that to proue the Tanners craft, better then the Coppersmithes, should alleadge that *Simon* the Tanner was an honester man then *Alexander* the Coppersmith; then which there is nothing more ridiculous. And albeit *Ignatius* say *Iohn* &c. liued single, yet he saith it not to abase the marriage of ministers, seing in the same Epistle, he saith that *Peter* and *Paul Abraham, Isaac, Esay*, &c. were married.

μετὰ πλείονος σπουδῆς

ἢ μελέτη γυναικὸς καὶ τέκνων καὶ ἐνεργῆ πρόνοιαν ἔχειν.

1. *Cor.* 9. 5. *Euseb. eccles. hist. lib. 3. c. 3. Ignat. ad. Phil. Euseb. eccles. hist. lib. 3. c. 30. Ignat. ad. Philadelph.*

CHAP. II.

CARTVV. To the second chapter S.

CHAP. III.

MARGINALL NOTES.

Verse 5. Not by the workes of Iustice which he did, but according to his mercie

hee hath ſaued us ‡ by the lauer of regeneration and renouation of the Holy Ghoſt,

RHEM. 1. [5. *By the lauer of regeneration.*] As before in the Sacrament of holy Orders (1. Tim. 4. & 2. Tim. 1.) ſo here it is plaine that Baptiſme giueth grace, and that by it as by an inſtrumentall cauſe we be ſaued.

CARTVV. 1. [5.] By *the lauer of regeneration* the Apoſtle vnderſtandeth both the outward element of water and the grace of God which is figured thereby, which is the whole Sacrament of baptiſme, and therefore he calleth it the lauer of new birth of the Holy Ghoſt. In which regard we ſpeake not ſo coldly of it as you do, to call it *an inſtrumentall cauſe* whereby *we be ſaued*, but in regard of the holy Ghoſt, the very formall cauſe of our ſalvation, both in applying vnto us the righteouſneſſe of Ieſus Chriſt, and in the merit thereof ſanctifying us daily more & more, vntill ſuch time as by death firſt, and after by reſurrection from the dead, he ſhall haue aboliſhed ſin, & made us wholy holy both body and ſoule. And euen of the outward element in the Sacrament of Baptiſme, we confeſſe frankly, that it is *an inſtrumentall cauſe of our ſalvation*, of the which the Apoſtle might in that ſort truely ſay to the faithfull, that were already baptiſed, that by it they were ſaued, becauſe it was a worthy meane to aſſure them of the Holy Ghoſt, and Spirit of Adoption; but thereof to conclude, that none can be ſaued that are not baptized when they cannot conueniently come by it, or that euery one which is baptiſed hath forgiueneſſe of ſins, and receiueth the ſpirit of Adoption, hath no ground to ſtand vpon in this place. And therfore there is a double Sophiſm here: one, that vpon that the Apoſtle ſaith, that men are ſaued by water and the holy Ghoſt, the Ieſuites conclude that they are ſaued, for that they haue the outward ſacramentall Element of water powred vpon them, contrary to *Peter*, which denieth that they are ſaued in that the filth of the fleſh is waſhed away, but in that a good conſcience being demanded (as it was the manner of thoſe of age) anſwered, of faith in God. Another is, that vpon that the Apoſtle ſpeaking of and to the faithfull, ſaith, that they are ſaued by baptiſme, the Ieſuites would conclude, that all that are baptiſed, are ſaued, whereas he teacheth, that many were baptiſed, with whom God was not pleaſed.

1. Pet. 3. 21

1. Cor. 10.

ANNOTATIONS.

Verſe 10. I A man that is an heretick, after the firſt and ſecond admonition auoid.

Who is properly an heretick, and who is not.

RHEM. 2. [10. *A man that is a Hereticke.*] Not euerie one that erreth in religion, is an Hereticke, but he onely that after the Churches determination, wilfully and ſtubornely ſtandeth in his falſe opinion, not yeelding to decree of Councell, or the chiefe Paſtors of the Church therein. They (ſaith S. *Auguſtine ep.* 162.) *that defend their ſentence (though falſe and peruerſe) with no ſtubburne ſtomack or obſtinate heart, ſpecially if it bee ſuch as themſelues by bold preſumption brocht not, but receiued out of their deceiued parents, and do ſeeke the truth warily and carefully, being readie to bee reformed if they finde it, ſuch are not to be reputed among Heretickes.* And againe *lib.* 18. *de Ciuit. c.* 51. *They that in the Church of Chriſt haue any craſed or peruerſe opinion, if being admoniſhed to be of a ſound and right opinion, they reſiſt obſtinately, and will not amend their peſtiferous opinions, but perſiſt in defenſe of them, are thereby become Heretikes, and going forth out of the Church, are counted for enemies that exerciſe vs.* Againe *li.* 4. *de Bapt. cont Donat. c.* 16. *He is an Heretike that, when the doctrine of Catholike faith is made plaine and manifeſt vnto him, had rather reſiſt it, and chooſe that which himſelfe held, &c.* And in diuers places he delareth that S. *Cyprian*, though he held an errour, yet was no Heretike, becauſe hee would not haue defended it after a generall Councell had declared it to be an errour *li.* 2. *de bapt. c.* 4. So *Poſſidonius* in the life of S. *Auguſtine* reporteth, how, after the determination of the See Apoſtolike that *Pelagius* opinion was hereticall, all men eſteemed *Pelagius* an Heretike, and the Emperour made lawes againſt him as againſt an Hereticke. S. *Auguſtine* ſaith, *Hee is an Hereticke in my opinion, that for ſome temporall commoditie, and ſpecially for his glory and principalitie coineth or elſe followeth falſe or new opinions*, de vtilitat. credendi cap. 1.

Deſcriptions or markes how to know an Hereticke. Vit. Aug. c. 18.

The former markes agree to the Proteſtants. Their bookes, ſeruice, and preaching muſt bee auoided. Ep. 52. *nn.* 7

Let our Proteſtants behold themſelues in this glaſſe, and withall let them marke all other properties that old Heretickes euer had, and they ſhall finde all definitions and markes of an Hereticke to fall vpon themſelues. And therefore they muſt not maruell if we warne all Catholike men by the words of the Apoſtle in this place, to take heed of them, and to ſhunne their preachings, bookes, conuenticles and companies. Neither need the people bee curious to know what they ſay, much leſſe to confute them: but they muſt truſt Gods Church, which doth refute and condemne them. And it is enough for them to know that they be condemned, as S. *Auguſtine* noteth in the later end of his book *de hereſibus*. And S. *Cyprian* ſaith notably to *Antonianus* demanding curiouſly what hereſies *Nouatianus* did teach, *No matter, quoth he, what hereſies he hath or teacheth, when he teacheth without*, that is to ſay out of the Church.

CARTVV. 2. [10. *A man that is an hereticke*] We haue *beholden the glaſſe* which you haue made to repreſent an hereticke in; which firſt wee finde falſe and flattering (not of S. *Pauls*) in that it deſineth an heretieke, him which being deceiued, *yeeldeth not to decree of Councell*, or chiefe Paſtors of the Church: in ſtead that it ſhould haue been ſaid, *yeeldeth not to Councell*, or *Paſtors* and Doctors, not *Paſtors* onely, not *chiefe* alone, but competent, although not chiefe, ſo they conuince his errour ſufficiently out of holy Scripture, whereout all hereſie whatſoeuer may be full and perfectly confuted. Secondly, as *beholding our ſelues in this glaſſe*, wee finde the chiefe features of our faces, which aſſure us that we be the right begotten children of thoſe *Paſtors* and Councels which liued 600. yeares after Chriſt: ſo by the ſame *Glaſſe*, howſoeuer failing and flattering, we can eaſily ſee that you having gotten ſome of their freckles and werts (now increaſed euen to wennes) haue not the fundamentall and almoſt none at all of the principall draughts of Churchbeautie which was in them.

2. Tim. 3. 16. 2. Pet. 1. 19 20. 21. with 2. ch. v. 1.

Verſe 11. Knowing that hee that is ſuch an one, is ſubuerted, and ſinneth, beeing condemned

condemned by his own iudgement.

RHEM. 5. [12. *Subuerted.*] Heretickes be often incorrigible, yet the Church of God ceaseth not by all meanes possible to reuoke them, therefore *S. Augustine* saith *epist.* 162. *The Heretike himselfe though swelling with odious and detestable pride, and mad with the frowardnesse of the wicked contention, as wee admonish that he be auoided, lest he deceiue the weaklings and little ones, so we refuse not by all meanes possible to seeke his amendment and reformation.*

The Church seeketh the amendment of the most obstinate heretickes.

CARTVV. 3. [11. *Subverted.*] Seeing *Paul* speaketh here of an heretike, which both in truth, and according to the Iesuites bungling about the discription of him, is one that obstinately resisteth the truth; it is evident that before the Church ought to hold him an heretick, it ought first to excommunicate him. After which excommunication, if being dealt with by those to whom it appertaineth, and in such sort as is meet, he continue obstinate, it seemeth that the Apostle will haue the Church shall deale no more with him, but attend what issue God will giue of the admonitions either to his conversion, or else to further iudgement of the Church by Anathematization. So that wee see not what meanes *the Church shall* further *use* for the recovery of such a one.

1. Tim. 1. 20. with 2. Tim. 4. 14. 15.

RHEM. 4. [11. *By his own iudgement.*] Other grieuous offenders bee separated by excommunication from the communion of Saints and the fellowship of Gods Church, by the sentence of their Superiours in the same Church: but Heretickes more miserable and infortunate then they, runne out of the Church of their own accord, and so giue sentence against their own soules to damnation.

Heretickes giue themselues from the Church.

CARTVV. 4. [11. *By his owne iudgement*] It is false that all *heretickes giue sentence against their owne soules to damnation*, but those onely that are by such as *Titus* was substantially for soundnes of arguments, and euidence of speech, convinced out of the holy Scriptures. In which regard *Paul* saith, that they are condemned in their owne iudgement. And therefore although it be not impossible for one heretick to conuince another, yet the Popish heretickes, which for the most part borrow their weapons and tooles wherewith they fight, in mens private shops, and not in the Lords publick Armories of the holy Scriptures, are unable so to do, and are like the unsauoury salt that is good for nothing, but to cast on the dung-hill, or to be troden under mens feet.

Math. 5.

THE ARGVMENT OF THE EPISTLE OF PAVL TO PHILEMON.

HEARING of *Philemons* vertue, who was a Colossian, hee writeth a familiar letter from Rome, (being prisoner there) about his fugitiue seruant Onesimus, not doubting but that he might command, yet rather requesting that he will forgiue him, yea and receiue him as hee would *Paul* himselfe, who also hopeth to come vnto him.

CARTVV. To the Argument of this Epistle] 5.

THE EPISTLE OF PAVL TO PHILEMON.

CHAP. I.

MARGINAL NOTES.

Verse 5 HEaring thy ‡ charitie and faith which thou hast in our Lord Iesus, and † toward all the saincts:

RHEM. 1. [5. *Charitie and faith.*] Faith and charitie commended alwayes together, both necessary to make a complete Christian man, and to iustification and saluation.

CARTVV. 1. [*Charitie and faith.*] Faith alone without *charitie*, as an instrumentall cause, not onely as a necessarie effect, iustifieth, as hath been shewed in the Epistle to the *Rom.* and *Gal.* and therefore must needs also consequently make one a perfect Christian, as that which onely maketh us members of Christ, and Christ dwelling in us.

Col. 2. 13. Eph. 3. 17.

ANNOTATIONS.

Faith and beliefe in Saints.

RHEM. 2. [*Toward all the saincts.*] The Apostle sticketh not to say, Charitie and faith in Christ and all his Saincts, which our captious Aduersaries count in Catholike mens speaches and writings, very absurd: feining that in all such wee make no difference betwixt the loue wee beare to Christ, and the loue wee owe to our neighbours betwixt the trust or beleefe wee haue in God, and that which wee haue in his holy Saints. Malice and contention doth so blinde all Heretickes.

CARTVV. 2. [*Towards all Saints,*] The Apostle speaketh truely saying in *Charitie and faith in Christ and towards all Saints*, but you that referre *faith to the Saints*, which the Apostle tyeth to Christ, are wicked and wretched wresters of the plaine and manifest both sense and words of *the Apostle*: For the sense, let the Reader look before upon *Rom.* 10. 14. For the very words also, let him consider that the Apostle hath so fenced them that these untamed beasts, although the doctrine were not otherwise cleere, can haue no aduantage for their blasphemous doctrine of pinning our most holy faith upon the sleeue of every Saint: For although he haue coupled charity and faith together, which in other Epistles he doth distinctly referre the one to Christ, the other to the faithfull, yee hee hath vsed prepositions, which note that faith must passe no further then to Christ, as charity goeth no further in this place but vnto the Saints; for where the preposition [in] is such as might haue serued both to note our faith towards Christ, and our charitie towards our Brethren; yet to the end that the Apostle would declare that he would not haue charity and faith carried to one and the same obiect, hee chose out seuerall bands of prepositions, wherewith to tie each of these vertues with the subiect whereunto they belong. But to go no further then to their own translation, can they say that we *haue* charity *in our Lord Iesus?* wherefore if with the latter clause further removed which is *towards all Saints*, they will haue both charity and faith conioyned; it followeth much more that with this clause *in the Lord Iesus*, which is neerer vnto charitie then the other, they ought also both to be coupled: If this bee absurd, much more is it that vpon this ground of coupling faith and charitie together they would haue them both carried and applyed vnto these words *towards all Saints*. Not to speake, that to this wresting of the place, they are driven not onely as they vngodlily hold, to beleeue *in the Catholique Church*, but also in euerie seuerall member of the Catholique Church: For seeing the Apostle commendeth *Philemon* for his loue towards every Saint that came vnto him; it followeth that if (as they said) hee commendeth faith towards the Saints, he commendeth it towards euerie man apart.

τὴν πίστιν ἣν ἔχεις πρὸς τὸν κύριον Ἰησοῦν καὶ εἰς πάντας ἁγίους.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE HEBREWES.

RHEMIST.

THAT the Hebrewes were not all the Iewes, but onely a part of them, it is manifest *Act.* 6. where the primitiue Church of Hierusalem, although it consisted of Iewes onely, as we read *Act.* 2. yet is said to consist of two sorts, Greekes and Hebrewes: Which again is manifest *Phil.* 3. where S. *Paul* comparing himselfe with the Iudaicall false Apostles saith, that he also is an *Hebrew of Hebrewes*. Finally, they seeme to haue been those Iewes which were born in Iurie, which for the most part dwelled also there. Therefore to the Christian Iewes in Hierusalem and in the rest of Iurie S. *Paul* writeth in this Epistle, out of Italie, saying thereupon. *The brethren of Italy salute you Heb.* 13. By which words, and by these other in the same place, *Know ye our brother Timothee to be dimissed, with whom (if he come the sooner) I will see you.* it is euident, that he wrote this, not onely after he was brought prisoner to Rome, wherein S. *Luke* endeth the Acts of the Apostles: but also after he was set at libertie there againe.

Many causes are giuen of the Doctors, why writing to the Iewes, hee doth not put his name in the beginning, *Paul an Apostle &c.* as he doth lightly in his Epistles to the Churches and Bishops of the Gentils. The most likely cause is, for that he was *the preacher and Apostle and Master of the Gentils*. And againe in another place he saith, that himselfe was appointed the Apostle, as *Peter* of the Iewes. Gal. 2. 8. Only S. *Peter* therefore writing to the Iewes, doth vse this stile: *Peter an Apostle of Iesus Christ &c.* because he was more peculiarly their Apostle, as being the vicar of Christ, who was also himselfe

2. Tim. 1. 1. Tim. 2.

selfe ‡more specially *the minister of the Circumcision*, that is (*as himselfe speaketh*) *not sent but to the sheepe which were lost of the house of Israel Mat.15.*

The argument of the Epistle S. *Paul* himselfe doth tell us in two words, calling it *verbum solatij, the word of solace and comfort*. Which also is plaine in the whole course of the Epistle, namely in the tenth chapter *v.32.&c.* Where hee exhorteth them to take great comfort and confidence in their manifold tribulations sustained of their own country men the Iewes, whereof the Apostle also maketh mention to the Thessalonians. *1.Thess.2.v.14.* Those persecutions then of the obstinate incredulous Iewes their country men, was one great tentation vnto them. Another tentation was, the perswasions that they brought them out of the Scriptures, to cleaue vnto the Law, and not to beleeue IESVS the dead man.

And whereas the Iewes did magnifie their Law, by the Prophets, and by the Angels by whom it was giuen, and by *Moses*, and by their land of promise, into which *Iosue* brought them, and by their father *Abraham*, and by their Aaronicall or Leuiticall priesthood and sacrifices, by their tabernacle, and by their Testament: he sheweth, that our Lord IESVS, as being the naturall sonne of God, passeth imcomparably the Prophets, the Angels, and *Moses*, that the Rest or quietnesse which God promised, was not in their earthly land, but in heauen: that his figure *Melchisedec* far passed *Abraham*, and that his Priesthood, Sacrifice, Tabernacle, and Testament, far passed theirs. In all which hee shooteth often at three markes; to take away the scandall of Christs death, by giuing them sundry good reasons and testimonies of it: to erect their mindes from visible and earthly promises (to which onely the Iewes were wholy bent) to inuisible and heauenly: and to insinuate that the Ceremonies should now cease, the time of their correction by Christ being now come.

The Epistle may be diuided into these parts: the first, Of Christs excellencie aboue the Prophets, Angels, *Moses* and *Iosue*, *c.1.2.3.4.* The second, of his priesthood and excellencie thereof aboue the priesthood of the old Testament: *c.5.* vnto the midst of the 10. The last part is of exhortation *c.10 v.9.* to the end of the Epistle.

1. Pet. 2. Rom. 5. Heb. 13. ‡ Yet was Christ head of the Gentiles also. So likewise his Vicar S. Peter, notwithstanding his more peculiar Apostleship over the Iewes.

LEt the Christian Reader note the corruption and impudent boldnesse of our Aduersaries, that vpon a false priuate perswasion of their own, that S. *Paul* was not the author of this Epistle, *leaue out his name in the title of the same, contrarie to the authenticall copies both Greeke and Latine. In old time there was some doubt who should be the writer of it, but then when it was no lesse doubted whether it were Canonicall Scripture at all. Afterward the whole Church (by which onely wee know the true Scriptures from other writings) held it and deliuered it, as now she doth, to the faithfull for Canonicall, and for S. Pauls Epistle. Notwithstanding the Aduersaries would haue refused the Epistle, as well as they do the Author, but that they falsely imagine certaine places thereof to make against the Sacrifice of the Masse.

Hereticall corruption.
* In the English Bible of the yeare, 1579.
The Epistle to the Hebrewes is S. Pauls.

The answer to the Argument of the Epistle to the Hebrewes, and that immediatly following before the Epistle

CARTVV. The Iesuites are fitter to cleaue wood then to cut the Scriptures, which parting this Epistle into two parts, make the former *the excellency of Christ*, and the other *the excellencie of his Priesthood*; as if one should part the treatise of a man into himselfe in the whole, and to his body in the part. We see the poore men haue some little better meaning then they deliver, which we would haue taken accordingly, if they had delivered it simply; but when they labour through their whole booke to set their learning to sale, and here will make shew of some great workmanship in their diuision, it is not amisse to admonish them to whet their tooles better which they bragge doe never come from the grindstone of their sophisticall exercises.

Your charge against us, that we *would haue refused this Epistle, but that we imagine certain places to make against the sacrifice of the Masse*, is a shameleſse untruth, which howsoever you would haue your Reader beleeue, yet your selues (as we are perswaded) beleeue not: it is indeed the *Masses* mallet to beat it to powder, for which we loue it also never the worse; for that where other Scriptures here and there and by the way, strike it dead. This Epistle, by a whole treatise, continued some number of chapters, beateth it down as hand-smooth as it doth the sacrifices of the Iewes. Now seeing we yeeld it to be (as it is) the Scripture inspired of God, what needed these clamorous speeches of *impudent boldnesse*, and *hereticall corruption* against us, because we *deny it to be Pauls*, wherin if we be deceiued; yet had not your malicious heart taught your tongue thus to revile, the errour it selfe would haue been satisfied with milder language. And were it not the evidence of truth that driveth us to deny it written by *Paul*; it had been better for us, who (by your owne confession) esteeme this Epistle specially fauourable unto our cause, together with the credit of *the authour*, which is the Holy Ghost, to haue fathered the writing of it upon *Paul* his most principall Secretary. Wee will not heere charge you (as you doe us) with *hereticall corruption*, but wee returne your charge of *impudent boldnesse*, which if it appeare not to all indifferencie, wee refuse not to bee the men that you giue out: for first, you name not him, nor (as we thinke) can name him, which amongst us haue raised an evill report, or so much as a suspition of this Epistle. Secondly, your selues are unresistably guilty of the crime wherof you fasly suspect us. We know wel, that old Rome, which was about three hundred yeares after Christ, is of small kindred with you; howbeit because you claime kindred of it, we put you in remembrance that there were even in that Church certaine that utterly reiected this Epistle, and that under colour it was not *Pauls*. This opinion entering long sithence into Rome, is of late strengthened by one of the Cardinall pillars of your Church, who disableth this Epistle as Sophisticall, not proving that which it pretendeth. Thirdly, beside your out-cries in so small a matter, as great as if the Church were thus set on fire, let the Reader consider how feeble and slender proofes you haue brought to maintain your boysterous speeches, with silence and concealment of that whereupon our iudgement principally leaneth. The reasons moving us to esteem it none of *Pauls*, are first,

Euseb. hist. Eccles. lib.3. cap. 3. & Hieron. in 8. cap. Esaie.

that his name is not prefixed, as in all the Epistles undoubtedly known to be his. Against which your secret reply, that *Paul* concealed his name, because he was not the Apostle of the Iewes, is both false and ridiculous: for albeit his chiefe charge lay towards the Gentiles, yet his Apostleship reached unto all nations. And as he preached unto the Iewes first in the quality and calling of an Apostle, or euer he preached unto the Gentiles: so if he wrote unto the Iewes after he had written to the Gentiles, he could not write otherwise then as an Apostle. And how frivolous this is, it may easily be seen by his Epistles unto *Timothy* and *Titus*, who notwithstanding that they were Iewes, yet *Paul* offereth them the doctrine hee commended to them, under the title of being their Apostle. And albeit that *Paul* had not been their Apostle, yet that had been onely a barre unto him, to haue written himselfe an Apostle, but to write himselfe *Paul*, as he doth to some, or *Paul* the servant of God, as he doth to othersome; or *Paul* the prisoner, as unto a third, it could haue been no barre at all. Another reason is, that this writer confesseth that he receiued the doctrine of the Gospell, not of Christ himselfe, but of those which heard it of Christ, where *Paul* received his doctrine immediatly from Christ, and heard it himselfe of Christ, and not of them that heard it from him: which being the principall reason of our iudgement in this poynt, is not once touched. There are other reasons, which as in a matter not so greatly importing, we passe by. Their onely reason against us, that it is *contrary to authenticall coppies Greeke and Latine*, is false: for first there being no *authenticall coppies in Latine*, as hath been shewed in the answer to the preface, there can be none *contrary*. Secondly, where they affirme the authenticall *Greeke coppies* to be *contrary*, in saying *the authenticall*, and not all *the authenticall*, they giue the wise Reader to understand, that there are which haue not that title, which should haue caused them to speake somewhat lower then they do. Last of all, it is false that any one *authenticall Greeke Copie* calleth it *S. Pauls Epistle*: for when *Paul* himselfe (by your owne confession) held backe his name: it is evident that this title of *S. Pauls Epistle*, comming in not by the Writer himselfe, but by some of the Greek Fathers which laid hold so much the faster of this opinion of being *S. Pauls*, as it was gainesaid of divers Romanists, especially to be either S. *Pauls*, or else holy Scripture at all, unto which company of the Greeke Church as wee adioyne our selues in holding that it is the holy Scriptures: so we sever from them in their opinion that it is *Pauls*. And that not onely for that vpon the reasons alledged we are assured that it cannot be his, but also for that they disclose and discover the writer of this Epistle, which the Lord by keeping backe his name would haue covered and concealed.

Rom. 1. 5.
Act. 9. & 13.
1. *Tim.* 1.
Tit. 1.
Thessal.
Philip.
Philemon.
Heb. 2. 1. 12.
Gal. 1. 12.
Act. 22. 14. 15.

THE EPISTLE OF PAVL THE APOSTLE TO THE HEBREWES.

CHAP. I.

ANNOTATIONS.

Verse. 3 VVHO being the brightnesse of his glory, and | the figure of his substance, and carrying all things by the word of his power, making purgation of sinnes, sitteth on the right hand of the Maiesty in the high places.

RHEM. 1. [3. *The figure.*] To be the figure of his substance, signifieth nothing els but that which S. *Paul* speaketh in other words to the *Philippians* c. 2. v. 6. that hee is the forme and most expresse resemblance of his fathers substance. So S. *Ambrose* and others expound it, and the Greeke word *Character* is very significant to that purpose. Note also by this place, that the Sonne, though hee bee a figure of his Fathers substance, is notwithstanding of the same substance. So Christs body in the Sacrament and his Mysticall death and sacrifice in the same, though called a figure, image, or representation of Christs visible body and sacrifice vpon the Crosse, yet may be and is the selfesame in substance.

μορφὴ χαρακτὴρ *The B. Sacrament a figure, and yet the true body.*

CARTVV. 1. [3 *The figure.*] These Cole-worts are answered before upon *Luk.* 22. 19. And although he be one substance with the Father as touching the God-head, yet hee is not one person with his Father, but really distinguished from him, and therefore admitting your own similitude, it must be confessed of you that there is not the same person *in the Sacrament* which was offered upon the Crosse, but another person: Wherfore it is a great impudencie, and tendeth to Arianisme to make comparison of the substantiall unitie between the Father and the Sonne, with the Sacramentall unitie of the figure, and the thing figured, having no warrant of any such comparison out of the Word.

Verse.

Verse. 6. And when againe he bringeth in the first begotten into the world, hee saith, And let all the Angels of God adore him.

RHEM. 2. [6. *Let all the Angels adore.*] The Heretikes marueil that we adore Christ in the B. Sacrament, when they might learne by this place, that whersoeuer his person is, there it ought to be adored both of men and Angels. And where they say it was not made present in the sacrament, nor instituted to be adored, we answer that no more was he incarnate purposely to bee adored: but yet straight vpon his descending from heauen, it was the dutie both of Angels and all other creatures to adore him. *The adoratiō of Christ in the B. Sacrament.*

CARTVV. 2. [6 *Let all the Angels adore.*] If Christ were in the Sacrament as you falsly suppose, it would be no mervaile to us that he should be there also *adored*. Proue therefore the former, and we will not put you to the proofe of the latter.

CHAP. II.

MARGINALL NOTES.

Verse 9. BVT him that was a little lessened under the Angels, wee see IESVS, because of the passion of death, crowned with glorie and honour: that through the grace of God he might taste death for all.

RHEM. 1. [9. *Because of the passion.*] This proueth against the Caluinists that Christ by his Passion merited his own glorification. Which they would not for shame denie of Christ, but that they are at a point to deny all meritorious workes, yea euen in Christ also, and therefore they translate also this sentence heretically, by transposing the words, *in the Bible printed in the yeare.* 1579.

CARTVV. Look the answer before upon *Phil.* 2. 3.

CHAP. III.

CARTVV. To the third chapter 8.

CHAP. IIII.

MARGINATL NOTES.

Verse 4. For he said in a certaine place of the ‡ seventh day, thus. And God rested the seventh day from all his workes.

RHEM. 1. [4. *Seuenth day.*] If the Apostle had not euidently heere shewed that the Sabboths rest was a figure of the eternall repose in heauen, who durst to haue applied that Scripture of Gods rest the seuenth day, to that purpose? or how can our Aduersaries now reprehend the like application manifoldly used in all holy ancient writers to the like end?

CARTVV. 1. [4. *Seventh day.*] It is a marvellous dizinesse of spirit that these Iesuites are haunted with, which bring that for argument for them that standeth directly against them: for seeing *none durst haue applied the Scripture of Gods rest the seventh day, to the eternall rest in heauen, if the Apostle had not shewed that the Sabbothes rest was a figure thereof.* How *dare* any man whatsoever *appply* the holy Scripture to allegories, where he hath not the like warrant of the Apostles or Prophets, to lead him to such senses as are so farre removed from signification of the words from whence he could wrest his exposition.

ANNOTATIONS.

Verse 16. Let us go therefore with confidence to the throne of grace: that we may obtain mercy, and finde grace in seasonable aide.

RHEM. 2. [16, *Let vs go with confidence.*] The Aduersaries goe about to proue by these words, that we need no helpe of Saincts to obtaine any thing, Christ himselfe being so ready, and we being admonished to come to him with confidence as to a most mercifull Mediatour and Bishop. But by that argument they may aswell take away the helps and prayers for the liuing one for another. And we do not require the helpe either of the Saincts in heauen, or of our brethren in earth, for any mistrust of Gods mercie, but for our own vnworthines: being assured that the prayer of a iust man auaileth more with him, then the desire of a greeuous sinner: and of a number making intercession together, rather then of a man alone which the Hereticks cannot deny except they reproue the plain Scriptures. Neither do we come lesse to him, or with lesse confidence, when we come accompanied with the prayers of Angels, Saincts, Priests, or iust men ioyning with vs, as they fondly imagine and pretend: but with much more affiance in his grace, mercie, and merites then if we prayed our selues alone. *Scripture abused against inuocation of Saincts.*

CARTVV. 2. [16 *Let us go with confidence.*] We *proue* (indeed) *by these words*, that *we need no help of Saints* departed *to obtaine any thing* we stand in need of, which how strongly

it is concluded may easily be seene by your weake reply, that we *may as well take away the help of the prayers of the living*, which being so fooliſh a ſong it is your great ſhame to ſing it ſo often: for neither can we, as hath been ſhewed, make known to the Saints departed our needs, as we can communicate them with the Saints that are aliue, neither yet if we could, might we lawfully do it, having no commandement for the one, as we haue for the other. And that which is propereſt to this place we deſire not the prayers of the living by them to adde any worthineſſe to ours, or to make them more acceptable: And therefore we deſire the prayers of the greateſt ſinners, ſo they be faithfull, and of thoſe that are the baſeſt, and are, as it were, dore-keepers in the Church: where you therefore pray to the Saints departed that through a greater merite in them then in your ſelues, you may haue your ſutes granted. And where you ſay that you *require the prayer of none in heaven or earth in any miſtruſt of Gods mercie, but for your own unworthineſſe*; therein the leproſie of your infidelitie appeareth in your fore-head, that notwithſtanding your *unworthineſſe*, you haue not truſt enough in God through the mediation of Ieſus Chriſt the righteous in whom we haue propitiation for all our ſinnes, unleſſe you patch up the mediation of our Saviour Chriſt with the interceſſion of ſome ſuch Saint as you eſpecially affect: For further anſwer look before, upon 2. Cor. 1. 11.

1. Iohn 2.

CHAP. V.

ANNOTATIONS.

Verſe. 1. FOR euery high Prieſt taken from among men, is appointed for men in thoſe things that pertain to God: that he may offer gifts and ſacrifices for ſinnes.

The deſcriptiō of a Prieſt, and his office.

RHEM. 1. [1. *Euery high Prieſt.*] By the deſcription of a Prieſt or high Prieſt (for to this purpoſe all is one matter) he proueth Chriſt to be one in moſt excellent ſort. Firſt then, a Prieſt muſt not be an Angell, or of an other nature but mans, Secondly, euery man is not a Prieſt, but ſuch an one as is ſpecially choſen out of the reſt, and before other of the communitie, ſeuered, aſſumpted and exalted into a higher ſtate and dignitie then the vulgar. Thirdly, the cauſe and purpoſe why hee is ſo ſequeſtred and picked out from the reſidue, is to take charge of Diuine things, to deale as a mediatour betwixt God and the people, to be the Deputie of men in ſuch things as they haue to craue or to receiue of God, and to preſent or giue to him againe. Fourthly, the moſt proper and principall part of a Prieſts office is, to offer oblations, gifts & ſacrifice, to God for the ſins of the people: without which kind of moſt ſoueraine duties, no perſon, people or Commonwealth can appertain to God and which can be done by none, of what other dignitie or calling ſoeuer he be in the world, that is not a Prieſt; diuers Princes (as we read in the Scripture) were puniſhed by God, and King Saul depoſed from his kingdom, ſpecially for attempting the ſame.

3. Reg. 13.
2. Par. 26.
1. Reg. 13.

The Princes temporall authoritie how far it extendeth.

And generally we may learne here, that *in iis quæ ſunt ad Deum*, in all matters touching God, his ſeruice, and religion, the Prieſt hath onely charge and authoritie: as the Prince temporall is the peoples gouernour, guider, and ſoueraine, in the things touching their worldly affaires: Which muſt for all that by him be directed and mannaged no otherwiſe, but as is agreeable to the due worſhip and ſeruice of God, againſt which if the terrene Powers commit any thing, the Prieſts ought to admoniſh them from God.

There is a peculiar order and calling of Prieſts of the new Teſtament.

We learne alſo hereby, that euery one is not a Prieſt, & that the people muſt alwayes haue certain perſons choſen out from among them, to deale in their ſutes and cauſes with God, to pray to miniſter Sacraments, and to ſacrifice for them. And whereas the Proteſtants will haue no Prieſt, Prieſthood, nor ſacrifice, but Chriſt & his death, pretending theſe words of the Apoſtle to be verified onely in the Prieſt-hood and Seruice of the old law, and Chriſts perſon alone, and after him of no moe: therein they ſhew themſelues to be ignorant of the Scriptures, and of the ſtate of the new Teſtament and induce a plaine Atheiſme and godleſneſſe into the world, for ſo long a man hath to doe with God, there muſt needs be ſome deputed, and choſen out from amongſt the reſt to deale according to this declaration of the Apoſtle in things pertaining to God, and theſe muſt be Prieſts, for elſe, if men need to deale no more, but immediately with Chriſt, what do they with their Miniſters? Why let they not euery man pray, and miniſter for himſelfe and to himſelfe? What doe they with Sacraments ſeing Chriſts death is as well ſufficient without them; as without Sacrifice? Why ſtandeth not his death as well with Sacrifice as with Sacraments: as well with Prieſthood, as with other Eccleſiaſticall function? There is no other cauſe in the world, but that (Sacrifice being the moſt principall Act of religion that man oweth to God, both by his Law, and by the Law of nature) the Diuell by theſe his miniſters, vnder pretence of deferring or attributing the more to Chriſts death, would aboliſh it.

Prieſts & ſacrifice neceſſarie in the new Teſtament, and nothing derogatory to Chriſts Prieſthood in ſacrifice.

The difference and excellencie of Chriſts Prieſthood.

This definition of a Prieſt and his function, with all the properties thereto belonging, holdeth not onely in the Law of *Moſes*, and order of *Aarons* Prieſthood, but it was true before in the Law of nature, in the Patriarches, in *Melchiſedec*, and now in Chriſt, and all his Apoſtles and Prieſts of the new Teſtament: ſauing that it is a peculiar excellency in Chriſt, that he onely offered for other mens ſins, and not at all for his own, as all other do.

CARTVV. 1. [1 *Euerie high Prieſt.*] It is true, that there are ſome things heere common to all Church Miniſters, as to be taken from men, to mens uſe, to be appointed, and not to appoint himſelfe, to be ſet over the things which pertaine unto God, and to haue no dealing with worldly affaires. But that it doth agree to Miniſters of the new Teſtament to offer *gifts and ſacrifices for ſins* is moſt falſe, and contrarie to the meaning and whole diſcourſe of the Apoſtle, which is to ſhew

that after Christ had offered himselfe for a propitiatory sacrifice for sinne, there remained no more externall sacrifices to be offered for it: which argument is now as effectuall against the externall sacrifices of the Papists, as then it was against the outward sacrifices of the Iewes. Wee take you at your word, that *Priest and high Priest to this purpose is all one matter*, and therefore conclude after this sort: * The Priesthood and Sacrifice of the new Testament is that onely which was prefigured by the Priests and Sacrifices of the Old: Therefore Christ is the onely reall and externall Priest and Sacrifice of the New Testament. The Proposition is manifest: the Assumption is proved by manifest induction of the discourse in this Epistle, where both all the Priests high & others, and all the Sacrifices for sinne, are compared with Christ, upon that the *people must haue persons to deale in their sutes to God*, they would conclude, that therefore they must haue *Priests* and *Sacrifices*, wherein they make themselues too ridiculous, as if there could bee no persons but Priests, nor no sutes but sacrifices. It is more to the purpose that they aske, *Why Christs death standeth not as well with Sacrifice as with Sacrament, with Priesthood as well as with other Ecclesiasticall function*, yet their reader is thus destitute by them, whom by order of learning they ought to haue taught, that with *Christs death will stand a sacrifice as well as a Sacrament*, and *Priesthood as well as an other Ecclesiasticall function*.

More plainly, thus: That which was prefigured by the Priests & Sacrifices of the old Testament, is the only reall and externall Priest & sacrifice of the New Test. But Christ was prefigured, &c. Ergo Christ is the only reall & externall Sacrifice of the New Test.

Wherefore, although you aske with no intent to learne, yet let it please the reader to understand, that a Sacrament of the death of Christ is necessary, first that by a liuely representation thereof in the breaking of bread and powring forth of wine, whereby Christ is, as it were, crucified before our eyes, we might be thankfull unto God for the death of his Sonne. Therefore thanksgiving for the expiation of our sinnes in the death of Christ, agreeing well with the death of Christ, may well stand therewith, which cannot stand, if yet, by sacrificing of Christ our sinnes were to be satisfied.

Secondly, although we haue already obtained forgiuenesse of our sinnes in the death of Christ, yet the use of a Sacrament is necessary to conforme our consciences, and the better to assure them that wee haue so obtained it; but the use of a Sacrifice propitiatory cannot stand with this assurance, as that which weakeneth, yea (now after Christs comming) utterly overthroweth all our confidence and assurance of the remision of our sinnes. And therefore it is no marvell although you alwayes floting and wavering in the surety of your saluation, and in the experience of your owne hearts, so teach others to float and waver, which for a seale and pledge of your sinnes already forgiven, haue gotten a sacrifice therby to make a new purchase of forgiuenesse of them.

Thus having heard how *a Sacrament will stand with the death of Christ, where a Sacrifice for sinne* will not; therewith you may understand why *Priesthood* will not suite *with it*, when *another Ecclesiasticall function* will not be abidden.

August. lib. 2. contr. Epist. Parm. c. 8. Parmenianus mediatorem posuit Episcopum inter populis & Deum.

Last of all, for so much as the Priest of the New Testament, to the end he may differ from the Priests of the old, must not offer for himselfe but for the people; it being evident that this onely agreeth unto our Saviour Christ, and unto none other, it followeth that he alone and no other is the Priest of the new Testament. Albeit it ought not to be passed over, that you haue left here behinde of your Donatisticall and Antichristian Spirit, as *Augustine* calleth it, of giving the tearme of *Mediator between God and his people*, to other ministers of the Gospell, beside Christ, which is the onely Mediator between God and his people.

Verse. 4 *Neither doth any man | take the honor to himselfe, but he that is called of God, * as Aaron.

All true Priests and preachers must be lawfully called thereto.

RHEM. 2. [4. *Taketh to himselfe.*] A speciall prouiso for all Priests, Preachers, and such as haue to deale for the people in things pertaining to God, that they take not that honour or office at their own hands, but by lawfull calling and consecration, euen as *Aaron* did. By which clause if you examine *Luther*, *Calvin*, *Beza*, and the like, or if all such as now a dayes intrude themselues into sacred functions, looke into their consciences, great and foule matter of damnation will appeare.

Iohan. 24 vid. Bale de vit. pont. in Ioh. 24. Funct. Chro. An. 1074. Platin. de vitis. Pontif. in Silu. 2.

CARTVV. 2. [4. *Taketh to himselfe.*] M. *Calvin and Beza* may well abide to be *examined* by *this clause* of not entring the ministery without lawfull *calling as Aaron* was lawfully called. M. *Luther* also, beside other calling fit for the time wherein he exercited his Ministery, might well abide it, if there were (as there is not) any lawfull calling in your voluntary and uncalled Priesthood; but if Pope *Iohn* the 24. that chose himselfe, or Pope *Hildebrand*, that entred the seat with murder of his predecessor, or Pope *Silvester* the second that entred by conjuring, or Pope *Eugenius*, that came in by simony, were *examined by this clause*, they shall easily appeare to haue more right to the succession of *Simon Magus*, then of *Simon Peter*.

Verse 5. So Christ also | did not glorify himselfe that hee might bee made a high Priest: but he that spake to him, My Sonne art thou, | this day haue begotten thee.

The dignity and Function of priesthood is not to be usurped.

RHEM. 3 [5. *Did not glorifie himselfe.*] The dignitie of Priesthood must needs be passing high and soueraigne, when it was a promotion and preferment of the sonne of God himselfe according to his manhood, and when he would not vsurpe, nor take vpon him the same, without his fathers expresse commission and calling thereunto. An externall example of humilitie, and argument of condemnation to all mortall men, that arrogate vniustly any function or power spirituall, that is not giuen them from aboue, and by lawfull calling, and commission of their superiours.

CARTVV. 3. [5. *Did not glorifie himselfe.*] *S.*

Verse 6. As also in another place he saith, Thou art | Priest for ever, according to to the order of Melchisedec.

RHE. 4 [6. *A Priest for euer*] In the 109. Psal. frō whence this testimony is taken, both Christs kingdom & Priesthood are set forth. But the Apostle vrgeth specially his Priesthood, as the more excellent

and

Christ both Priest and King, but his Priesthood more excellent of the two.

and preeminent state in him, our redemption being wrought and atchieved by sacrifice, which was an act of his Priesthood, & not of his kingly power, though hee was properly a King also, as *Melchisedec* was both Priest and king, being a resemblance of Christ in both, but much more in his Priesthood. And our Lord had this excellent dignitie (as appeareth by the discourse of S. *Paul*, and his allegations here out of the Psalmes) at the very first moment of his conception or incarnation, for you must beware of the wicked heresie of the Arians and Caluinists (except in these latter it bee rather an errour proceeding of ignorance) that sticke not to say, that Christ was a Priest, or did sacrifice, according to his Godhead, Which is to make Christ, God the fathers Priest, and not his sonne and to doe sacrifice and homage to him as his Lord, and not as his equall in dignitie and nature.

Psal. 2.109 Christ a Priest as he is man, not as hee is God.

Therefore S. *Augustine* saith in *Psal.*109. *That as he was man, hee was Priest: as God, hee was not Priest.* And *Theodorete in Psal.*109. *As man, he did offer sacrifice: but as God, he did receiue sacrifice.* And againe, *Christ touching his humanitie was called a Priest, and hee offered no other host but his own body &c.* Dial. 1. *circa med.* Some of our new masters not knowing so much, did let fall out of their pens the contrary, and being admonished of the errour, and that it was very Arianisme, yet they persist in it of meere ignorance in the grounds of Diuinitie.

Reten. p. 89.

CARTVV. 4. [6. *A Priest for ever.*] The Apostle *urgeth the Priesthood especially, not as a more excellent state in him then the kingdom*, but onely that it falleth in more aptly with the question and controversie that he had in hand. It is needlesse to enquire whether our *redemption be more wrought by the Priesthood of Christ* which purchased it, or by his kingdome, which applieth it unto us after he had purchased it by his Priesthood. Wee hold indeed that hee is Priest as well *according unto his Godhead, as according unto his Manhood*, and that there is no action of his Priesthood or kingdom, wherein the divine nature of our Saviour Christ hath not a stroke, as well as hath the nature humane; which, as it is evident by divers places, as *that God hath redeemed us by his blood*: That *as the Father hath life in himselfe, so he hath given unto the Sonne to haue life in himselfe*: And that *he giueth some Apostles, some &c.* so this place, out of the which the Iesuites would assault this doctrine, is singularly strengthned: for even the Priesthood of *Melchesedeck* was (after a sort) for ever, and without either beginning or without ending. In which respect, and for the shadowing out of which eternitie *Moses* writing his storie leaveth out both his birth and death, which in a person of such marke and note as was *Melchesedeck* he would never haue done, if the condition of his Priesthood rather then of his nature had not so required.

Act. 20. 28. Ioh. 5. 26. Eph. 4. 7. 8

Now if *Melchesedecks* Priesthood being but a figure, must needs haue some draught and feature of eternitie: how much more must Christs Priesthood, which is the truth, be truely eternall without either beginning or ending; and unlesse they will deny him to be Mediator as he is God and Man, which the Apostle evidently noteth, there is no cause why they should deny him to bee Priest as he is both. This is yet most plainely set forth, when the Author of the Epistle, amongst other oppositions between the Leviticall Priesthood and Christs, reckoneth this, that the Law appointed men to be Priests which had infirmitie, but the word of the oath that is after the Law, the sonne for ever perfected. Where the Iesuites in their accustomed sinceritie of dealing with the Scripture, contrarie both to the Greek copies, and the vulgar translation which they follow, haue cleane put out [*men*] thereby to conceale the evident difference of the two Priesthoods, the one administred by a mortall man, the other by the everliving God, which most impudent and shamelesse corruption doth nothing help them, unlesse as they haue gelt this verse, so they could also haue made away the 23. and 24. where it is expresly said that the Leviticall Priests being through death forbidden to continue, our Saviour Christ continueth for ever, and hath an everlasting Priesthood, which when hee can neither do nor haue as he is man, it followeth, that he both continueth Priest, and hath an everlasting Priesthood as he is God.

1. Tim. 2.

Your reason, that thus *we make Christ God the Fathers Priest, and not his Sonne, and to bee equall by homage, and not equall in nature*, is too childish; as if it were strange that one and the same man be equall unto another in nature, unto whom he is inferiour in Office: So Christ, equall to God his Father in the nature of his Divinitie in both his natures, wherein hee is our Priest is inferiour to his Father, although the inferioritie verefied truely of his whole Person ioyned together, is so said in regard of his Humanitie alone; even as it is truely verefied of the whole Persons in both natures that hee is God, when notwithstanding the same speech is iustifiable in respect of the Divine Nature alone. To be Iudge also and King it is necessarie that hee be God, it being plaine that God is the iudge of all the world; And that Christ without power to know the secrets of the heart cannot be Iudge of the world, which forsomuch as hee knoweth it not, but as God: it followeth that hee cannot be Iudge or King unlesse it be that, as well in regard that hee is God, as in regard that he is Man. Wherewithall you may see the folly of your collection, that *so we will make Christ God the Fathers Priest, and not his Sonne*; Seeing so wee may say that you will make him his Fathers King, and not his Sonne. And you forget your selues greatly that marshall us herein with the *Arrians*, which had been more Catholique manifoldly then you, if they had holden the Divinitie of our Saviour Christ in his Priesthood, as wee do: You often try Masteries in working of miracles; we will giue you (which you could never winne) that you haue some finger of God that way, if you proue that the *Arrians*, which destroy the truth of Christs Diuine Nature, simply and absolutely, can (as we do) allow it in his Priesthood: also if you can proue that Christ is inferiour to his Father as hee is Mediator God and Man, therefore he is inferiour as he is God.

Gen. 18. 25 Rom. 3. 6.

And let the Reader here obserue that by our sides the Iesuites thrust through *Tertullian* with the point of Arianisme, who not onely in matter is as the rest of the ancient Fathers of the same iudgement with us, but expresly calleth our Saviour Christ *his Fathers Priest*, which the Iesuites esteeme a monstrous voyce in Divinitie: For upon the words, Math. 8. *Go and shew thy selfe to the Priest and offer the gift that Moses commanded*, he writeth thus, declaring what *Moses* meant by the

Priest

Priest and gift, he saith, that they *signified that a sinner in time to come should offer a pure gift at the Church, that is to say prayer and thanke-giving through Iesus Christ the Fathers Catholique or Generall Priest.* Tertul. adverſ. Marc. lib. 4. Catholicum patris ſacerdotem.

As for *Augustine* 109. Psal. you wrest him from his meaning, which is no other then that Christ could not be a Priest to haue an offering but as he is Man, the offering or sacrifice being his Manhood, which may appeare by his words in the same place: *The same Priest for ever is the Lord on the right hand, the very same I say Priest for ever is the Lord on the right hand, because thou hast said unto the same, my Lord sit thou, &c.* and saying that hee is a Priest for his assumpted flesh, without the which (wee grant) hee could not haue been Priest; he addeth, *for his sacrifice which having taken of us hee might offer for us.* where he plainely declareth that as the Humanity of Christ is the sacrifice, so the same was offered by that nature that assumed the Humanitie which is the God-head: But this iudgement of *Augustine* against the Iesuites is manifest otherwhere saying, *The Sonne of God is the Mediator of God and Man: the Sonne of man equall with the Father by the unitie of the Divinity, and partakers of us by the susception of the Humanitie: making intercession to his Father, as hee was man, and yet not concealing that hee was God one with the Father.* August. lib. 4. cont. Iudæos cap. 8. *The Divinitie without the Humanitie is not Mediatrix: The Humanitie without the Divinity is not Mediatrix: but between the Divinitie alone, and the Humanity alone, the Mediatrix is the Humane Divinitie, and the Divine Humanitie of Christ,* Aug. de Ovibus cap. 12. *The Man Christ Iesus is made Mediator of God and Men: who in the forme of God receiveth the sacrifice with the Father, with whom hee is one: yet in the forme of a servant had rather bee the sacrifice then receive it: by which he is both the Priest which offereth and the offering.* August. lib. 10. de Civit. Dei cap. 20. Esay 53. 10

Theodoret also Psal. 109. is dealt with in the same sort: for to let passe that hee speaketh not of the sacrifice which Christ offered, but onely of the remembrance or tokens of that sacrifice which the Church offereth, he saith not, that Christ doth not as God exercise the Priesthood; but that we offer sacrifices unto him as God, and he maketh intercession for us as he is man: And Dialog. 1. he saith, that touching his Humanitie he was called a Priest: hee saith not onely according to his Humanitie: And that as he saith not so, so hee meaneth not so, appeareth by his words following wherein he saith, that *the verie name of Intercessor doth signifie both the Divinitie and the Humanitie:* And that the office of Intercession cannot be done but by the Divine Nature as well as the Humane doth evidently appeare by the iudgement of *Nazianzene*, who bringeth this for a reason to proue Christs Divinitie, that he is our Intercessour, and compareth it with the Divine action of the Holy Ghost which maketh intercession for us. De Theolog. Orat. 4 Rom. 8. Iustin. Martyr. Tom. 3. de Trin. l. 11 Epiph. hæres. 57. & 77. Ambros. 1. Tim. 2. Dionys. Carthus. in 1. Tim. 2. Cum utroq; extremo conveniens cum Deo, se naturam divi- &c.

If we should bring all the Fathers, which confirming our doctrine in this point do utterly overthrow the Iesuites, it would be tedious. Let the Reader look them partly before upon Matth. 9. and partly let him resort to the Authorities quoted in the Margent for further understanding their mindes herein. Here it shall be sufficient to set down the iudgement of their own* Doctor in these words: *There is one Mediator agreeing with both the extremes, with God according to the Divine Nature, with man according to his Humane: And hee is Mediator of God and man in speaking properly, neither as God nor as man, but as God and Man, or God incarnate: for so both agree unto him both to satisfie or reconcile, and a fitnesse and efficacie to reconcile, whereof the former agreeth unto him in regard of the Nature that is assumed, the other in regard of the Deitie whereunto it is knit whereunt the workes and paines of Christ the man get after a sort an infinite worthinesse and efficacie:* And this is the very doctrine which we teach in this point, this one word excepted, that where *Denys* saith, that Christs *workes and paines are after a sort of infinite worthinesse*, we teach that they are wholy and simply infinite in worthinesse, even as God whose merites they are, is simply and in every regard infinite. Infinitā quodāmodo dignitatem & efficaciā sortiuntur Dionys. Carthus. in 1. Epist. ad Tim. cap. 2. v. 5.

The Author of the ‡ *Retentive pag.* 89. your *new Master*, as you terme him, teacheth out of this Epistle, chap. 9. 14. that Christ is a Priest according also to his Godhead, forasmuch as hee offered himselfe by the eternall Spirit; which reason you knowing right well, haue not onely passed by heere, but even in the place it selfe where it offereth the combate unto you; and meeting you in the face, you dare not so much as abide the sight of it, but as if your nose bled turne aside from it. And therefore as you may truely call him *Maister* in respect he teacheth you things you are utterly ignorant in; so we see not why you should call him *new Maister*, unlesse it bee that you hold him for a *new Maister* that teacheth his doctrine out of the *new* Testament: You know well also that out of this place wee cut off the crownes of your shaueling Priests, which seeing they are neither of the order of *Aaron*, as your latter Divines hold, nor of the order of *Melchesedeck*, as the truth doth evidently shew (being mortall men that haue beginning and ending) it is evident, that if they be Priests they are either *Ieroboams* or *Baals*, or some other unkown Gods to the Church of Christ. Wherefore the Reader may see that verified in the truth which *Salomon* saith of the Church, that *shee is terrible unto the enemie.* ‡ D. Fulk's Retentive. Cant. 6. 7.

Verse. 7. Who in the daies of his flesh, with | a strong cry and teares, offering prayers and supplications to him that could saue him from death, was heard | for his reverence.

RHEM. 5. [7. *With a strong crie.*] Though our Sauiour make intercession for vs, according to his humane nature, continually in heauen also: yet hee doth not in any externall creatures make sacrifice, nor vse the prayers sacrificall, by which our redemption was atchieued, as hee did in the time of his mortall life, and in the act of his passion, and most principally, when with a loud voice, and with this prayer, *In manus tuas commendo spiritum meum*, he voluntarily deposed his soule, yeelding it in most proper sort for sacrifice, for in that last point of his death, consisteth specially his high priestly office, and the very worke and consummation of our redemption. The sacrifice on the crosse was the principall act of Christs Priestbood. Luc. 23. 46

Obserue moreouer that though commonly euery faithfull person pray both for himselfe and others, and offer his prayers to God, yet none offereth by office, and speciall deputation and appoint- Christs prayers more effectuall.

ment, in the perſon of the whole Church and people, ſauing the Prieſt. Whoſe prayers therefore be more effectuall in themſelues, for that they be the voice of all faithfull men together, made by him that is appointed and receiued of God for the peoples legate. And of this kind where all Chriſts prayers, in all his life and death, as all his other actions were: his faſting, watching, preaching, inſtituting, miniſtring, or receiuing Sacraments: euery one being done as Prieſtly actions.

Chriſts prieſtly actions.

Chriſt our onely high Prieſt.

ANSVV. Chriſt offered but that one ſacrifice propitiatory on the croſſe, and that but once neither doth hee make any other ſacrifice in any externall creatures. Neither hath hee any ſacrificing Prieſts to be mediatours between God and the people, as *Parmenian* the Hereticke placed the Biſhop between God and the people. Therefore the prayers of the miniſter of the Church, which hee conceiueth or pronounceth in the name of the congregation are not more effectuall in themſelues for any ſuch office of mediation or legation, but they are acceptable becauſe they are according to Gods ordinance, the prayers of the whole Church uttered by a miniſter thereunto appointed. For the prayer of one priuate man, praying with hearty affection and true faith, is more agreeable to the will of God, then the prayer of a thouſand Prieſts void of faith and good affection, yea and ſhall haue better effect then the faithfull prayer of the miniſter, conceiued for a careleſſe and faithleſſe people. Therefore Chriſts prayers and other actions of his prieſthood were of another and a more excellent kind, then the prayers of the beſt Prieſt that euer was. His office of preaching and miniſtring of Sacraments, he hath by his word cõmitted to the miniſters of his Church, to exerciſe in his name, therfore they be as effectuall being done by his ſeruants, as by himſelfe. But his high Prieſts office he retaineth to himſelf, & hath not cõmitted it to another. Therfore none may preſume to offer ſacrifice as he did, nor to pray, watch, faſt, or do any thing meritorious for other as he did.

Notorius hereticall tranſlations to maintaine Calvins horrible blaſphemy ἀπὸ ἰσλαβείας. Flac. Illyr. vpon this place.

RHEM. 6. [7. *For his reuerence.*] Theſe words haue our Engliſh Tranſlatours perniciouſly and moſt preſumptuouſly corrupted turning them thus, *In that which he feared*, contrary to the verſion and ſenſe of all antiquitie, and to *Eraſmus* alſo, and contrary to the ordinary vſe of the Greeke word, as *Beza* himſelfe defineth it *Luc.2.v.25.* and contrary to the proprietie of the Greeke phraſe, as not onely the Catholikes, but *the beſt learned Lutherans do ſhew and proue by many examples. They follow herein the ſingular preſumption of *Calvin*, who was the firſt (as his fellow *Beza* confeſſeth that euer found out this interpretation. Which neither *S. Chryſoſtome*, nor any other as perfect Grecians as they were could euer eſpie. Where onely to haue made choiſe of that impious and arrogant Sectaries ſenſe, before the ſaid fathers and all the Churches beſides, had been ſhamefull enough: but to ſet the ſame down for very Scripture of Gods bleſſed word- that is intollerable and paſſeth all impietie. And we ſee plainely that they haue no conſcience, indifferencie, nor other purpoſe, but to make the pore Readers believe, that their opinions be Gods own word, and to draw the Scriptures to ſound after the fantaſie of their hereſies. But if the good Reader knew, for what point of doctrine they haue thus framed their tranſlation, they would abhorre them to the depth of Hell, forſooth it is thus: they would haue this Scripture meane, that Chriſt was in horrible feare of damnation, and that he was not onely in paines corporall vpon the Croſſe (which they hold, not to haue been ſufficient for mans redemption) but that he was in the very ſorrowes and diſtreſſes of the damned, without any difference, but that it was not euerlaſting, as theirs is.

Calvins blaſphemie that Chriſt ſuffered hell paines vpon the Croſſe, and that his death otherwiſe were inſufficient.

For this horrible blaſphemie (which is their interpretation of Chriſts deſcending into Hell) Gods holy word muſt be corrupted, & the ſacrifice of Chriſts death (whereof they talk ſo preſumptuouſly. muſt not be enough, for our redemption) except hee bee damned for vs alſo to the paines of Hell Wo be to our poore countrie, that muſt haue ſuch books, and read ſuch tranſlations. See *Calvin* and *Beza* in their Commentaries and Annotations vpon this place, and you ſhall ſee that for defence of the ſaid blaſphemie they haue thus tranſlated this text, See the Annotations before. *Act.2.27. and Mat.27.46.*

CARTVV. 6. [7 *For his reverence.*] The Ieſuites in thundring without cauſe, declare themſelues to be evill *Periclefes*; therefore although their clap be great in words, yet becauſe it commeth not from heaven, we eſteeme this rumbling noiſe of theirs no otherwiſe then the crackling of a few thornes which the fire hath taken hold of. We tranſlate here that Chriſt was ***heard in that which hee feared***, or touching that he feared: for the overthrow of which tranſlation let the Reader obſerue how many impudent lies the Ieſuites haue coyned of us, M. *Calvin* and *Beza*, &c. whom we follow in this tranſlation thereby to learne the undoubted truth of this tranſlation and doctrine depending thereof, which the devill could no otherwiſe undermine but by being a lying ſpirit in the mouth of theſe falſe Prophets.

Let it therefore in the firſt place be noted that they ſay it is ***contrarie to the propertie of the Greek word***, where it is well known that the Greek word ſignifieth a caution and heedineſſe which alwaies draweth a feare after it of ſome thing whereof heed is taken, doth more properly ſignifie *feare* then ***reverence*** which is in the Angels and Saints in heaven towards God, free from feare of any evill that can befall them. Wherefore the proper ſignification of this word being never ſevered from *feare*, and yet ſometime diſ-ioyned from reverence; it followeth that the propertie of the Greek word ſerveth better for to note *feare*, then reverence. And to this untruth they haue here added another, in affirming that ***Illiricus proveth it contrarie to the proprietie of the word by divers examples***, who proveth no ſuch thing, but that the words do beare that ſenſe which the old Tranſlator followeth, not ſaying that there is any thing in the nature of the words againſt the ſenſe which we follow.

Secondly, they ſay it is ***contrarie to the ordinarie uſe of the Greek word as Beza himſelfe defineth it, Luc.2.25.*** which is alſo moſt untrue, M. *Beza* having no ſuch ſaying or ***definition***, but onely ſhewing how it is taken in that place of the Evangeliſts: Whereunto adde that M. *Beza* ſheweth examples of this ſignification in all manner of writing both holy and prophane, both out of Poets, Hiſtorians, and Philoſophers, as out of *Ariſtotle* which ioyneth this word as of the ſame value with another ſignifying *Feare*.

ἰσλαβείας.

Thirdly,

Thirdly, they say it is *contrary to the Version and sense of all Antiquity, and that Calvin was the first that found it out.* Where first of all *Beza* sheweth that one of the Latine Copies of singular note which was found in Clearmont followeth the same translation which we do. Secondly, he sheweth that the Syrian Paraphrast haue so turned the word as wee haue done. Thirdly, that *Gregor Nazianzene. Contil. de sol.* 2. doth manifestly follow the same *sense* that we do, whilst he reckoneth this heere mentioned amongst the infirmities of our Saviour Christ, unlesse therefore that you will reckon the religious *reuerence* of our Sauiour Christ to bee one of his infirmities; let them tell vs what they will or can translate it when they depart and dissent from vs. And therefore when *M. Beza* esteemed *M. Caluin the first that found out this interpretation*, he must necessarily be vnderstood of the first of the writers of our age, which sense that the very text it selfe affoorded it, appeareth manifestly by these words to him that *could saue him from death*: wherein hee doth euidently allude vnto these words of our Sav. *father all things are possible vnto thee, let passe this cup from mee.* Therefore this writer sheweth that although Christs petition of praying so that the cup might passe from him was not so farre granted as that he should not drink it, yet that hee was heard in that hee feared, which was the horrour of Gods iust iudgement against him for our sinnes clapt upon him alone. In which feare it was necessarie for him to be, to the end that overcomming it, he might giue us assurance that we also seased with the feare thereof should not bee quashed under that burden. This cannot be strange unto any but those to whom the words of the Evangelist are strange which affirmeth that the terrours so seased him that hee was utterly astonished and brought to these streights, that what betweeu his desire to obey the will of his Father, and drinking the cup which his office required on the one side, and to escape present sense of the horrible wrath of God, which his innocent and sinneless infirmitie of mans nature doth well beare on the other side, hee knew not for the time whether to turne him, through the presse and throng of terrour rushing upon him, desired so for the present moment that death might passe from him: wee say that the innocent estate of his humane nature might well agree with this: Whereby may further appeare the Iesuites base opinion of our Saviour Christ, whom their doctrine supposeth to haue been driven into these streights onely in feare of that kinde of death which a sinnefull and criminous person went with more confidence and resolution unto. And to speak the truth, this poiut of Poperie is a peece of Iudaisme which is offended at the crosse and empying of Christ: For as the Iewes esteeme it absurd that the Messias should be so cruelly and despitefully handled: so the Papists are ashamed of that Christ that was thrown down under the estate of all his brethren; where the true Christian riseth so much the higher into the loue of Christ and thankes giving unto God for him, as hee knoweth the crosse of Christ to be for his sake most heavie and insupportable by any creature in heaven or earth; encreasing his ioy and spirituall reioycing in the crosse of Christ, according to the measure of the greatest sufferings of Christ, without any the least staine of sinne: Their further blasphemies heerein let the Reader look before upon *Mat.* 27. 46. & *Act.* 2.

Mat. 14. 36

Mat. 14. 33 ἐκθαμβεῖσθαι καὶ ἀδημονεῖν.

Ioh. 12. 27.

Last of all they charge us to affirme that *Christ was in the verie sorrowes and distresses of the damned without any difference, but that it was not everlasting*, which is a manifest untruth: For beside we hold that by his power hee brake through the helly torments, we teach that for the time hee was in them for our sakes, hee endured them with all patience, and without all infidelity; which neither damned soules, nor yet the faithfull upon earth (sometimes taking a sip of that cup) do so much as one minute of an houre endure without taint (at the least) of impatiencie and infidelitie both.

VVoe (therefore) *to our poore* and beloved *Country men*, which haue sold themselues to beleeue such wretches, as haue their principall defence in untruthes easilier confuted then invented.

Verse. 9. And being consummate, he was made to all that obey him, cause of eternall salvation.

RHEM. 7. [9. *Consummate.*] The full worke of his sacrifice, by which wee were redeemed was wholy consummate and accomplished, at the yeelding vp of his spirit to God the Father, when he said, *Consummatum est*, though for to make the same effectuall to the salvation of particular men, he himselfe did diuers things, and now doth in heauen, and our selues also must use many meanes for the application thereof to our particular necessities. See the next Annotation.

Christ yeelding vp the Ghost, accõplished our redemption. Ioh. 19. 30.

CARTVV. 7. [9 *Consummate,*] S.

RHEM. 8. [9. *Was made to all.*] The Protestants vpon pretence of the sufficiencie of Christ Passions, and his onely redemption, oppose themselues guilefully in the sight of the simple, against the inuocation of Saincts, and their intercession, and helpe of vs, against our penitentiall works or suffering for our own sins, either in this life or the next, against the merits of fasting, praying, almes, and other things commended to vs in holy writte, and against most things done in the Church, in sacrifice, Sacrament, and ceremony. But this place and many other shew, that Christs Passion, though it be of it selfe far more sufficient and forcible, then the Protestants in their baseneſſe of vnderstanding can consider, yet profiteth none but such, as both do his commandement, and vse such remedies and meanes to apply the benefite thereof to themselues, as he appointeth in his word, or by the Holy Ghost in his Church. And the Heretikes that say, faith onely is the thing required to apply Christs benefits vnto vs, are hereby also easily refuted, for we doe not obey him onely by beleeuing, but by doing whatsoeuer hee commandeth. Lastly, wee note in the same words, that Christ appointed not by his absolute and eternall election, men so to be partakers of the friute of his redemption, without any condition or respect of their own works, obedience, or freewill: bnt with this condition alwayes, if men will obey him, and doe that which hee appointeth, See *S. Augustine* (or *Prosper.*) to. 7. *Respons. Prosperi. li.* 2. *articulo* 1. *ad obiectiones Vincentii*, where hee saith of the cup of Christs Passion, *It hath indeed in it selfe. to profit all, but if it be not drunken it healeth not.*

Christs passion sufficient for all, but profitable to them onely which obey, not by faith onely, but by doing as hee and his Church cõmand.

CARTVV. 8. [9. *Was made to all*] In that the Apostle saith, that Christ *is made the cause of sal-*

vation, either he muſt be the cauſe alone in that kinde of cauſes wherein he is the cauſe, namely the materiall cauſe, or elſe he hath ſome other ſupply of cauſe to make ſupply of his want and inſufficiencie. The latter is blaſphemous, therefore the former is true, and conſequently falſe that your *penitentiall workes of ſuffering* are any part of the price or ſatisfaction for your ſin, ſeeing our Saviour Chriſts paſſions being the full ſatisfactory cauſe of ſinne, your ſufferings cannot be alſo. And as this doctrine of your *penitentiall workes of ſuffering for your ſinnes*, imply a manifeſt contradiction unto the alone reall and externall ſacrifice of Chriſts death; ſo doth it alſo overthrow vtterly the fearefull and horrible ſacrifice of the Maſſe: for if we make full ſatisfaction of ſinne by our owne penitentiall workes, or by them as you ſay apply the ſacrifice of the death of Chriſt: Wherefore ſerueth the ſacrifice of the Maſſe, which commeth after we haue made full ſatisfaction. We grant that the paſſions of Chriſt *healeth not unleſſe it be as Auguſtine ſaith, drunken*, that is, applied, but the drinking or applying of them our Saviour Chriſt teacheth to be by faith, when hee ſaith, that whoſoeuer beleeueth in him ſhall never be a thirſt.

Ioh. 6. 35.

As for your reaſon that the Apoſtle ſaith, that Chriſt is made the *cauſe of ſalvation unto thoſe which obey*, it is frivolous, and hath been oftentimes confuted, in that although none can come to ſaluation unleſſe he obey, yet obedience is not the cauſe, nor ſo much as the inſtrument of our ſaluation, but an adjunct, or a thing annexed, and which goeth alwayes in the company of a ſaved man, & that neither before him, nor on either hand of him, but behinde him, as an effect and *daughter of faith*. And therfore the writer to the Hebrewes doth proue before, that our entrance into the kindom of heaven, and into the Lords reſt, is by faith, and no otherwiſe, by which the Apoſtle ſaith, that Chriſt dwelling in our hearts, is made one with us. It is yet more frivolous, that hereof they would conclude, that *Gods eternall election is upon condition of our obedience*: for although we cannot come unto ſalvation unleſſe we haue good workes, which is all one with this, that we cannot be iuſtified unleſſe we be ſanctified, yet it followeth no more that the foreſight of our obedience was the cauſe of our election, then the foreſight of our faith. And they may as well ſay, that the foreſight of God that we ſhould beleeue in his Sonne, cauſed God to appoint his Sonne Chriſt to die for us, as to ſay, that God choſe us under the condition of good workes, whereby wee ſhould rather chooſe him, then hee us.

Oecumenius in 1. Tim. 1 ἡ ἀγαπη τὸ τῆς πιστεως τελος.

Heb. 3, 19. & 4, 3.

Epheſ. 3. 17.

Ioh. 15.

And as this opinion is blaſphemous againſt the free grace and good pleaſure of God in our election: ſo is it directly contrary to the Ieſuites owne doctrine in another place, where they ſay that neither *nations nor particular perſons be elected eternally by their owne merits, becauſe God when he made choyce, reſpected all as evill*, and put a difference in this, that although (as they ſay) *the wicked were reiected for ſinne, and for foreſight thereof*, yet that the elect are not ſo. Let it be alſo obſerued how the Ieſuites are ſtill traced by the footings of the ſmall eſtimation they haue of the death of Chriſt: for when they ſay, that *Chriſts paſſion is of it ſelfe farre more ſufficient and forcible then the Proteſtants in the baſeneſſe of their underſtanding can conſider*, they leaue this ſting of their Popiſh tailes behinde them, that the force and ſufficiencie of it is not ſuch, but that the Ieſuits in the height and ſupereminencie of their underſtanding are able to reach it, which yet no capacitie of man or Angell, or of all the men and Angels (if their underſtandings were aſſembled into one) is able to attaine unto, but onely God himſelfe.

Vpon Rom. 9. 11.

It ought alſo not to be forgotten, that where ſome Papiſts eſteeme the Scripture ſufficient for our direction in all matter of religion, other ſome of the worſt ſort eſteeme the word of God ſufficient, which they enlarge and reach out to vnwritten verities; the Ieſuites ignorant of their owne myſtery of iniquity, and ſtrangers as it were in the giddy turn-about of their owne Cloiſters, ſay, that *remedies and meanes of our ſaluation are appointed by Gods Word, or by the holy Ghoſt*, not onely making ſome other direction in the Church beſide the word, but alſo oppoſing the *Word* unto the *holy Ghoſt*, as a member of the ſame diſtribution, which notwithſtanding is not repugnant unto the word, but goeth together with it.

Eſay. 59. 21. 1. Theſ. 5. 19. 20.

Verſe. 11. Of whom we haue great ſpeech, and | inexplicable to utter, becauſe you are become weak to heare.

RHEM. 9. [11. *Inexplicable.*] Intending to treate more largely and particularly of Chriſts or *Melchiſedecks* Prieſthood, he forewarneth them that the myſterie thereof is far paſſing their capacitie, and that though their feebleneſſe in faith and weakneſſe of vnderſtanding, hee is forced to omit diuers deepe points concerning the Prieſthood of the new law. Among which (no doubt) the myſtery of the Sacrament and Sacrifice of the altar, called MASSE, was a principall and pertinent matter: which the Apoſtles and Fathers of the primitiue Church vſed not to treate of ſo largely and particularly in their writings, which might come to the hands of the vnfaithfull, who of all things tooke ſooneſt ſcandall of the B. Sacrament, as we ſee *Io 6. He ſpake to the Hebrewes* (ſaith S. Hieroms *ep. 126. that is to the Iewes, and not to the faithfull men, to whom he might haue been bold to vtter the Sacrament.* And indeed it was not reaſonable to talke much to them of that ſacrifice which was the reſemblance of Chriſts death, when they thought not right of Chriſts death, it ſelfe. Which the Apoſtles wiſdome and ſilence our Aduerſaries wickedly abuſe againſt the holy Maſſe.

The Apoſtle omitteth to ſpeake of the B. Sacrament as a myſterie then to deepe for the Iewes capacitie.

CARTVV. 9. [11. *Inexplicable.*] The Proteſtants out of this Epiſtle teach that the *Maſſe* is a fantaſie of mans brain, and that out of it the Popiſh Sacrifice is evidently confuted, in as much as the Apoſtle purpoſely treating of the externall Prieſthood and Sacrifices of the old and new Teſtament (whereof the one as a figure, and the other as a thing figured, are compared together) maketh no mention of any either Prieſt or ſacrifice, of the new Teſtament, but of Chriſt alone; for if ever there were cauſe to ſpeake of a ſucceſſion of Prieſthood and Sacrifices unto Chriſt, here it was where the Prieſthood of the new Teſtament is purpoſely handled, where alſo the beleeving Iewes who eſteemed as doe the Papiſts) that the profeſſion of the Goſpell ſhould bee too naked and bare, if it ſhould be inferiour unto that under the Law in this behalfe, might either haue been ſatisfied being recoverable,

recoverable, or haue had their mouthes ſtopped if they had hardened themſelues againſt the truth. And indeed the Writer of this Epiſtle forgetteth not this wiſedom and cunning handling of the matter: for hauing ſhewed that the Sacrifices are ceaſed by the one Sacrifice of Chriſt, hee ſheweth what ſacrifices the Lord will now receiue at mens hands, namely ſpirituall of kinde and liberall dealing. *Heb.13. 16.*

Now the Apoſtle that forgetteth not theſe Sacrifices which are but vnproperly, and by borrowed ſpeech ſo called, would much more haue mentioned that which had been really and properly a ſacrifice, yea by ſo much more as the Sacrifice and Prieſthood of the new Teſtament is excellenter then that of the old; and by ſo much as the manner of handling of the myſteries of the kingdom, is more lightſome and cleere vnder the Goſpell then it was vnder the Law: by ſo much more would the Writers of the new Teſtament, eſpecially haue laboured in the expreſſe and manifeſt laying forth of this Prieſthood and Sacrifice of the New. The old Teſtament therefore cleering the matter of Prieſthood and Sacrifices ſo evidently by treatiſe of them not onely generally and in the whole, but eſpecially and in the parts, with every ſmall circumſtance. Is there any man ſo forſaken of common reaſon, as to eſteeme that Chriſt ordained that, whereof there is (in truth) ſo deepe a ſilence in the new Teſtament, and by the Papiſts allegations ſo darke ſpeeches, or cold footings, and moſt ſparing mention.

To all this the Ieſuites anſwer, that the *Maſſe paſſed the capacity of theſe Hebrews, and that the Apoſtles and Fathers of the primitiue Church vſed not to treat largely & particularly thereof in their Writings, Which might come to the hands of the vnfaithfull, who of all things tooke ſooneſt ſcandall of the B. Sacrament, as is to be ſeen, Ioh.6.* and all this in the ſtrength of one word, whoſe proper ſignification being, *hard to be expounded*, they to ſaue the Maſſes winde-pipe, not onely contrary to the moſt proper ſignification of the word, but contrary to the evident circumſtance of the text, haue turned *inexplicable*, or that which cannot be expounded: for by theſe words of beeing *hard to be expounded*, the writer of the Epiſtle ſtirreth up the attention and heed of the Hebrewes to the long ſpeech which he hath of the Prieſthood of Chriſt, hard for them to vnderſtand, not for the difficulty of the thing, but for their ſlowneſſe and dulneſſe to profit in the knowledge of Chriſt. And therefore notwithſtanding that they were to ſeeke euen in the Rudiments of Chriſtianitie, yet contrary to that which the Ieſuites ſay, hee profeſſeth that hee will not ſpeake of the beginnings of Chriſtian religion, but that he will goe to the very perfection of it: ſo that it is evident, that he rippeth up the whole matter and myſtery of Chriſts Prieſthood compared with the Prieſthood of *Melchiſedec*. But if this Writer held back from the Hebrewes the expoſition of the Maſſe, becauſe they were of groſſer vnderſtanding, how commeth it to paſſe that the Apoſtles doe not ſet it abroach amongſt the *Corinthians*, *Romanes*, and *Theſſalonians*, that had quicker and ſharper capacities. And if it be Merchandiſe fit neither for groſſe nor for fine heads, it is meeter for Angels then men, whom peradventure therefore you bring down from heaven (forſooth) for Subdeacons to helpe the Prieſt ſay Maſſe, becauſe men are not capable enough for the myſteries thereof, but your ſelues anſwer that the cauſe why they *treat not largely and particularly of this, is for that the knowledge of this myſtery ſhould not by writing come into the hands of Infidels*: wee could anſwer here, that you might haue ſaid more truely, that neither *Apoſtles nor Fathers of the Primitiue Church treate* hereof *largely* or lightly, *particularly* or generally, or haue ſo much as once ſaluted the Maſſe, or called it ſo much as by the name. But we ſay that your anſwer is fooliſh, and that in many reſpects. For firſt, you overthrow your falſe expoſition of this place, whereby you aſſigne the cauſe of ſilence in this ſecret of the *Maſſe*, the *ſmall capacity of the Hebrewes*, whereby the Holy Ghoſt (according to your ſence) giueth to vnderſtand that he would haue written of it if they had been of better capacitie. *So do Chryſoſtom and Ambroſe expound it. Ouerſeen.*

Secondly, it is abſurd that the Holy Ghoſt ſhould ſpare his penne in writing to the benefite and good of the faithfull becauſe *the infidels* abuſe that which is written: As if the father of the houſehold ſhould not giue the full allowance to thoſe that are temperate in their diet, becauſe ſome of his houſhold are Gluttons: And ſeeing that he ſpareth not to ſet down in [a] writing the doctrine of providence turning the wickedneſſe of men to his glorie and the good of his children, the doctrine of [b] Predeſtination, and of the [c] Trinitie, againſt which there are ſo many replies of infidelitie; it is evident that the holy Ghoſt was not vpon this ground drawn to ſilence in maſſing matters: where let it alſo be noted that the Maſſe being (in the Papiſts iudgement) the principalleſt meane in applying Chriſts death, of this anſwer of the Ieſuites, it will follow neceſſarily, that God hath not onely left vnwritten things neceſſarily to ſalvation, but hath omitted to write of thoſe things which of all other are moſt neceſſary, then the which what can be more vnworthily ſaid.

[a] *Rom.3.4. 5.6.7.*
[b] *Rom.9.11 &c.*
[c] *Math.28. 19. 1.Cor13. 14.*

Thirdly, let them ſhew vs how this myſterie of the *Maſſe* is better holden from the knowledge of Infidels by tradition from mouth to mouth, and from hand to hand, then when it is laid up in the records of Scripture, eſpcially if the records of holy Scriptures be kept priſoners in the dunngeon where none may come to viſite them but thoſe that haue ſilver keies to open the dore withall: ſo that if in the Apoſtles time the paſſage of theſe poynts, was readier by writing then by ſpeaking, becauſe the Apoſtles wrote to the end that men might read, yet cannot the Papiſts take advantage hereof, whoſe doctrine is, that the Scriptures ſhould be hidden in an vnknowne tongue, and caſt into a blinde corner, where none of the people could finde it, and where few of their Prieſtes ſought after it.

As for the example out of *Iohn*, if mention were there made of the B. *Sacrament*, as they falſly hold, yet that is flat againſt them: for if our Saviour Chriſt which knew the offence and falling away that would enſue of his Sermon vnto that people, did not therefore forbeare to ſpeake it frankely before them for the good of his owne: how much more might the Apoſtles which had not that certain and peremptory foreknowledge of *Infidels*, either reading or ſtumbling at it, haue committed it vnto writing, how ſee they not alſo, that they evidently condemne the Evangeliſt S. *Iohn*, who notwithſtanding the ſcandall and offence taken of that Sermon of our Saviour Chriſt, yet ſetteth it down in

writing in more ample maner then commonly he doth any other doctrine whatsoever. Moreover, what tempest is it that driveth you to so long treaties of the fearefull and horrible sacrifice of the Masse: considering that you confesse the large writing of it to be a rocke of offence to many, which indeed would so be, were it not that in seeking to cover the shame of it, her nakednesse is more and more discovered, but there would be no end if we should follow the chase of this brainlesse shift so farre as sound and substantiall reasons would pull us on.

Hieron. Epist. ad Evagrii. Hæreticis enim i. Iudæis persuadebat non iam fidelibus quibus passim proderet sacramentum.

There remaineth *Ierome epist.* 126. which saith that *hee wrote to the Iewes and not to faithfull men to whom he might haue been bould to vtter the Sacrament*; where first it is manifest that *Ierome* was deceiued that esteemeth hee wrote *not to faithfull men*, no one Epistle being written to any but vnto the faithfull, & euery chap. almost of this Epistle, and diuers verses in one and the same chap. hauing euident testimonies of their faith in Christ from which he exhorteth them that they should not fall, and for which hee affirmeth they had suffered. Secondly it doth vtterly ouerthrow you; For in teaching, that if they had been faithfull he might haue been bold to vtter the sacrament; hee giueth to vnderstand that the Apostles and Euangelists which wrote to the faithfull vsed great boldnes to set forth that which you say the writer of this Epistle spake so sparingly of, for feare of *Infidels*; contrary to your saying which affirme that *the Apostles* generally forbeare to speake *largely or particularlie of it &c.* Thirdly when *Ierome* saith that he was not so bold to *utter* the *Sacrament*, he meaneth not, as you falsly surmise the Sacrament of the Eucharist, or of the Lords Supper, but taketh Sacrament in the generall signification of a * Mysterie, or a hid thing, as doth your ‡ old Translator sometime: Otherwise *Ierome* willeth that children should be taught to vnderstand the Church Sacraments (which are properly called Sacraments) not fearing at all least children which are evill Secretaries, should blab out the doctrine of the holy Sacraments vnto Infidels or prophane men.

Hebr. 2. 3. 4. 5. 6. 12. 13.

Vas electionis stupet ad mysterium. Ibid.

* Scripturæ Sacramentũ. Hier. ad Eustoch. de custodia virg.

‡ 1. Tim. 3. 16.

Hier. in 1. 6. Iosiæ.

CHAP. VI.

MARGINALL NOTES.

Verse 9 BVT we ‡ confidently trust of you, my best beloved, better things and neerer to saluation: although we speak thus.

RHEM. 1. [9. *We confidently.*] It is euident by these wordes, against the Nouatians and the Caluinists, that S. *Paul* meant not precisely, that they had done, or could doe any such sinne, whereby they should bee put out of all hope of saluation, and bee sure of damnation, during their life.

ANNOTATIONS.

Verse. 1. Wherefore intermitting the word of the beginning of Christ, let us proceed to perfection, not againe laying ‖ the foundation of penance from dead workes, and of faith towards God.

The Apostles forme of Catechisme, and the points thereof.

RHEM. 2. [1. *The foundation of penance.*]. Wee see hereby, what the first grounds of Christian institution or Catechism were in the Primitiue Church, and that there was euer a necessary instruction and beleefe of certaine points had by word of mouth and tradition, before men came to the Scriptures: which could not treate of things so particularly, as was requisite for the teaching of all necessary grounds. Among these points were the 12. Articles conteined in the Apostles Creed: the doctrine of penance before baptisme: the manner and necessitie of Baptisme: the Sacrament of Imposition of hands after Baptisme, called Confirmation: the articles of the Resurrection, Iudgment, and such like, Without which things first laid, if one should be sent to picke his faith out of the Scripture, there would be madde rule quickely. See S. *Augustine in expos. inchoat. ep. ad Ro. versus finem.*

CARTVV. 2. [2 *The foundation of penance.*] You say, *you see heereby that there was a necessarie instruction and beleefe of certaine points had by word of mouth and tradition before men come to the Scriptures.* Not to stand with you now, whether you haue any eyes to see with all the plaine truth; tell us by what light *do you see it*: for sure we are there is no light in this place that riseth upon your heads to shew it withall, the contrarie rather shineth apparantly: for having to do with the Hebrewes to whom were committed the Oracles of God, it is certaine that before they once heard of the Gospell they had reade the old Testament, where all these grounds of Christian Religion are to be found: and as they faile in this, so are they no more happie in their exposition of the principall grounds of Christian Religion: For by *faith towards God*, they vnderstand the *twelue Articles of the faith*, commonly called the *Beleefe*, as if the faith towards God could not be learned out of the Scriptures. And see how beside the untruth they are sottish which make heereby *twelue Articles* necessarie grounds of Christian Religion, where the Writer himselfe maketh but sixe: And where the Author maketh the resurrection from the dead and everlasting iudgement, severall and opposite members in one division to the faith which is towards God: these fellowes to make the Author of the Epistle such a hacker and mangler as they themselues be, make the Article of the resurrection and of latter iudgement to be contained under the Article of faith toward Gods. Secondly, the doctrin of Baptisines they insufficiently expound & seeme not to understand; by which word, beside the trope of noting both Sacraments by one, by Baptismes, being used in the plurall number, and noted out both the inward Baptisme of Christ, and the outward Baptisme of *Iohn*, that is to say of the Minister. Thirdly, by the imposition of hands the Apostle meaneth no *Sacrament*, much lesse *Confirmation after Baptisme*, but by a trope and

Rom. 3.

Mat. 3. μετωνυμία adjuncti.

borrowed

borrowed speech the Ministerie of the Church upon the which hands were laid; which appeareth in that whosoever beleeveth not, that there ought not to be a Ministerie by order to teach and governe the Church overthroweth Christianitie; whereas if *Confirmation of children were a Sacrament*, as it is not, yet a man holding the rest and denying the use of it, might notwithstanding bee saved.

Last of all, where they say *hee that should be sent to pick his faith out of the Scriptures would make mad rule*, they say true, if having drunk of their cup (which condemne them as dark, and like a nose of wax) they come ma.. to the reading of them, but if there be any wit or sobriety, or any humility in them that read them, let all that haue but a crumme of discretion iudge whether it be easier to pick out the doctrine of the Trinitie out of the holy *Scriptures*, then out of the *Pater noster*, *Ave Marie*, and *Creed*, especially being in a strange tongue: Also whether it be *easier to picke out* the doctrine of the Sacraments, and of the Ministerie of the Church, or as they say of *Confirmation after Baptism* out of the *Scriptures* then out of the Beleefe (although in the mother tongue) where there is not a sillable of them. *August. exposit. in cap. Epist. ad Rom. versus finem*, speaketh of this place, but hath not a word which carrieth any sound for you in this place.

Verse. 4. For it is impossible for them that were once illuminated, haue tasted also the heauenly gift, and were made partakers of the holy Ghost.

RHEM. 3. [4. *Impossible.*] How hard the holy Scriptures bee, and how dangerous they bee read of the vnlearned, or of the proud be they neuer so well learned, this one place might teach vs. * Wherat the Nouatians of old did so stumble, that they thought, & heretically taught, that none falling into any mortall sinne after Baptisme, could be receiued to mercie or penance in the Church: and to a contentious man, that would follow his owe sense, or the bare words, without regard of the Churches sense and rule of faith (after which euery Scripture must be expounded) the Apostles speach doth here sound. Euen as to the simple, and to the Hereticke that submitteth not his sense to the Churches iudgement certaine places of this same Epistle, seeme at the first sight, to stand against the daily oblation or sacrifice of the masse: which yet in truth make no more for that purpose, then this text wee now stand on, serueth the Nouatians: as when wee come to the places it shall bee declared.

The Nouatians (as all heretikes) made Scripture the ground of their heresie.

** Amb. de penit. l. 2. c. 2*

Other places make no more for the Protestants the this doth for Novatus.

Calvins heresie upon this place, worse then the Nouatians.

Amb. loc. cit. & in ep. ad Heb. Chrys. hom. 9. in c. 6. ad Hebr.

The fathers exposition of this place.

And let the good Readers beware here also of the Protestants exposition, for they are herein worse then Nouatians, specialy such as precisely follow *Calvin*: holding impiously, that it is impossible for one that forsaketh entirely his faith, that is, becommeth an Apostate or an Hereticke, to bee receiued to penance or Gods mercie. To establish which false and damnable sense, these fellowes make nothing of *S. Ambrose*, *S. Chrysostome*, and the other fathers exposition, which is the holy Churches sense, that the Apostle meaneth of that penance which is done before and in Baptisme, which is no more to say, but that it is impossible to be baptized again, and thereby to be renouated & illuminated, to die, be buried, and rise again the second time in Christ, in so easie and perfect penance and clensing of sins, as that first sacrament of generation did yeeld: which applieth Christs death in such ample manner to the receiuers, that it taketh away all paines due for sinnes before committed: and therefore requireth no further penance afterward, for the sins committed, all being washed way by the force of that Sacrament duely taken, *S. Augustine* calleth the remission in Baptisme, *Magnam indulgentiam*, a great pardon, *Enchir. c. 64.*

The sacrament of penance is ready for all sinnes whatsoeuer.

The Apostle therefore warneth them, that if they fall from their faith, and from Christs grace and law which they once receiued in their Baptisme, they may not look to haue any more that first great and large remedy applied vnto them, nor no man else that sinneth after baptisme: though the other penance, which is called the *Second table after shipwracke*, which is more painefull medicine for sinne then Baptisme, requiring much fasting, praying, and other afflictions corporall, is open not onely to other sinners, but to all once baptized Heretiks, or oppugners of the truth malitiously and of purpose or what way soeuer during this life. See *S. Cypian ep. 52. S. Ambrose* vpon this place. *S Augustine cont. ep. Parm. l. 2. c. 13.* and *ep. 50. S. Damascene. li. 4. c. 10.*

Hiero. ep. 8. ad Demetri. c. 6.

CARTVV. 3. [4 *Impossible.*] There is no end of your false tongue, for it is an evident untruth which you speak of *M. Calvin that he that forsaketh entirely the faith and becommeth an heretick possibly cannot be saved*: We hold indeed that an *Apostata*, that is to say, one that after the truth of Christian Religion known and acknowledged (at the least in his heart) shall maliciously, not in weakenesse forsake it, cannot be restored by Repentance; which is that the Author of this Epistle teacheth evidently. And therefore refuseth to teach a fresh the foundation of Religion vnto the faithfull Hebrewes that had already received them as a thing in vaine to be travelled in towards them, if from some negligence in learning of these thing; they should by little and little fall flatly away from them, as is before said.

Dorsequalvvor, hard to be. &c. they expound, which cannot be. &c. ἀδύνατον, impossible to be, they interpret, which can hardly be

And let the reader obserue how vnreuerently these swine handle the holy Scriptures: for euen in the chapter going before, the Greeke word that signifieth hardnes and difficultie to do a thing, they to saue the credit of the Masse expound *inexplicable*, that is to say, which can not be expounded. And here where the Greeke word signifieth that which can not be done to maintaine this error of theirs, they expound hard to be done: so it is hard and soft, fast and lose what you will, and as *Augustine* said of one, whatsoeuer pleaseth you is holy. And we haue onely the circumstance of the place and the most pregnant and pressing word of *Impossible* for vs against them, but the similitude which the Apostle setteth foorth this doctrine with giueth sentence for vs: for the ground which after it hath had all the good indeauours that skilfull and diligent husband men can giue it, and sweet showers and often refreshing it, which the heauens powre down vpon it, bringeth foorth not onely no good fruite (as the tree not so husbanded which the Gardner intreated for) but thornes and brambles; is a refuse and reprobate ground whose end is to be burned. Euen therefore that must needs haue the end by burning; so such a man as this must necessarily haue hell fire for reward; in which regard it is

said

Heb. 10.27 ſaid otherwhere that there remaineth nothing to ſuch a one, but a horible expectation of iudgment, & an extreme heat of fire that ſhall deuoure him. And if happily they think they haue a hole to run into, becauſe it is alſo ſaid that it is *neere vnto the curſe*, as if the curſe were not alreadie curſed; it is euident that that ſpeech maketh not the deſtruction doubtfull, but onely noteth that the curſe and wrath of God is not by and by executed after the holy Ghoſt is committed, but is often reſpited to the end that this Apoſtacie with the fruites that follow it may bee better known to a deteſtation and heed taking by others. In which regard it is ſaid that the end is to be burned, howeuer it be differred for a

Heb. 8. 13. time. Thus it is alſo ſaid that the Ceremoniall law was *neere to be done away* in *Ieremias* time, not as putting doubt whether it ſhould bee done away; but declaring that the time was not far off when it ſhould be done away indeed. And their marginall reaſon out of verſe the ninth is ridiculous: for if the author of the Epiſtle truſted confidently of the ſaluation of theſe Hebrewes, what maketh that to proue that the ſinne here deſcribed may be forgiuen; as if he had charged them with this ſinne of falling away whom hee continually exhorteth) not to riſe up againe to the faith from whence they were fallen, but to ſtand ſtedfaſtly in the truth which they had entred into; whom alſo hee commandeth as hauing receiued grace not onely to beleeue in Chriſt, but alſo to ſuffer

Philip. 1. for his ſake. And how could the writer of this Epiſtle haue *confidently truſted of their ſaluation* if they
Heb. 10.32. had fallen into this ſinne, ſeing themſelues ſay that it is a moſt rare thing that men recouer out of
33. this ſinne, and that few are healed of this diſeaſe. Moreouer to defeate the euident meaning
Vpon Math. of theſe words of the Scripture they make an other as hard a ſhift as this is, that (forſooth)
12. 32. *they may not looke to haue any more that firſt great and large remedie applied vnto them*
where looke *which they receiued in Baptiſme, albeit by penance more painefull then that before Baptiſme,*
for further *as by a ſecond table to eſcape the wrath they may be forgiuen*; where firſt note that the grace of
anſwer. Baptiſme which they in words extoll and pretend to be *great and large*, for which alſo they idely alleadge *Auguſtine* they haue whitled and brought into ſuch ſtreights, as it is no more like into the grace of Baptiſme which the Scripture ſetteth out vnto vs, then the remiſſion of ten thouſand talents is like the forgiueneſſe of a hundreth ſhillings: for where the Sacrament of Baptiſme doth ſeale vnto vs, not onely the forgiueneſſe of originall ſin which is in infants before they come to Baptiſme, but the forgiueneſſe of all the ſins which the child ſhall commit any time during life; they in ſuch infants ſuppoſe no ſinne forgiuen by the Sacrament of Baptiſme, but one ſinne onely which is Originall; ſo that in them the grace is not ſo *great and large* as they would make their ſilly Reader beleeue in thoſe that are baptized being of age whereof there is ſmall and rare vſe now a dayes; they inlarge it thus far as that it taketh away both Originall and Actuall ſinnes before Baptiſme onely; wherein although they would ſeeme to open the Lords hand very wide towards us, yet they are (indeed) notable Church robbers, which to maintaine their bellies, ſpoile us not of a piece, but of our whole ſalvation in Ieſus Chriſt, whilſt they ſend us to our own ſatiſfaction by *prayers,*

Mar. 16.16 *faſting, whippings.* &c. note therefore that our Saviour Chriſt ſaith, that *hee that beleeueth*
Gal. 3. 27. *and is baptized ſhall be ſaued*: Paul, that *Baptiſme hath ſaued vs*, and Peter, that it *doth ſaue vs*: where
29. the ſalvation that through faith we haue in Baptiſme being applyed to the preſent, and time to come,
Tit. 3. 5. 7. that is to all times, it is evident that Baptiſme doth as well ſeale up unto us the remiſſion of the ſins
1 Pet. 3. 21 that we commit at the houre of death, as the inborne ſinne wherein we were firſt conceiued in our mothers wombs.

Wherefore *Auguſtine* teacheth, that by the laver of Regeneration and word of Sanctification,
De Nupt. & all the evils of regenerate men altogether are cleanſed; not onely ſinnes paſt, which are all now for-
concupiſc. li. given in Baptiſme, but alſo thoſe that are committed afterward, either by ignorance or by infirmity.
1. c. 33. And thus it is very true that he ſaith, that *great is the pardon of baptiſme*, which with you in truth is none at all, ſeeing one onely ſinne not forgiven in the bloud of Chriſt, whereof the water in baptiſme is the outward ſeale, is able to throw a man into the depth of hell, notwithſtanding all the paiments that be can make with prayer, faſting, watching, cutting, whipping, and other either commanded or forged penance poſſible.

Secondly, let it be obſerved, that it is ſaid, that he cannot be renewed againe by repentance, whereby it is evident, that the oppoſition which the Ieſuites make of the renewing by baptiſme and the renewing by repentance is vaine: for the firſt renewing by baptiſme was with repentance as well as this, & in this reſpect the author calleth repentance from dead works one of the fundamental doctrins of Chriſtianity: for this cauſe alſo the Scripture ſetteth forth the repentance of thoſe which repented be-
they were baptiſed to be as grievous and as painfull as the repentance of any after baptiſme, which
may evidently appeare by *Paul*, who for the ſpace of three dayes was in ſorrow and lamentation for
Act. 9. 9. his ſinne, and neither ate nor dranke.

And whereas they ſay, that a man may *not looke for ſo great and large grace by penance, as hee had by baptiſme*, it is manifeſtly overthrowne by the Prophet, who declareth that whenſoever a man
Ezek. 18. repenteth him of his ſinne, ſhall be even in that moment of his repentance, touching the forgiueneſſe
27. 28. of his ſinnes, ſo dealt with, as if hee had not ſinned: wherefore as *Ieromes ſecond table* before anſwered, helpeth them not which referre this to a ſecond repentance which *Ierome* hath not a word of: ſo in truth there is no ſecond repentanee but one onely repentance, which being begun firſt by faith, is continued and increaſed from day to day, and is profeſſed openly more or leſſe, according to the exigent of the ſinnes that are committed. And they may as well make two faithes and two baptiſmes, as make two repentances: for ſeeing Baptiſme is a ſeale of our repentance, the ſeale of baptiſme being but one, the repentance which is ſealed cannot be many: And of the other ſide, the repentance

Epheſ. 4. that is ſealed, being a thing that is continuall, and drawne through the whole line of a Chriſtian life:
Auguſt. de it muſt alſo neceſſarily follow, that the fruit of baptiſme muſt be ſtrengthened accordingly. Not (ſaith
Nupt & con- *Auguſtine*) *that baptiſme ſhould be as oftentime miniſtred as ſinne is committed, but that by it that was once giuen,*
cupiſ. lib. 1. *the faithfull do obtaine pardon of all their ſins whatſoeuer, both before and and after.*
c. 33. *Cyprian Epiſt.* 52. hath nothing to proue that the ſinne againſt the Holy Ghoſt can be forgiven.

Ambroſe,

Ambrose thinketh that by repentance this sinne may be done away: and indeed there is no sinne but by true repentance it may be forgiven, but the iust iudgement of God shutteth them from repentance, and leaveth no place thereto. The first place of *Augustine epist. Parm. lib. 2. c. 13.* hath nothing to this purpose. The other, *Epist. 50.* affirming that there may be sinnes against the Holy Ghost which shall bee forgiven, notwithstanding concludeth thus: *Let t'em therefore understand that it is meant that not every sin, but some sin against the holy Ghost shall not be forgiuen* *Damascene lib. 14. c. 10.* onely saith, that they which be baptized in the name of the Trinitie, and are instructed in it, if they be rebaptized, crucifie Christ againe; and therefore unlesse you will doe him this iniury, in esteeming that he thought rebaptization to be the sin against the holy Ghost, he can giue no voyce with you that that sinne may be forgiven. And if for the vpholding of yours, you will not spare his credit herein, yet must you proue the sinne of rebaptization pardonable, or else you cannot haue so much as this stubble to make up your wall with: but what the iudgement of Antiquity hath been in this case, let the Reader looke before upon *Math. 2. 32.* As for the Iesuites charge, that we are *worse then the Novatians*, it is most vaine. For their heresie was, that a man which had fallen into any crime after baptisme, could not be forgiuen. And our iudgement is, that any sinne whatsoever, though committed after baptisme, may bee forgiven, the malicious denyall of the knowne and acknowledged truth of Christian religion onely excepted.

Verse 10. For ! God is not iniust, that he should forget your worke and loue which you haue shewed in his name, which haue ministred to the Saints and doe minister.

RHEM. 4. [10 *God is not vniust.*] It is a world to see, what wringing and writhing the Protestants make, to shift themselues from the euidence of these words, which make it most cleere to all not blinde in pride and contention, that good works bee meritorious, and the very cause of saluation, so far that God should be vniust, if he rendred not heauen for the same. *Gods iustice in rewarding meritorious workes.* *Reuera grandis iniustitia Dei* (saith S. Hiereme) *Si tantum peccata puniret, & bona opera non susciperet.* That is, *Indeed great were Gods iniustice, if hee would onely punish sinnes, and would not receiue good workes.* *Lib. 2. cont. Ionin. c. 2.*

CARTVV. 4. [10. *God is not vniust.*] It hath appeared upon 2. *Thes.* 1.5. that wee neither *wring nor wryth*, but by the wrest of the holy Scripture wherewith wee bring into tune that which your unsatiable gut doth distune, which haue shewed that the *iustice of God* signifieth as well the truth of Gods free promise which he keepeth with his, as the recompence which he giueth unto every one according to his works. And therefore *Ierom* to proue that *God should be iniust if hee should not receiue the good workes as well as punish the euill*, is idlely set downe, seeing the not keeping his free promise of rewarding of good works were an untruth, and consequently an iniustice that cannot fall into God. And that the Author of this Epistle meaneth this kinde of iustice in this place it is evident by the discourse he maketh in the rest of the chapter, who travelleth to bring us into an assured and stedfast consolation of obtaining everlasting life, not in our worthinesse but in the truth of God, first in his promise, and after in his oath, that for Christs sake hee will *receiue vs.*

CHAP. VII.

MARGINALL NOTES.

Verse 2. TO whom also Abraham diuided tithes of all: first indeed by interpretation ‡ the King of Iustice: and then also King of Salem, which is to say, King of peace.

RHEM. 1. [2. *The king of.*] When the fathers and Catholike expositors pick out allegories and mysteries out of the names of men, the Protestants not endued with the spirit whereby the Scriptures were giuen, deride their holy labours in the search of the same: but the Apostles find high mysterie in the very names of persons and places, as you see.

CARTVV. 1. [2. *The King of*] The descant of *allegories in names*, or otherwise upon the plaine song of the Scripture, we utterly condemne, and therefore cannot but mislike it in the *Fathers*, which *in the example of the Apostle* haue no warrant, because they neither speake nor write inspired of God, as did the Apostles and holy men of God. Looke further answer before upon *Gal. 4. 24.* but that we *deride the fathers* for their *allegories*, goeth in the same liuery of untruth, that the rest of their charges against us do. 2. *Tim. 3.* 2. *Pet. 1.*

Verse 8. And here indeed, ‡ men that die receiue tithes: but there he hath witnesse, that he liueth.

RHEM. 2. [8. *Men that die,*] The tithes giuen to *Melchisedech* were not given as to a meere mortall man, as all of the tribe of *Leui* and *Aarons* order were but as to one representing the Sonne of God who now liueth and reigneth and holdeth his priesthood and the functions thereof for euer.

Vers. 25. Whereby he is able to saue also for ever going by himselfe to God: ‡ alwayes living to make intercession for us.

RHEM. 3. [25. *Alwayes liuing.*] Christ according to his humane nature prayeth for vs, and continually representeth his former passions and merites to God the Father.

ANNOTATIONS.

Verse 1. For this Melchisedec, the King of Salem, Priest of the God most high,

who met Abraham returning from the ſlaughter of the Kings, and bleſſed him.

RHEM. 4 [1. *Melchiſedec*] The excellency of this perſon was ſo great, that ſome of the antiquity took him to be an Angell, & ſome the holy Ghoſt. Which opinion not onely the Hebrewes, that auouch him to be Sem the ſon of Noe, but alſo of the chiefe fathers of the Chriſtians do condemne: not doubting but he was a meere man and a Prieſt and a king, whoſoeuer he was, for elſe hee could not in office and order and ſacrifice haue been ſo perfect a type and reſemblance of our Sauiour, as in this Chapter and other is ſhewed.

CARTVV. 4. [1. *Melchiſedec.*] *S.*

Verſe 3. Without father, without mother, without genealogie, hauing neither beginning of dayes, nor end of life, but likened to the Sonne of God, continueth a Prieſt for ever.

The reſemblance of Melchiſedeck to Chriſt in many points

RHEM. 5. [3. *Without father.*] Not that he was without father and mother, ſaith *S. Hierome ep.* 126. for Chriſt himſelfe was not without father, according to his diuinitie, nor without mother, in his humanitie, but for that his petigree is not ſet out in Geneſis, as the genealogie of other Patriarches is, but is ſuddenly induced in the holy hiſtory, no mention made of his ſtock, tribe, begining or ending, and therefore in that caſe alſo reſembling in a ſort the ſonne of God, whoſe generation was extraordinarie, miraculous, and ineffable, according to both his natures, lacking a father in the one, and a mother in the other, his perſon hauing neither beginning nor ending, and his kingdom and Prieſthood ſpecially, in himſelfe and in the Church, being eternall, both in reſpect of the time paſt, and the time to come: as the ſaid Doctor in the ſame epiſtle writeth.

CARTVV. 5. [3 *Without Father.*] *S.*

Verſe 4. And | behold how great this man is, to whom alſo Abraham the Patriark gaue | tithes of the principall things.

By the ſundry excellency of Melchiſedecks Prieſthod, is proued the excellency of the Prieſthod and ſacrifice of the new Teſtament.

RHEM 6. [4. *Behold.*] To proue that Chriſts prieſthood far paſſeth the Prieſthood of *Aaron*, and the Prieſthood of the new Teſtament, the Prieſthood of the old law: and conſequently that the Sacrifice of our Sauiour and the ſacrifice of the Church doth much excell the ſacrifices of *Moſes* law: he diſputeth profoundly of the preheminences of *Melchiſedec* aboue the great Patriarch *Abraham*, who was father of the Leuites,

CARTVV. 6. [4. *Behold.*] The *Sacrifice of our Sauiour, and the Satrifice of the Church*, is one and the ſame, as is the Baptiſme of Chriſt, and the Baptiſme of the Church. Our *Sauiours ſacrifice* for that he offered it, the *Churches ſacrifice*, becauſe it beleeueth it, and none other but it. And you which would cloſely by *conſequence* apply this to the ſacrifice of the Maſſe, noted by the *ſacrifice of the Church*, are blaſphemous, by comparing your Ointlings with *Melchiſedec*, who for the Soueraignty that the ſcripture noteth to haue been in him, ſetteth forth the onely perſon of our Sauiour Chriſt.

He receiued tithes of Abraham, and conſequently of Leui and Aaron.

RHEM. 7. [4. *Tithes.*] The firſt preheminence, that *Abraham* payed tithes, and that of the beſt and moſt chiefe things that he had, vnto *Melchiſedec*, as a duety and homage, not for himſelfe onely in perſon, but for *Leui*, who yet was not borne, and ſo for the whole Prieſthood of *Leuies* ſtock, acknowledging thereby, *Melchiſedec* not onely to be a Prieſt, but his Prieſt and Superiour, and ſo of all the Leuiticall order. And it is here to be obſerued, that whereas in the 14. of Geneſis, whence this holy narration is taken, both in the Hebrew, and in the 70. it ſtandeth indifferent or doubtfull, whether *Melchiſedec* payd tithes to *Abraham*, or tooke tithes of him, the Apoſtle here putteth all out of controuerſie, plainly declaring that *Abraham* payd tithes to the other, as the inferiour to his Prieſt and Superiour. And touching paiment of tithes, it is a naturall duetie, that men owe to God in all lawes, and to be giuen to his Prieſts in his behalfe, for their honour and liuelihood. *Iacob* promiſed or vowed to pay them, *Gen.* 28. *Moyſes* appointed them *Leuit.* 27. *Num.* 18. *Deut.* 12. 14. 26. Chriſt confirmeth that duety *Mat.* 23. and *Abraham* ſpecially here giueth them to *Melchiſedec*; plainely thereby approuing them, or their equiualent to be due to Chriſt and the Prieſthood of the new Teſtament, much more then either in the law of *Moyſes*, or in the law of Nature. Of which tithes due to the Clergie of Chriſts Church ſee *S. Cyprian ep.* 66. *S. Hierom ep* 1. *c.* 7. *and ep.* 2. *c.* 5. *to Helidorus and Nepotianus S. Auguſtine ſer.* 109. *de tempore.*

CARTVV. 7. [4. *Tithes.*] It is falſe that *in the Hebrew and 70. it ſtandeth indifferent and doubtfull whether Melchiſedec tooke or paid tithes*: for the circumſtances doe euidently proue, that tithes were paid to *Melchiſedec*. Firſt, by the perſons for whom *Moſes* wrote the booke, which being Iewes (amongſt whom the Prieſts, and none but they, tooke tithes at that time this was written) it is manifeſt that they could not but underſtand that *Melchiſedec* being high Prieſt, did take and not pay tithes.

Secondly, in that he ſaith, that the tither *gaue of all*, without adding of what, it is euident, that that muſt be referred to the ſubſtantiue going before, which is the ſpoile and ſubſtance that *Abraham* had reſcued from the handes of the Kings. And therefore the blinde Rabbins which are vnmeaſurable aduancers of the ſtock of *Abraham*, from whom they are deſcended, doe here notwithſtanding without any *doubtfulneſſe*, giue this honour to *Melchiſedec*, which being King of the Cananites, dwelling in Ieruſalem, was vndoubtedly a Cananite. This roguing ſentence wee would haue ſuffered to wander ſtill, but that it offereth to ſtrike at the plainneſſe and certainty of the holy Scripture.

Shelomo Iarchi Aben Eſra.

After followeth another falſhood, that *payment of Tithes to Prieſts is a naturall dutie*, which confuteth their former vntruth that the *Hebrew is doubtfull, &c.* for if it be a conſtant and perpetuall law (as it muſt needs be, if it be *naturall*) it followeth that thereby alone without further light of expoſition in this Epiſtle, it might be vndoubtedly known of thoſe that had skill in the Law,

that

that *Melchisedeck* being the Priest received Tithe and gaue none. Secondly, it selfe is confuted in as much as this was a thing ceremoniall, whereby was signified that we in a tenth offered unto Christ, do declare that all that we haue is his. And therefore in the new Testament the Churches are never read either commanded to giue tithes, or yet according to the commandement in the old Testament to haue paid any to their Ministers; but onely that the Ministers bee liberally provided for, that they may do the work they are called to, both with ioy, and without care of their honest maintenance, which is a way more commodious both for the Church and for the Ministers: For albeit under the Law, this way of tything was fit in regard of the holy signification aboue mentioned, and in regard of the fertilitie of the land of *Canaan*, yet it is not now so fit in all places, some being so barren that the sixes will not maintaine the Minister, other some being so fruitfull that the twenties will suffice. *Gal.6.6. 1.Cor.9,4. &c. 1.Tim.5.17*

This was also the iudgement of the Church after the Apostles, as it appeareth evidently by the maintenance that *Constantinus* the Emperour gaue, who in divers places being noted to haue given lands and possessions to the maintainance of the Ministerie, some where also is read to haue given summes of money for the maintenance of the Ministers: but in no place that we remember to haue made provision for the Ministerie by tythes: which notwithstanding by positiue Law of Princes might be much better to the Churches good in the commodious provision of her Ministers, if as the Leviticall Law herein is followed in the matter of provision, it might be so observed in the manner of bringing it into the barnes, and other store-houses of the Ministers without their care or distraction from the Ministerie committed unto them. *Euseb. Eccles. hist. lib. 10.c.6.vid. Malach. 3. 2.Chron.31*

Augustines iudgement also herein is most cleare, who living of the possessions and lands of the Church, declared that he had rather haue lived of the collation and contribution of the people, then to sustaine the envie and the care in the government and disposing of the Churches lands: declaring that he sought for that kinde of maintenance in the Church which might be freest from care and from evill speach of men; which hee would not haue done, if he had esteemed it the *naturall law* of God, that the Minister should liue of tithes. *Ambrose* and *Ierome* also doe so define the maintenance of the Ministerie by sufficiencie, and not by Tithes, that they esteeme a man sufficiently provided for, by his own patrimonie, should rest therein without further charge of the Church. *Possidonius in vita Aug. Ambros. 1. lib. Offic.c. 36. Hiero. Epist. ad Damas.*

As for the reasons of the Iesuites they are more then childish; For the first out of *Gen.* 14. and this place, it maketh against them: for seeing it is evident that *Abraham* paid tythes no otherwise to *Melchisedeck* then for that he represented unto him the Son of God, and was his type; it is also manifest, that there being none that now can do so, there is none that can require Tythes as due but onely by *Cesars* Law. Secondly, they do not perceiue that in going about thus to fill their coffers, they make a hole in their purse bottome, seeing *Abraham* paid Tythes but once, and that onely of the chiefe spoile of the enemie, which they haue turned *of his principall things*: whether whereof soever they take, it is both against their practise, and against their doctrine, whereby they would proue a tythe of all that one possesseth.

The second example of *Iacob Genes.*28. *that vowed a tenth unto God*, doth utterly overthrow your tenthes: For a vow being of things which are in our choise whether we will giue or no, and not of things that by the Morall Law of God we are commanded to do; it must needs follow that *Iacobs* tythes being due by vow were not payable by any *naturall duty*, as you suppose: which appeareth yet further in that his vow was upon condition of his prosperous returne into his Countrey and fathers house, which condition hee could not haue tyed unto his *promise* of tythes if it had been absolutely due by *naturall dutie*. *Numb.39. 2.&c. Deut.23. 21.22. Eccles.5.4. 5. Psal.66.13. 14.*

The next testimonies out of *Levit.*27. *Numb.*28. *Deut.*12. 14.26. will not help you: For the same Law that appointeth tythes for the Church Ministers, commandeth them also for Stranger, Orphan and Widow: so that unlesse you will charge another tenth upon the Church to the behoue of these, or divide the Priests tythe with them, you can gather no tythe heere. The place of *Math.*23. maketh also nothing for you: for it being spoken of our Saviour Christ then when the Ceremoniall Law stood in force, it is no mervaile if he taught the necessitie of Tithes then most truely, which none can now do without great untruth.

Wee passe by your ignorance of esteeming that the Tithes under the Law were paid unto the *Priests* which were paid unto those that were simple Levites and not Priests and Aaronites, who onely had but the tenth of the Tythes called the Tithe of Tithes: so that by this reckoning your *Priests* succeeding (as you say) the Aronites and the Sacrificers, and not onely those Levites which did onely teach the Law, ought onely to haue a tenth of the Tythe, and not the whole tythe of the Church. *Cyprian Epist.66.* hath for you nothing at all, but teacheth onely that Ministers now as Levites under the Law ought to be provided for, so as they may be void of trouble as they were free which lived by tythes. *Ierom Epist.1.c.7.* sheweth that the Ministers liue of the Altar speaking (as the ancient Fathers often do) in the phrase of the Law, but meaning as *Paul* that they should liue of the Gospell. The like is *Epist.2.c.5.* to *Helliodor* and *Nepotian*, hee mittigateth the hardnesse of his former speach, teaching that the Minister being *after a sort a Levite and Priest, and living of the tythes and altar, ought to be content if hee haue meate and drinke and cloathing*: so that if lesse then a tythe will finde him things necessarie for his honest maintenance, *Ierome* will not stand upon title of tythes. In *August.serm.119.de temp.* there is no such thing, not to speak of the credite of the *Sermon*. *Si quasi leuita & Sacerdos vivo de decimis, & altari seruiens altaris oblatione sustentor: habens victum & vestitum his contentus ero. Hieron. ad Nepotian. de vito Clericorum.*

Verse.7. But without all contradiction, that which is lesse is blessed of the better.

RHEM.8.[7. *Is blessed of the better.*] The second preheminence is, that *Melchisedec* did blesse *Abraham*: which we see here S. *Paul* maketh a great and soueraine holy thing, grounding our Sauiours prerogatiue *He blessed Abraham.*

Blessing a great preeminence, specially in Priests.

prerogatiue aboue the whole order of *Aaron* therein: and we see that in this sort it is the proper act of priesthood: and that without all controversie, as the Apostle saith, he is greater in dignity, that hath authority to blesse, then the person that hath not, & therfore the Priests vocation to be in this behalf far aboue any earthly king, who hath not power to giue benediction in this sacred manner, neither to man, nor other creature. As here *Melchisedec*, so Christ blessed much more, and so haue the Bishops of his Church done, and do. Which no man can maruell that our forefathers haue so highly esteemed and sought for, if hee marke the wonderfull mysterie and grace thereof heere expressed. This Patriarch also which here taketh blessing of *Melchisedec*, himselfe (though in an inferiour sort) blessed his sonnes, as the other Patriarches did, and fathers doe their children by that example.

CAR TVV. 8. [7 *Is blessed of the better.*] We acknowledge the excellency of the *blessing of Christ*, and of the Ministers of the Gospell in his name, farre aboue the blessing of any mortall man even the *King*, but that it maketh nothing for the two fingred blessing of the Popish Bishops, which they are oftentimes more free of, then of a single halfe-penny, look before vpon *Math.* 10. 12. And although it is no controversie between us, yet let the Reader note the palpable ignorance of these Iesuites which match the Patriarches *Isaac* and *Iacobs blessing* vnto their children, with the blessing that *Parents giue now vnto theirs*, making the one ground of the other: for they blessed their children as Prophets of God appointed to declare the certaintie of that which should come to them, yea and to their posteritie after them, and that not onely in things of the life to come, but also of this present life. And if the Iesuites had any eyes they might see, that as the Patriarches compared with *Melchisedeck* were blessed as of the greater; so out of that comparison themselues also were the Lords Priests, who as they offered sacrifices for their children, so did they as Priests blesse their children. This can no parent do without both the spirit of prophesie, and a publick calling to the Church Ministerie, whose blessing toward the children standeth onely in prayer to God that he would blesse them, which although it ought more carefully to be done of the father in regard of the neere knot between him and the childe, yet may it be done of the vncle as well as of the father, and is then more effectually done by him, then by the father, when the vncles prayer is with more knowledge and zeale then is the fathers.

Gen. 27. & 28. & 49.

Verse. 11. If then consummation was by the Leviticall Priesthood (for vnder it the people received the Law) what necessitie was there yet another Priest to arise according to the order of Melchisedec, and not to be called according to the order of Aaron.

The full accomplishment of mans redemption was not by Aarons, but by Melchisedecks priesthood.

RHEM. 9. [11. *If consummation.*] The principall proposition of the whole epistle and all the Apostles discourse, is inferred and grounded vpon the former prerogatiues of *Melchisedec* aboue *Abraham* and *Leui*: that is, that the end, perfection, accomplishment, and consummation of all mans dueties and debts to God, by the generall redemption, satisfaction, full price and perfect ransome of all mankind, was not atchieued by any or all the Priests of *Aarons* order, nor by any sacrifice or act of that Priesthood, or of all the law of *Moses*, which was grounded vpon the Leuiticall Priesthood, but by Christ and his Priesthood, which is of the order and rite of *Melchisedech*.

CAR TVV. 9. [11 *If consummation.*] S.

The Apostle to confute the Iewes false persuasion of Arons Priesthood and sacrifices, speaketh altogether of the sacrifice of the Crosse.

RHEM. 10. [11. *What necessitie,*] The disputation of the preeminence of Christs Priesthood aboue the Leuiticall order, is against the erroneous perswasion of the Iewes, that thought their law, Priesthood, and sacrifices to bee euerlasting, and to be sufficient in themselues, without any other Priest then *Aaron* and his successours, and without all relation to Christes passion or any other redemption or remission, then that which their Leuiticall offices did procure: not knowing that they were all figures of Christs death, and to be ended & accomplished in the same. Which point well vnderstood and kept in mind, will cleere the whole controuersie betwixt the Catholikes & Protestants, concerning the sacrifice of the Church: for, the scope of the Apostles disputation being to auouch the dignitie, preeminence, necessitie, and eternall fruite and effect of Christs passion, hee had not to treate at all of the order, which is a sacrifice depending of his Passion, specially writing to the Hebrewes, that were to be instructed and reformed first touching the sacrifice of the Crosse, before they could fruitefully heare any thing of the other, though in couert and most euident sequele of disputation, the learned and faithfull may easily perceiue whereupon the said Sacrifice of the Church (which is the Masse) is grounded. And therefore *S. Hierome* saith, *ep.* 126. that all these commendations of *Melchisedec* are in the type of Christ, *cuius prosectus Ecclesiæ sacramenta sunt.*

CAR TVV. 10. [11. *What necessitie.*] If *the accomplishment, consummation and perfection of our redemption and satisfaction* be fully made in the passion of Christ, as you confesse in your former note, then it followeth, that your sacrifice of the Masse can haue no more place in the Church of Christ, then can the Iewes sacrifices: for if therefore the sacrifices of the Law must cease, because the sacrifice which Christ suffered in his own person, hath perfected our redemption: it followeth that your sacrifice of the Masse should never haue begun, as that which is an eakment vnto a thing that needeth not, and whereby there commeth as much good vnto the sacrifice of Christ, as when an old rotten patch is sowed vnto a garment spicke and span new. And the *scope of the Apostle being to avouch not only the necessity, dignity, preheminence, and eternall fruit* of Christs passion or sacrifice, but also the *perfection*, and full *accomplishment* of our redemption thereby: it is manifest that as none that went before it could bring any merit vnto the satisfaction for sinne: so none that commeth behinde it, can adde any thing that way. And if there had been any supply to haue been made, either this was the place to haue spoken of it, or none: for the Iesuites shift, that the *Hebrewes being not instructed of the sacrifice of the Crosse, were vnfit to bee dealt with in the sacrifice of the Masse depending upon his passion*, is full of grosse ignorance, being compared with their words in this note before, that they *thought* their Priesthood and *Sacrifices to bee*

sufficient

sufficient of themselues: for the Iewes which the Apostle wrote unto, called Hebrewes, did beleeue that Christ was the Saviour of his Church, by whose onely sacrifice they were saved, and held the old sacrifices onely as a worship commanded of God, whereby as they testified their faith in him that was to come: so now they were to testifie their faith in him already come: otherwise how could the Apostle haue reckoned them the Church of God and faithfull, if they had esteemed themselues saved by the worke of their sacrifices in themselues. And therefore notwithstanding this Epistle were written upon occasion of the error of the Hebrewes, yet the Scripture foreseeing the great Idol of the Masse, seemeth rather to haue indited this Epistle against it, which is more iniurious to the passion of Christ, as that which is supposed meritous by the upholders thereof: which the Iewish sacrifices were not of the Hebrewes to whom this Epistle was specially written; he needeth some other Art then Logicke which should forme an argument for the *sacrifice of the Masse* out of *Ierom Epist. 126. cuius profectus Ecclesiæ sacramenta sunt*, she is hard be-stead when she hath such sentences as this is to speake for her honesty. Gal. 3.

Verse 12. For the Priesthood being ! translated, it is necessary that a translation of the Law also be made.

No lawfull state of people without an externall priesthood

RHEM. 12. [12. *Translated.*] Note well this place, and you shall perceiue thereby, that euery lawfull forme and manner of law, state, or gouernement of Gods people dependeth on Priesthood, riseth, standeth, falleth, or altereth with the Priesthood in the law of Nature, the state of the people hanged on one kind of Priesthood: in the law of *Moyses*, of an other: In the state of Christianitie, of another: and therefore in the former sentence the Apostle said, that the Iewish people or Common wealth had their law vnder the Leuiticall Priesthood, and the Greeke more properly expresseth the matter, that they were *legitimated*, that is to say, made a lawfull people or communitie vnder God by the Priesthood, for there is no iust nor lawfull Common wealth in the world, that is not made legall and Gods peculiar, and distinguished from unlawfull Commonweales that holde of false Gods, or of none at all, by Priesthood.

External priesthood necessary for the state of the new Testament.

Whereupon it is cleere, that the new law, & all Christian peoples, holding of the same, is made lawfull by the Priesthood of the new Testament, and that the Protestants shamefully are deceiued, and deceiue others, that would haue Christian Common-weales to lack an externall Priesthood or Christs death to abolish the same: for, this is a demonstration, that if Christ haue abolished Priesthood, hee hath abolished the new law, which is the new Testament and state of grace, which all Christian Common-weales liue vnder. Neither were it true, that the Priesthood were translated with the Law, if all externall Priesthood ended by Christs death, where the new law began, for so the law should not depend on Priesthood, but dure when all Priesthood were ended, which is against S. *Pauls* doctrine.

Externall sacrifice also necessarie for the same.

Furthermore it is to bee noted, that this legitimation or putting Communities vnder law, and Priesthood, of what order so euer, it is no otherwise, but by ioyning one with another in homage of sacrifice externall, which is the proper act of Priesthood, for, as no lawfull state can bee without Priesthood, so no Priesthood can bee without sacrifice. And we meane alwayes of Priesthood and sacrifice taken in their own proper signification, as here S. *Paul* taketh them: for, the constitution, difference, alteration, or translation of states and lawes, rise not vpon any mutation of spirituall or metaphorically taken Priesthood, or sacrifice: but vpon those things in proper acception, at it is most plaine.

The translation of the old priesthood and sacrifices, must needs be into the said priesthood and sacrifice of the Church.

Lastly, it followeth of this, that though Christ truly sacrificed himselfe vpon the Crosse (there is also a Priest according to the order of *Melchisedech*) and there made a full redemption of the world confirmed, and consummated his compact, and Testament, and the law and Priesthood of this his new and eternall state by his bloud: yet that cannot be the forme of sacrifice into which the old Priesthood and sacrifices were translated, whereupon the Apostle inferreth the translation of the Law. For they all were figures of Christs death, and ended in effect at his death, yet they were not altered into that kind of sacrifice, which was to bee made but once, and was executed in such a sort, that peoples and nations Christened could not meete often to worship at it, nor haue their law and Priests constituted in the same, though for the honor and duety, remembrance and representation thereof, not onely we Christians, but also all peoples, faithfull both of Iewes and Gentiles, haue had their Priesthood and sacrifices, according to the difference of their states. Which kind of sacrifices were translated one into another: and so no doubt is the Priesthood Leuiticall properly turned into the Priesthood and sacrifice of the Church, according to *Melchisedecks* rite, and Christs institution in the formes of bread and wine. See the next note.

CART. 11 [12. *Translated.*] In the first and second Section of this note thus far we yeeld, that *there is no good State of people without a Priesthood and Sacrifice*; and would merveil at your brutishnes, which esteeme not the state of the people under the New Testament happy enough by the alone Priesthood and Sacrifice of our Saviour Christ, unlesse it haue some other to follow it, as it followed other, were it not that we see the wrath of God hot against you, to the seeling and sealing up of your eyes, that you should not see the most bright shining beames of the truth: for it is a small thing in the eyes of the Iesuites, that in stead of *Aaron* and his posterity (which were but mortall and miserable men) we haue Christ the immortall and blessed God to bee our Priest: or seemeth it to them to be a base exchange that for the thousands and ten thousands sacrifices of sheepe oxen, &c. we haue the immaculate lambe of God Christ Iesus? Is not this Priesthood reall and royall enough unlesse it be accompanied with the scab and rag of Popish Priesthood: or is not this sacrifice a sufficient table fully to satisfie the devouring wrath of God, unlesse it be enlarged by a hungry wafer cake, which is meeter to appease a child of two years old then God which is the ancient of daies. And as the whole course of this Epistle sheweth, that there is no other *Priest* or *sacrifice* in or under the new Testament: so doth this place mightily confirm it, out of the which the Iesuits would undermine it. Mal. 1. 7. 12.

1 For if there be a mutuall reſpect between the Prieſthood and the Law which dependeth thereupon, as the Ieſuites out of this place doe gather and we grant: it followeth, that forſomuch as the new Teſtament is ſufficiently ratified in the onely Prieſthood and Sacrifice of Chriſt, that there is no other ſacrifice but his.

2 Againe, the New Teſtament is not confirmed but by bloud and death: ſeeing therefore there is no
Verſ. 22. & c. 8. 6. Heb. 9. bloud and death in the Popiſh ſacrifice, it followeth, that it confirmeth not the New Teſtament, and therefore that the new Teſtament may ſtand without it upon the alone Prieſthood and Sacrifice of our Saviour Chriſt.

3 Moreover, as bloud is neceſſary for confirmation of the new Teſtament or Law: ſo is the bloud of the teſtator or Prieſt neceſſary; but in the Popiſh Sacrifice the bloud of the Prieſt is not ſhed: wherefore the Popiſh Sacrifice confirmeth not the new Teſtament ſo, but that without it the new
Heb. 9. Teſtament may ſtand.

4 And as there is relation between the Law and Prieſthood; ſo is there betweene the Prieſthood and the Sacrifice. As therefore under the old Teſtament, becauſe there was a carnall Prieſthood, it behoved the Sacrifice to be carnall: ſo under the new Teſtament, becauſe the ſacrifice is ſpirituall and eternall, it behoveth the Prieſthood to be ſo; either therefore you ſhould haue made your carnall Prieſts ſpirituall and eternall as you imagine your ſacrifice to be, or elſe for your carnall Prieſthood you ſhould haue framed a carnall and tranſitory ſacrifice ſutable unto your Prieſthood. Now when as this opinion ſwerueth from truth, ſo it falleth away from it ſelfe, they giue ſhrewd ſuſpition that they are none of the Lords corne, which will be carried with ſuch a puffe of reaſon as this is; if by *externall Prieſthood* be meant a true and reall *Prieſthood*, we ſay you ſlander us, when you ſuppoſe of us that we eſteeme the *Prieſthood ended by Chriſt*, which we hold yet to continue by interceſſion in heaven: but if by *externall Prieſthood* you meane that which may be ſeene of men, thereby to pinch our profeſſion, which haue no viſible *Prieſthood*; not to purſue your dotage herein (eſteeming nothing ſufficient which you cannot lay your hands and eyes upon) what ſhall become of your *Sacrifice* of Chriſt in the Maſſe, which hath no teſtimony of ſence either inward or outward: If you thinke therefore that the *Prieſthood* of the new Teſtament be without grace, unleſſe it be viſible, you haue given ſentence of condemnation againſt your Sacrifice, which your Prieſts themſelues with their ravens eye and beſt ſpectacles could never ſee. Where you ſay the *new Law beganne by Chriſts death*, thereby to proue that there muſt be Prieſthood after the Law begunne, or elſe that the *Prieſthood could not be tranſlated with the Law*, your diſputation is miſerable, neither true in Antecedent nor Conſequent: For it is well known that the new Teſtament began
Mat. 3. Mar. 1. Math. 11. Ioh. 15. 15. with the Preaching of *Iohn*, that both the full and perfect doctrine thereof was taught before, and the Sacraments miniſtred. And therefore wee returne your reaſon upon your own heads after this ſort. In the vertue of the ſacrifice of our Saviour Chriſt upon the Croſſe the new Teſtament had place, when the ſame ſacrifice was not yet offered and executed, albeit there was no other ſupply of ſacrifice: it followeth therefore that the Sacrifice being now offered and executed the new Teſtament ſhall be much more eſtabliſhed by it without any ſupply of other ſacrifice whatſoever. And if the *New Law* had not begun untill after the death of Chriſt, yet ſhould it not be without a *Prieſthood*, conſidering that it is blaſphemous to end the Prieſthood of Chriſt with his death.

Another reaſon they haue that the ſacrifice of Chriſt upon the croſſe is not ſufficient without a ſucceſſion of a maſſing ſacrifice, *becauſe it was not executed in ſuch ſort that Chriſtian Nations could meet often to worſhip at it*, or to worſhip it, which is the meaning: where ſtill they fall at the ſame ſtone of the kind of worſhip, which eſteeme none lawfull, unleſſe it bee groſſe and
Cæſar. Comment. carnall, not unlike the Germans in times paſt, of whom *Cæſar* reporteth that they would worſhip nothing but that which they ſee. But let them anſwer us why they haue not an outward Prieſthood, before which they may fall down and worſhip, as well as an outward ſacrifice: if therefore the alone ſacrifice of Chriſt upon the croſſe, be not a ſufficient number of ſacrifices, becauſe that *Chriſtian Nations cannot meete often to worſhip at it*, it followeth that his Prieſthood is not therefore ſufficient, *becauſe Chriſtian Nations cannot often meet to worſhip at it*. And therefore as to make a ſufficient ſacrifice of the new Teſtament, you haue ſuch a one as may be worſhipped: ſo to haue a ſufficient Prieſthood you muſt provide Prieſts, to whom every name that is named in heaven and in earth may bow the knee. For the reſt of their reaſon, let the Reader marke whether as in looking againſt the Sunne of the truth, their blinde eyes become more blind: ſo in prattling againſt the truth they are become ſpeechleſſe, and their tongues ſo confounded, that their words carry no ſenſe nor reaſon good or bad: for thus they write, *Though for the honour and dutie, remembrance and repreſentation thereof, not onely we Chriſtians, but alſo all peoples faithfull both of Iewes and Gentiles haue had their Prieſthood and ſacrifices according to their eſtate, which kinde of ſacrifices were tranſlated one into another, and ſo no doubt is the Prieſthood Leviticall properly turned into the Prieſthood and ſacrifice of the Church, according to Melchiſedeckes rite and Chriſts inſtitution in the formes of bread and wine*: Where beſide the abſurd oppoſition of *Chriſtians* with *faithfull Iewes and Gentiles*, beſide the evident falſhood that *faithfull Iewes and Gentiles haue had their Prieſthood and Sacrifices according to their ſtate*, beſide their gibberiſh that the *kinde of ſacrifices were tranſlated one into another*, wee would gladly know his name that out of theſe words can frame either argument againſt us, or anſwer for them. But thus doth the Lord confound their language that build Babell. Laſt of all, beſide the inſufficiencie of anſwer that their wretched cauſe thruſteth them upon, let the Reader marke how without iudgement they ſwallow whatſoever they read or heare: for they ſay that *in the Law of nature the eſtate of the people hanged on one kind of Prieſthood*: Where it is well known that in the Law of Nature there is nothing but that alone which is written in the heart of man, and ſhould haue been done, if hee had never fallen into this corruption of ſinne whereunto he is ſhut. Seeing therefore the doctrine of Prieſthood is not borne with us, but taught of

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man in the Schoole of God unto *Adam* and others before *Moses*, and commeth no otherwise unto us, but by reason of sinne, which is not according to the *law of nature*, but contrarie unto it: it followeth that they which hold all the time before the *Law of Moses*, governed by the *Law of nature*, are fouly deceived, and by improper speach giue occasion of dangerous errour.

Verse. 17. For he witnesseth, *That thou art a Priest for euer according to the order of Melchisedec.*

RHEM. 12. [17. *A Priest for euer.*] Christ is not called a Priest for euer, onely for that his person is eternall, or for that he sitteth on the right hand of God, and perpetually prayeth or maketh intercession for vs, or for that the effect of his death is euerlasting: for all this proueth not that in proper signification his Priesthood is perpetuall: but according to the iudgement of all the fathers grounded vpon this deepe and diuine discourse of S. *Paul*, and vpon the very nature, definition, and proprietie of Priesthood, and the excellent act and order of *Melchisedec*, and the state of the new law, hee is a Priest for euer according to *Melchisedecks* order, specially in respect of the sacrifice of his holy body and bloud, instituted at his last supper, and executed by his commission, commandement, and perpetuall concurrence with his Priests, in the formes of bread and wine: in which things onely the said high Priest *Melchisedec* did sacrifice. For though S. *Paul* make no expresse mention hereof, because of the depth of the mysterie, and their incredulitie or feebleneſſe to whom hee wrote: yet it is euident in the iudgement of all the learned fathers (without exception) that euer wrote either vpon this Epistle, or vpon the 14. of Genesis, or the Psalme 109. or by occasion haue treated of the sacrifice of the altar, that the eternitie and proper act of Christs Priesthood and consequently the immutability of the new law, consisteth in the perpetuall offering of Christs body and bloud in the Church.

How Christ is a Priest for euer

Christes eternall priesthood consisteth in the perpetuall sacrifice of his body and bloud in the Church.

Which things is so well known to the aduersaries of Christs Church & Priesthood, & so granted, that they be forced impudently to cauill vpon certain Hebrew particles, that *Melchisedec* did not offer in bread & wine: yea and when that will not serue, plainly to deny him to haue been a Priest: which is to giue checkmate to the Apostle, & to ouerthrow all his discourse. Thus whiles these wicked men pretend to defend Christs onely Priesthood, they indeed abolish as much as in them lieth, the whole order, office, and state of his eternall law and Priesthood.

The protestants cauilling vpon particles against Melchisedecks sacrifice and Priesthood, directly against the Apostle.

Arnobius saith, *By the mystery of bread and wine he was made a Priest for euer.* And again, *The eternall memory, by which he gaue the food of his body to them that feare him. in psa.* 109. 110. Lactan. *In the Church he must needs haue his eternall Priesthood according to the order of Melchisedec Lib.* 14. *Institut.* S. Hierom to Euagrius, *Aaron: priesthood had an end, but Melchisedecks, that is, Christs and the Churches is perpetuall,* * *both for the time past and to come,* S. Chrysostome therefore calleth the Churches sacrifice, *hostiam inconsumptibilem, an host or sacrifice that cannot be consumed hom.* 17. *in.* 9. *Heb.* S. Cyprian, *hostiam quæ sublata, nulla esset futura religio*, an host which being taken away, there could bee no religion, *de cœna Domini num.* 2. Emissenus, *perpetuam oblationē & perpetuo currentē redemptionē, a perpetuall oblation and redemption that runneth or continueth euerlastingly hom.* 5. *de Pasch.* And our Sauiour expresseth so much in the very institution of the B. Sacrament of his body and bloud: specially when he calleth the later kind, *the new Testament in his bloud*, signifying that as the old law was established in the bloud of beasts, so the new (which is his eternall Testament) should be dedicated and perpetuall in his own bloud: not onely as it was shed on the Crosse, but as giuen in the chalice. And therefore into this sacrifice of the altar (saith S. *Augustine li.* 17. *de ciuit.c* 20. S. *Leo ser.* 8. *de passione*, and the rest) were the old sacrifices to be translated See S. *Cyprian ep.* 63. *ad Cæcil. nn.* 2. S. Ambrose *de Sacram li.* 5. 6. 4. S. Augustine *in Psal.* 33. *conc.* 2. and *li.* 17. *de ciuit.* 17. S. Hiero. *ep.* 17. *c.* 2. *& ep.* 126. Epiph. *hær.* 55. Theodoret *in Psa.* 109. Damascene *lib.* 4 *c.* 14.

Christs eternall Priesthood and sacrifice in the Church is proued out of the Fathers. Epist. 126.

* That is, *from Adam to the end of the world, represented by sacrifice.*

Finally if any of the fathers, or all the fathers, had either wisdome, grace, or intelligence of Gods words and mysteries, this is the trueth. If nothing well serue our Aduersaries, Christ Iesus confound them, and defend his eternall Priesthood, and state of his new Testament established in the same.

CARTVV. 12. [17 *A Priest for ever.*] The holy Ghost sheweth that the Priesthood of Christ is for ever, the reason also hee sheweth, because *hee remaineth for ever*, able to saue perfectly those which come unto God by him alwaies liuing to make intercession for them. These and such like speeches unto these which agree onely unto the person of Christ, are set down in this Epistle and none other. Notwithstanding all which they haue so hardned their fore-heads, and set their faces against the truth that they dare in despite of the truth affirme that these are not *the onely causes why Christs Priesthood is not eternall, but in respect of the sacrifice of his holy body and bloud instituted at his last Supper, and executed by his commandement and perpetuall concurrence with his Priests in forme of bread and wine.* The causes we alledge we read out of this Epistle, where reade you the cause which you assigne? But what should wee aske you where you reade that which is not written, yea the contrary whereof is evidently written? For the Authour of the Epistle shewing that Christ by his alone sacrifice once offered by himselfe doth perfectly saue all those that come unto God by him; thereby declareth that he saueth none in any sort through sacrifice offered by other then by himselfe. The sacrifice therfore of the popish Priest being neither once onely offered, nor yet offered by Christ himselfe, cannot be the sacrifice whereby Christ saueth those which come to God by him. *Heb.* 10.

Secondly, the Writer to the Hebrewes, shewing that our Saviour Christ liveth to make intercession for us, and not to sacrifice any more for us, doth evidently shew what action of his Priesthood is contained in his person which had not been onely as easie to say then as the other, if it had been true, but more to the question in hand, which was of the continuance of an externall sacrifice which the Hebrewes then, as the papists now, thought necessarie.

Last of all, it being said that Christ hath a Priesthood that cannot passe from him to another, it is evident

ἀπαραβατον euident that the Priesthood of Christ can haue no succession in the Massing Priests. Now where they runne againe into their old hole, that *S. Paul made no expresse mention of it, because of the depth of the mystery and incredulitie or feeblenesse of those to whom he wrote*: sending the Reader to that before answered vpon Heb. 5. let him further note how they are hunted out of it by their owne words. For if the Hebrewes vnderstanding was feeble, the authour writing of it as they say he did, although not *expressly*, ought so much the more plainly and cleerely to haue written as they were dull of vnderstanding. Therefore in the wisedome of a good teacher he ought either to haue vtterly kept silence of it, or if he would needs write, he ought to haue applied himselfe to the capacitie of those he wrote vnto. And yet also euen in this very note they say euen of this point in controuersie, S. *Paul* had a deepe and a *diuine discourse*, whereby they doe not onely charge the Holy Ghost with writing so deeply to those whose vnderstanding was so shallow, but hew themselues most pittifully: for where before (vpon chap. 5. vers. 11.) they sayd that the writer hereof *is forced to omit diuers deepe points concerning the priesthood of the new Law, among which the mystery of the sacrament and sacrifice of the Altar called the Masse, was a principall and pertinent matter*: here (to proue that Christs Priesthood standeth partly in the massing Priesthood) they say it is *according to the iudgement of all the Fathers grounded vpon this deep and diuine discourse of* S. *Paul*. can there be any thing more contrary then to omit a point, and to *discourse* of the same *deepely*. howbeit this is not all the ware that these Gyants haue against the truth of this point: for lest any should goe beyond them in this shameleſse out-facing the truth, they affirme that *Christs continuall intercession for vs, and everlasting effect of his death, proue not that in proper signification his priesthood is perpetuall, but, &c.* Here we know not whether we should requite the Reader to right vp his eares to marke the fearefull iudgement of God vpon these wretches, or to stop them that the haire on their head stand not in hearing such blasphemous voyces. Shall that *make Christ no perpetuall Priest in proper signification*, which the holy Ghost doth expresly set downe? and yet that *make him a Priest in proper signification*, which the holy Ghost (both in truth, and according to the Iesuits own saying) *omitteth* to speake of? Shall an act of Christs Priesthood done perpetually in and by his own person, not *make him a perpetuall Priest in proper signification*, and an act of Priesthoods done of him neither in and by his owne person, nor yet perpetually shall notwithstanding *make him a perpetuall Priest in proper signification*? In your owne priesthood, as base it is, yet you esteeme him Priest all the dayes of his life, that never sung or said but his first Masse, you hold him for a Bishop, although he never preached but one Sermon.

Wherefore in denying the perpetuall Priesthood of our Saviour Christ, because he hath but one onely sacrifice; you take counsell of your bellies, which your Masse beareth plentifull mass vnto: rather then harken what is meet for you to say, euen according to the measure and scantling of your owne diuinity. And if there might be found such, either Priest or Bishop among you as could doe as much with one Masse or Sermon, as either all other Priests and Bishops could doe with all theirs, or he himselfe should be able to doe if hee should multiply his Masse or Sermon to the greatest number possible: we suppose you would confesse that he should not onely be both Priest and Bishop, but that his priesthood and Bishoply State should be most lawfull and sufficient all the dayes of his life for that one action. Now therefore seeing the alone sacrifice of our Sauiour Christ once offered, is more fruitfull then all others whatsoever, and as fruitfull and effectuall as if he had suffered oftentimes sithence the world: why cannot his priesthood find as much favour at your hand in his kinde, as yours in your kinde?

But to come to the figure of our Saviour Christs eternall priesthood in *Melchisedec*, wee demand how his blessing once given to *Abraham*, shall proue him a Priest in proper signification, no other action of priesthood being set downe either by *Moses* or by the Apostle, if beside the perpetuall force of Christs sacrifice once offered, his perpetuall both blessing and intercession will not proue him a *perpetuall Priest in proper signification*: for as for *Melchisedeckes sacrifice in bread and wine*, it is a meere forgery of your owne head, without so much as the least countenance of one word out of the Scripture, or onely sentence faithfully alledged out of the Fathers: For first of all, *Moses* saith, that *Melchisedick* brought forth bread and wine, and not *offered bread and wine*: the old Translator himselfe obseruing here the proprietie of the word, hath so turned it. Secondly, he brought it out to *Abraham*, and made no offering of it vnto God. And it being your owne doctrine that it is not lawfull to offer sacrifice but vnto God alone, and further manifest, that this bread and wine was offered to *Abraham*, it followeth necessarily that it can be no sacrifice. As for the Popish escape, that first he had offered it vnto God, or ever he brought it out to *Abraham*, it argueth that they are neere driven when they make such foule shift: for whom shall they perswade that hath his wits at home that *Moses* to set forth a sacrifice would mention the bringing it out to *Abraham*, which proueth no sacrifice and omit the offering of it to God, which argueth it to haue been one. In the meane season, let the Reader note that the proofe of *Melchisedecks* sacrifice in bread & wine standeth vpon an vnwritten veritie, as that which is neither mentioned, nor by any necessarie, no, not so much as probable consequence deduced. Thirdly, the Holy Ghost in this Epistle expounding the place of *Moses*, and comparing Christ with *Melchisedeck* diligently in that hee was King of Peace and Iustice, in that as a Priest he blessed *Abraham*, giveth not the least inckling of any sacrifice offered by him at that time he met *Abraham*, which notwithstanding hee would haue done if any had been; the chiefe disputation between him and the Hebrewes being (amongst other ceremoniall lawes) especially of the sacrifice. And where the holy Scriptures of the old and new Testament, not in *Hebrew Particles* onely, as you say (which notwithstanding as small graines cast in when the skoales are euen, pulleth down the cause of their side) but in whole discourses vtterly refuse you; you flie to the *Fathers* whose *iudgement* (you say) *without exception and that whersoeuer they treate of this matter is that Melchisedecks sacrifice was in bread and wine*, which impudent falshood would cause vs to wonder if it came not from you whose occupation and liuing by it, is either to coyne vntruthes or to stout them

Profert panem & vinum.

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out when they are coyned. Let the Reader therefore understand that beside the old Translator which as hath appeared dreamed of no sacrifice. *Tertullian*, *Ambrose* and *Augustine* say that *Melchisedeck offered bread and wine* not unto God, but unto *Abraham returning from the battell*. *Epiphanius*, that *Melchisedeck brought or set forth unto him*, meaning *Abraham*, *bread and wine*; *Chrysostome* also as he is translated saith, that he *brought forth bread and wine*; and in the same place seeking what sacrifice *Melchisedeck* should offer, in regard whereof he should be called a Priest, the sacrifice in bread and wine was so far out of his minde that he fleeth to the sacrifice of sheep and oxen, namely such as *Noe*, *Abraham*, *&c.* offered unto God; whereas it is evident that to proue him a Priest by sacrifice he would never haue gone so farre, if hee had esteemed the bread and wine that was so neere his hand to haue beene a sacrifice. And that the same *Chrisostome* esteemed not the bread and wine that *Melchisedeck* brought forth to be a sacrifice, it is evident by that hee esteemed not so much as the bread and wine in the Lords Supper, whereof you say that this is a type to be any sacrifice: for speaking of his sacrifice offered upon the crosse, he saith, ‡ *There is no other sacrifice, one hath purged us.*

Tert contra Iudæos. Ambros. de Sacr. lib. 4. c. 3. Aug. quæst. ex utroque Test. 109. Epiph. contra Melchisedec. ἐξέβαλεν αὐτῷ ἄρτον καὶ οἶνον, Chrys. in Gen. hom. 35, extulit panem.

‡ Chrys. in Epist. Heb. hom. 13.

Now let us examine their testimonies, where if in so *generall a consent of the Fathers without exception*, and that not once but in *all places where they speake of this matter*, the witnesses they haue brought forth speak not a word for them of any reall and externall *sacrifice of the Church*, other then that which Christ in his own person offered upon the Crosse: the Reader may learne that it is a practise of Poperie even there to use the strangest asseveration of words where they haue least strength of matter to beare them out. In the first ranke there is not one, *Arnobius* excepted, that so much as in shew maketh for you: for they testifie onely that the Churches Priesthood and sacrifice is everlasting, which we most firmely beleeue, and most constantly professe; but deny that the perpetuitie of the one, or of the other standeth in your Priesthood or Masse, but in the proper and singular person and action of our Saviour Christ, against which it is so farre that the testimonies heere alledged haue any thing, that *Ieromes ad Evagrium* even in the same words that your selues haue set down doth evidently confirme it: For it *Christs and the Churches Priesthood be both for the time past and to come*: it followeth that by the same reason that Christs sacrifice tooke away the sins past before his comming without any offering of his person: that much more now he hath once offered himselfe, the vertue of his sacrifice shall cast forth the sweet savour therof unto all ages that are to come, albeit he be never after so lifted up in sacrifice againe.

Rom. 8. 34.

Touching *Arnobius Psal. 109. 110. that by the mysteries of bread and wine he was made a Priest for ever*, sheweth onely *Arnobius* to be of iudgement that *Melchisedecks* bringing forth of bread and wine (which by a trope of the part noteth the whole repast) was an act of Priesthood, which we esteeme a Kingly and royall act in feeding and feasting the whole array of *Abraham* and his Souldiers, returning wearie and faint from the Lords battels and slaughter of his enemies, which is the iudgement of the Hebrew Doctors, as *Ambrose* reciteth and reiecteth not, at the least we haue proued by evident reason out of the Scripture, and authoritie of ancient Writers, that it is no Priestly act: howbeit *Arnobius* affirming it to be an act of Priesthood saith not that his was a type of a sacrifice that the Church should offer after Christ, but that the *mercifull* God caused a memorie, and that *by giving the food of his bodie unto those that feare him*, not unto himselfe in sacrifice as you do: Wherefore let the Reader understand that as we follow not the exposition of some of the Fathers in this bread and wine presented by *Melchisedeck* unto *Abraham*: so is it not for any advantage that the Popish opinion of the Masse gaineth thereby, which must needs pine to death if it haue no other bread to feed on then *Melchisedecks* even as the Fathers set it on the Table, but onely because wee make conscience to build upon the golden foundation of the true doctrine which they held together with the stubble of expositions and termes not answerable or correspondent to the prize of their holy doctrine. For these Fathers do onely esteeme that this act of *Melchisedeck* was a type of the holy Sacrament of the body of Christ instituted in bread and wine, as *Cyprian* declareth in the same Epist. 63. which you haue alledged, saying in *Melchisedeck the Priest wee see the Sacrament of the Lords sacrifice prefigured*. And albeit we deny the bread and wine which *Melchisedeck* brought forth to be a sacrifice, or *Melchisedeck* a Priest in that regard, yet that *we deny him to be a Priest*, and that (as you say) *plainly*, is open untruth, well becomming that lying spirit whereby your false Priesthood is upholden, The allegation out of the Evangelist is answered in the proper place.

Ioseph. lib. 1. antiquit. cap. 11. calleth it ἐνζύια. Ambros. Look Iudg. 8. 4. 5. 6. 7 8. 9. & 2. Sam. 19. 33. Ambros. in hunc locum.

In the second ranke all the testimonies, *Damascene* excepted (which is no Alderman to sit upon the Bench with the ancient Fathers) are either of the onely Priesthood and Sacrifice of Christ upon the crosse, or else of the Sacrament of the Lords Bodie and Bloud, instituted in bread and wine, which the Fathers calling oftentimes a sacrifice, do nothing lesse then understand a reall externall and propitiatorie sacrifice, but onely by a borrowed speech signifie that it is through Christ a sacrifice of thankesgiving, of sweet perfume and good liking unto God, which may evidently appeare by their most certaine iudgement in this behalfe.

Iustine saith, that supplications and thankesgiving are the onely perfect sacrifice which *Christians haue learned to offer*. *Chrysostome*, *If Christ be perfect, never sinneth, ever liveth, why should hee offer for us many sacrifices? there is no other sacrifice, one hath purged us*. *Augustine* also saith that *Christ onely is our Priest, our Sacrifice, our Temple*: it would be too tedious to recite the places where the ancient Fathers in shewing the excellencie of our sacrifices aboue those under the Law, and teaching what sacrifices of ours haue succeeded to theirs, alledge no other but spirituall in the offering up of our selues, and that which is within us. The light of the truth heerein shall easily appeare unto the Reader by that which the evidence thereof hath wrested and wrunged from the Papists themselues, from whom the truth, which they would haue willingly holden captiue for evermore, hath broken loose.

Iustin. in Tryph. Aug. cont. aduers. leg. & Prophet. l. 3. c. 1 Dialog. cum Tryph. in Ep. ad Heb. hom. 13. August. de fide ad Petr. Diac. c. 2.

Peter Lumbard their chiefe Rabbin asking *if that which the Priest doth, may properly be called a sacrifice or offering, and whether Christ be offered daily, or were offered once onely*, answereth thus, *To this it may be briefly said, that that which is offered and consecrated is called a sacrifice and oblation, because it is*

the memorie and repreſentation of the true ſacrifice and holy offering made in the Altar of the Croſſe.

Another alſo that wrote a booke which he intitleth *Interem* written *anno* 1548. which approbation of the Pope himſelfe writeth after this ſort. *The vertue and efficacie of this onely oblation* (meaning Chriſt vpon the Croſſe) *doth not onely ſerue for that time that Chriſt made himſelfe an hoaſt in the fleſh, but comprehending the ages of all times, it is ſufficient to do away the ſinnes of all men which were from the beginning of the world, or ſhall be after, but that all men might be partakers of this ſo effectuall an oblation, and draw the fruit of it vnto themſelues, which moſt fully, moſt ſufficiently and moſt perfectly hath deſerued the ſalnation of them all.* And then ſhewing by what means God applied this ſacrifice of Chriſt to the fathers before the time of the Goſpel, he ſaith thus, *euen ſo Chriſt did commend vnto his Church the pure and wholeſome oblation of his body and blood vnder the kinds of bread and wine whereby we ſhould eſt ſoones renue in our minds the memory of his body hanged vpon the croſſe and of his blood ſhed for vs, and apply vnto our ſelues the fruit of that bloudie ſacrifice, wherewith he made perfect for euer thoſe that are ſanctified, for this is to do it in his remembrance, that is to ſay with thankfull mindes to remember the Lords death, and by remembrance and merit of his paſſion to pray the father that he would be reconciled vnto vs.* After hauing ſpoken ſomewhat of the inchantment of tranſubſtantiation, hee concludeth that Chriſt is offered, *not that we by it now firſt deſerue remiſſion of our ſinnes, and ſalnation of our ſoules, but that minding the memorie of the Lords paſſion wee ſhould giue thanks vnto him for the ſalnation which is obtained for vs vpon the croſſe, and apply or appropriate vnto vs by faith and deuotion the deſerued forgiuenes and redemption of ſinnes.* Now if the Reader will compare this popiſh diuinitie with that which the Ieſuites defend now, he ſhall eaſily ſee that it is in this ſpirituall tyrannie of the conſcience eſpecially as ſometimes it was in the tyrannies which *Daniel* ſpeaketh of that principally oppreſſed the bodies, namely that euery age as it is latter then other, ſo it is baſer, and as it were a more vile and harder metall then that which went before. Wherefore, *if nothing will ſerue our aduerſaries*, neither the plain words and ſenſe of the Scripture, and that by diſcourſe almoſt of a whole Epiſtle, nor the full conſent of antiquitie diuers times in plaine words, but alwayes in euident meaning, nor yet the force and might of the truth cauſing the Ieſuites greateſt friends, and her own moſt bitter aduerſaries to bow a knee and do a homage vnto her, if (ſay wee) all this can not cauſe them confeſſe that there is but one Prieſt, one Sacrifice, one Altar alone vnder the new Teſtament, our Sauiour Chriſt and his croſſe, *Ieſus Chriſt* (as he hath already begun) *mightely confound them and defend his eternall Prieſthood and ſtate of his new Teſtament eſtabliſhed in the ſame.*

Verſe. 18. Reprobation certes is made of the former commandement, becauſe of the weakeneſſe and unprofitableneſſe thereof.

The old commandement and the new. Maundy Thurſday, why ſo called

RHEM. 13. [18. *Of the former commandement.*] The whole law of *Moſes* conteining all their old Prieſthood, ſacrifice, ſacraments, and ceremonies, is called the *Old commandement*; and the new Teſtament conteining the ſacrifice of Chriſts body and bloud, and all the ſacraments and graces giuen by the ſame, is named the *New mandatum*: for which our forefathers called the Thurſday in the holy weeke: *Maundy Thurſday*, becauſe that in it the new law and Teſtament was dedicated in the Chalice of his bloud: the *old mandatum*, law, Prieſthood, and ſacrifices for that they were inſufficient and vnperfect, being taken away: and this new ſacrifice after the order of *Melchiſedec*, giuen in the place thereof.

CARTVV. 13. [18. *Of the former commandement*] In ſcanning whether Moonday Thurſday come of *new commandement* or no, the old Prouerb is verified that it is better to be idle then to be occupied about naught. And it were an eaſie matter to reply againſt this deriuation if there were not ſome folly in beating down, as there was much in ſetting it vp.

Verſe 19. For the Law brought nothing to perfection, but an introduction of a better hope, by the which we approach to God.

The introduction of a new Prieſthood.

RHEM. 14. [19. *The introduction.*] Euer obſerue, that the abrogation of the old law, is not an aboliſhing of all Prieſthood, but an introduction of a new, conteining the hope of eternall things, where the old had but temporall.

CARTVV. 14 [19. *The introduction.*] *S.*

Verſe. 21. But this with an oath, by him that ſaid unto him: Our Lord hath ſworn and it ſhall not repent him: Thou art a Prieſt for ever.)

The eternity of the new Prieſthood confirmed by the fathers oath, and Chriſts paſſion.

RHEM. 15. [21. *With an oth.*] This oth ſignifieth the infallible and abſolute promiſe of the eternitie of the new Prieſthood and ſtate of the Church: Chriſt by his death, and bloud ſhed in the ſacrifice of the Croſſe, confirming it, ſealing it, and making himſelfe the ſuretie and pledge thereof. For though the new Teſtament was inſtitued, giuen, and dedicated in the Supper, yet the warrant, confirmation, and eternall operation thereof, was atchieued vpon the Croſſe, in the one oblation and one generall and euerlaſting redemption there made.

CARTVV. 15. [21. *With an oath.*] That the *new Teſtament was inſtituted, giuen, and dedicated in the Supper*, is ſtrange and barbarous language in the Citty of God, where whatſoeuer may bee ſpoken in this behalfe, may as well bee ſaid of the ſacrament of Baptiſme as of the Supper, and more properly of preaching of the Goſpell then of them both together, much more then of the Supper apart.

Verſe 23. And the other indeed were made Prieſts, being many, becauſe that by death they were prohibited to continue.

Eſay 16. By the compariſon of many Prieſts and one, is not

RHEM. 16. [23. *Being many.*] The Proteſtants not vnderſtanding this place, ſeine very fooliſhly, that the Apoſtle ſhould make this difference betwixt the old ſtate and the new: that in the old, there were many Prieſts: in the new, none at all but Chriſt, which is againſt the Prophet *Eſay*, ſpecially prophecying of the Prieſts of the new Teſtament (as S. *Hierom* declareth vpon the ſame place) in theſe words, *You ſhall be called the Prieſts of God, the miniſters of our God, ſhall it be ſaid to you, and it taketh*

taketh away all viſible Prieſthood, and conſequently the lawfull ſtate that the Church and Gods people haue in earth, with all Sacraments and externall worſhip.

meant that there is but one Prieſt of the new Teſtament.

The Apoſtle then meaneth firſt, that the abſolute Sacrifice of conſummation, perfection, and vniuerſall redemption, was but one, once done, and by his onely Prieſt done, and therefore it could not be any of the ſacrifices of the Iewes law, or wrought by any or by all of them, becauſe they were a number at once, and ſucceding one another, euery of their offices and functions ending by their death, and could not worke ſuch an eternall redemption as by Chriſt onely was wrought vpon the Croſſe. Secondly, S. *Paul* inſinuateth thereupon, that Chriſt neuer looſeth the dignitie or practiſe of his eternall prieſthood by death nor otherwiſe, neuer yeeldeth it vp to any, neuer hath ſucceſſors after him, that may enter into his roome or right of prieſthood, as *Aaron* and all other had in the Leuiticall prieſthood, but that himſelfe worketh and concurreth with his miniſters the Prieſts of the new Teſtament, in all their acts of prieſthood, as well of ſacrifice as Sacrament, bleſſing, preaching, praying, and the like whatſoeuer. This therefore was the fault of the Hebrewes, that they did not acknowledge their Leuiticall ſacrifices and prieſthood to bee reformed and perfited by Chriſts ſacrifice on the Croſſe: and againſt them the Apoſtle onely diſputeth, and not againſt our Prieſts of holy Church, or the number of them, who all confeſſe their prieſthood and all exerciſes of the ſame, to depend vpon Chriſts onely perpetuall prieſthood.

The meaning is that the abſolute ſacrifice of eternal redemption could not bee done away by thoſe many Aaronicall Prieſts, but by one onely, Chriſt Ieſus, who liueth a Prieſt for euer, hath no ſucceſſor, and achieſe Prieſt worketh and concurreth with all Prieſts in their Prieſtly functions.

CAR. VV. 16. [23. *Being many.*] The Author to the Hebrewes proueth, that there can bee no other Prieſts but Chriſt vnder the New Teſtament, for that he continueth for ever, conſidering that the number of Prieſts riſeth of the imperfection of the Prieſts, which by death were not ſuffered alwayes to exerciſe their Prieſthood, which thing agreeing as well to the popiſh prieſts as to the Leviticall (forſomuch as they are cut off by death as well as they) it followeth that this arrow ſhot at the Leviticall, ſtriketh through the popiſh Prieſthood alſo. But this argument receiueth anſwer firſt, that the place excludeth not the popiſh prieſts, becauſe *it were againſt the Prophet Eſay* 61. that ſaith there ſhall be Prieſts vnder the New Teſtament, but this anſwer is a greater argument of an euill conſcience, wittingly to fight againſt the truth, then colourably to yeeld ſolution of the reaſon which we alledge: for by prieſts here the Prophet meaneth all the people of God that ſhall be gathered vnder the banner of the Goſpell; and as the ſame *Moſes*, and after him the Apoſtle, teach that we are a royall prieſthood, and made Prieſts and Kings to God to offer up ſpirituall Sacrifices acceptable to him, through Chriſt; which is euident for that vnto the Lords Prieſts he oppoſeth all the enemies of the Church, which ſhall bee as it were their drudges, their plow-men, and their vine-dreſſers: unleſſe therefore the enemies of the Church and ſtrangers muſt be the prieſts vaſſails onely (which your ſhaven humour could not well like of, that make euen the Church of God your villaines) unleſſe alſo your prieſts haue alwayes vine-yards to dreſſe in the Countries where they dwell (as they commonly loue the wine bottles) it is euident that this cannot be the ſeuerall or incloſure of Popiſh Prieſts, which the Lord hath laid out in common vnto all the faithfull. Let the Reader remember therefore which hath been before obſerued that the Prophets in comforting the godly and thundring againſt the vnrepentant Iews, by an encreaſe and beautifying of the one ſort, and by iuſtling out and diſplacing the other through the calling of the Gentiles, uſeth to ſpeake to the one and to the other in termes wherewith they are beſt acquainted, the better to ſettle the doctrine in their hearts. And hereof it is that ſpeaking of the ſeruice of God vnder the Goſpell, hee uſeth to ſet it out by Sacrifices, Altars, Prieſts, Incenſe, &c. And becauſe the Land of Canaan was plentifull of vines, hee compareth the forreiners from the Church (which the Lord through an omnipotent hand will cauſe in their effect of deſtroying the Church to ſerue to the edification thereof) to Vine-keepers. And after this ſort the Prophet *Eſay* ſaith, that the Lord will accept the burnt offerings of ſtrangers vpon his Altar, that all the ſheep of Kedar ſhall be offered vnto him with the Rammes of Nebayoth, that the Gentiles ſhall go up to keep the feaſts of Tabernacles from yeere to yeere to Ieruſalem, that euery pot in Ieruſalem ſhall be holy vnto the Lord of Hoſts, and that all they that come to ſacrifice ſhall take of them and ſeeth in them: if therefore for the word of Prieſt they will binde the Goſpelling Churches vnto a reall and outward Prieſthood, they muſt by the ſame reaſon binde them to burnt offerings, to Lambes and Rammes, to the feaſt of Tabernacles to Cauldrons to ſeeth their ſacrifices in, and all in the Citie of Ieruſalem, and not in pilgrimage once in a life, but from yeare to yeare. And if their impudent faces will ſuffer them to bluſh at theſe, there is as good cauſe why they ſhould governe them here where is the ſame borrowed and figuratiue ſpeech.

Exod. 19. 6. 1. Pet. 2. 9. Apoc. 1. 6.

Eſay 56. 7. Eſay 60. 7. Zach. 14.

It is true that *Ierome* expoundeth the place of the Governours of the Church, or of the Apoſtles, contrary to the euident diſcourſe of the Prophets, but of any reall or externall ſacrifice, which is the point in controverſie, he hath not a word. And that, after a ſort and by trope, the Miniſterie of the Goſpell may be called a Prieſthood, in that by the ſword of the Spirit, which is the Goſpell, they ſlay the old *Adam*, and preſent men as liuing ſacrifices vnto God in Chriſt: it is that which we with the Apoſtle willingly confeſſe, and are well content to heare of in *Ierom*, or any other, ſo that they uſe it rarely as he doth, and in the ſame ſenſe that hee doth: And where they ſay that *wee take away the lawfull ſtate of Gods Church with the Sacraments and externall worſhip*, that which they moſt untruely ſlander us with, doth moſt duly agree vnto them: for if ſuch places of the Prophets as they alledge to bee availeable to proue an externall and reall Prieſthood, they being applyed of the Prophet (as hath been ſhewed) to all the faithfull: it followeth that there is no difference between ſhepheard and flock, Miniſter and People, but that the whole body is mouth to ſpeake, without eare to heare, and is eye to ſee without hand to worke. Beſide that the Ieſuites know right well, that howſoeuer we condemne their ſacrificing prieſts, yet we uphold the difference of Miniſter and people by greater railes and diſſeuerments of diſcretion both in calling and gifts, then they do amongſt whom he is for knowledge (commonly) prieſt good enough whom we would not receiue amongſt the people.

They adde for further anſwer to our argument, the ſumme whereof is, that the Apoſtle meaneth,

that the absolute sacrifice of consummation and universall redemption, is but one, once done, and by one and that he continueth the practise of his priesthood without successour to enter his roome or right of priesthood. If *Hypocrates* were made a counsell with this cause, he would forbid to minister medicine unto it, as that which being desperate hath the sicknesse aggrieved as the medicine is multiplied. For first, the words of *perfection and consummation in the sacrifice* upon the Crosse, be as deadly vnto popish, heathenish and other sacrifices whatsoever, as they are to Iewish: for if the Iewes might not offer their sacrifices, because Christs sacrifice was perfect, and might not haue their sacrifice after Christs, because his was the consummation of all; it followeth also that the popish sacrifice being an addition unto that which is perfect as a needlesse patch, and comming after *consummation*, is worthy to perish of a consumption. And if the Iewish priests were unlawfull, because Christ in his priesthood hath no successour, the popish priesthood must be lawlesse, which entreth before the priesthood of our Saviour Christ be expired.

And if the Iesuites thinke to steale away vnder the words of *vniuersall redemption* ascribed vnto the sacrifice of the crosse where their sacrifice is more proper and speciall: besides that it is a blasphemous sophistrie to make the sacrifice of the Crosse an idle houering and fluttering ouer the heads of all men, but lighting vpon the head of no one speciall man; it is euident by the Prophet that in assigning the cause of his passion, he doth not onely declare it to be that we all haue sinned, but that euery one a part and seuered from the rest haue sinned: it is true that Christs sacrifice vpon the crosse must be applied to vs, but that the same is by the sacrifice of the masse is first the begging of the question and secondly absurd that one sacrifice should be applied by another, & that one propiciation for sins on the crosse should bee applied by another propiciation on the altar which is applied by the word and Sacraments outwardly, and by the operation of the Spirit working faith inwardly. And where they would put a difference, *for that Christ worketh and concurreth with the Priests of the new Testament*, it maketh no more difference then a white line drawen vpon a white wall: for there is no lawfull Church ministery wherewith Christ doth not concurre, and so hee did with the ministery of *Aaron*, in whose contempt Christ was contemned, whereupon it is said that their murmurings were not so much against *Aaron* as against Christ which was with them in the wildernes. And how easie a matter had it been for these Hebrewes which beleiued in Christ to haue answered that Christ in his euerlasting priesthood did *worke and concurre*, verily they might haue better said it, then you may with whom *Christ worketh* not, but is wrought vpon by you, and with whom he *doth* not *concure*, but which goeth on foote, and doth as it were lacky, where the popish Priest rideth on horseback, by vndertaking the office of sacrificing whilest hee glueth to Christ the place of the sacrifice. And therefore where they would put another difference that *their Priesthood and the exercises thereof depend only vpon Christs perpetuall Priesthood*, & not *the Hebrewes*. First they shamefully slander the Hebrews to whom his author wrote, which receiued (as hath bin shewed) our Sauiour Christ as the Messias & Sauiour, but esteemed that the sacrifices once commanded were not to be abolished, but might go in the account of Christian works. Secondly, they are herein more faultie then the *Hebrews*, who indeed esteemed their sacrifices to *depend* vpon the *sacrifice of Christ*; where they in vndertaking to offer vp Christ which was once offered on the crosse by necessarie consequence make the acceptance of Christ to depend vpon the popish Priest seing the offering is not accepted but for the offerers sake.

Esay 53.

Gen. 4. 5. Leuit. 10. 19.

Verse. 27. Which hath not necessitie daily (as the Priestes) first for his owne sinnes to offer hostes, then for the peoples: for this he did once in offering himselfe.

RHEM. 17. [2. *This did he once.*] This is the speciall preheminence of Christ, that hee offereth for other mens sinnes onely, hauing none of his own to offer for, as all other Priests both of the old and new law haue. And this againe is the speciall dignity of his own person, not communicable to any other of what order of priesthood soeuer, that he by his death (which is the only oblation that is by the Apostle declared to bee irreiterable in it selfe) payed the one full sufficient ransome for the redemption of all sinnes.

CARTW. 17. [27. *This did he once.*] This note is true which affirmeth *Christs death a full sufficient ransome of all sinnes*, and glueth the lye in the throate of all Popish Priests, which blasphemously affirme the Masse to be a propitiatorie sacrifice for the quick and the dead.

CHAP. VIII.

MARGINALL NOTES.

Verse 2. A minister of the holies, and of the true tabernacle, which our Lord pight and not man.

RHEM. 1. [2. *Minister of the holies,*] Christ liuing and reigning in heauen continueth his priestly function still, and is minister not of *Moyses* Sancta, and tabernacle, but of his owne body and bloud, which bee the true holies, and tabernacle, not formed by man, but by Gods own hand.

Verse 7. For ‡ if that former had been void of fault, there should not certes a place of a second been sought.

RHEM. 2. [7. *If that former.*] The promises and effects of the Law were temporall, but the promises and effects of Christs Sacraments in the Church be eternall.

CARTW

CARTVV. 2. [7 *If that former,*] The holy things under the Law, albeit they were in regard of representation of our Sauiour Christ that was to come *temporall*, as those which (as shadowes) must necessarily giue place to him, yet the *promises and effects* of them, in the right use of breeding and increasing faith were eternall; considering that the end of their faith was the same that ours, which is everlasting life. And therefore it is the Iesuites ignorance to esteeme the fruits and *effects* of those things *temporall*, because the use of them were for a time. And by the same reason they may say that the *promises and effects* of our *Sacraments* are *temporall*, seeing the use of them also shall cease at the time of the instauration of all things, as they ceased at the time of correction. And albeit barely considered in themselues and severed from Christ, they brought euen death euerlasting to the communicants, yet that being well vsed they were powerfull instruments to communicate Christ effectually (although not so aboundantly) as ours, let the Reader look before. vpon *Iohn* 6. 49. & 1. *Cor.* 10. 13. And besides the Iesuites errour in iudgement common to them with other Papists, let the Reader obserue their vnlearned speaches whereby they doe not so much as attaine the iudgement which they would deliuer, for in stead that they should haue said the promises vnder the Law they set down the *promises of the Law*, which are known to be the same that are vnder the Gospell although with other condition: For let them tell vs whether when our Sauiour Christ saith *do this and thou shalt liue*, hee meane not to promise life euerlasting to the doers of the Law or no: it is also an vnlearned opposition to oppose *promises and effects of the law to the promises and effects of Christs Sacraments in the Church*: as if in the *Church* vnder the Gospell, there were nothing else but Sacraments, and as if the Sacraments were the whole now, as the Law was the whole then.

Heb. 11. 1. *Pet.* 1. 9. *Mat.* 19. *Luc.* 10.

ANNOTATIONS.

Verse. 3 For euery high priest is apointed to offer gifts and hostes, wherefore it is necessary that hee also haue something that hee may offer.

RHEM. 3. [3. *Necessarie that he also.*] Euen now being in heauen, because he is a Bishop and Priest he must needs haue somewhat to offer, and wherein to do sacrifice: and that not in spirituall sort onely, for that could not make him a Priest of any certaine order. And it is most false and wicked to hold with the Caluinists, *that *Melchisedeks* Priesthod was wholy spiritual. For then Christs death was not a corporall, externall, visible, and truely named sacrifice: neither could Christ nor *Melchisedec* be any otherwise a Priest, then euery faithfull man is, which to hold (as the Caluinists following their own doctrine must needs do) is directly against the Scriptures, and no lesse against Christs one oblation of his body vpon the Crosse, then it is against the daily sacrifice of body vpon the altar. Therefore hee hath a certaine host in externall and proper manner, to make perpetuall oblation thereby in the Church: for, visible and externall act of sacrificing in heauen hee doth not exercise.

Christ Priesthood & sacrifice is external, not spiritual only. * *Baza schol. Test. Graecolat. in c. 7. Hebr. num. 8.*

CARTVV. 3. [3. *Necessary that he also.*] The writer to the Hebrewes to proue that Christ is the true high Priest prefigured in *Aaron* and his successours sheweth that his body is the true tabernacle and the heauen the true holiest place. And that as the Leuiticall high Priest went by the tabernacle to the most holy place: so our Sauiour Christ went by the offering of his body into the heauen; now the Iesuites snatching at the old, and *Erasmus* his Translation, that say it is necessary that Christ haue some thing to offer, would make the Reader beleeue that our Saviour Christ even now being in heaven hath a sacrifice to offer, even his own bodie: where first the Greek hath no such verbe of the present time, but leaueth such a one to be understood as fitteth the circumstance of the place. Secondly, it is euidently and undoubtedly known that it is very usuall in all writings, especially in this Epistle, to use one time for another, especially making recitall of things past, as if they were presently in doing: so that neither the old Translator, nor *Erasmus*, meant any thing lesse then that the sacrifice of Christ was yet to be offered by him. And therefore if the Greek text had used the present time, as they do: yet were it more then childish Sophistrie thus to wrangle, not onely contrary to the usuall custome of this Epistle, but contrary to the evident discourse both of this place, and of the whole Epistle: for seeing by his sacrifice, as by the Tabernacle, he entred into heaven, he making no more entrie into heaven cannot offer any more sacrifice.

Heb. 1. 7. & 2. 11. & 7. 28. & 11. 14. 16. *Heb.* 9. 11. 12.

Againe, this collection is directly contrary unto that he offered not his sacrifice every day, as the priest, but once. The difference also is assigned, that where the priests offer every day and oftentimes the same sacrifice, Christ hath offered one sacrifice for sin, and after that sitteth for euer at the right hand of God. And where the Iesuites would make men beleeue that our Saviour Christ could be no priest in heaven, unlesse he had yet some sacrifice to offer every day, they abase our Sa. Christs priesthood, under the priesthood of the Law, which this discourse doth incomparably preferre unto it: for the priests of the Law which sacrificed in their course, that is, certaine dayes onely in the yeare, were notwithstanding priests all the yeare wherein they sacrificed, not as well as the dayes wherein according to appointment they in their proper courses offered sacrifice. If therefore the Leviticall priests in offering sacrifice certaine dayes onely, were priests the other dayes wherein they sacrificed not, as well as when they stood at the Altar: what horrible blasphemy is it to deny that our Saviour Christs offering a sacrifice, is not able to maintaine him in the right of priesthood, unlesse he offer it daily? what will they say of their owne priesthood, wherein if the perfection be measured by continuall and daily sacrifice; it will fall out that the priesthood of the popish Bishop will be found more maimed then the priesthood of every Sir Iohn, and the Popes priesthood more lame then the Bishops; considering that their Masses, and (in Massing) their sacrifices, are (as be the great Faires) seldome or once in the yeare: but let these blasphemous mouthes answer, whether our Sau. Christ were not a perfect Priest when he was upon earth, both before and after the time of his passion, although he offered himselfe for sacrifice but once during his abode upon earth. And if he were a

Heb. 7. 27 & 9. 11. 12. 2. *Chron.* 24. *Luc.* 1.

Prieſt upon earth, euen then when neither he nor none for him offered ſacrifice: how much more being now in heaven is he a perfect prieſt, albeit he offer no externall ſacrifice either by himſelfe or by others.

Touching their charge againſt M. *Beza*, that *Heb. c. 7. num. 8.* hee affirmeth *Melchiſedecks Prieſthood*, and conſequently Chriſts to *bee wholy ſpirituall*, thereby gathering that hee excludeth the eternall ſacrifice of our Saviour Chriſt, they are like themſelues alwaies, lying and ſlandering: for his words are, that *as in the Leviticall Prieſthood all things are carnall and tranſitorie; ſo in Chriſts are all ſpirituall and everlaſting*, where although he ſay that all things are ſpirituall, yet hee ſaith not that they are *wholy* or onely *ſpirituall*, as they ſay: for every thing in the Prieſthood of Chriſt might be ſpirituall, eſpecially compared with the Leviticall Prieſthood, and yet haue ſomething externall, in which reſpect the outward Miniſterie of the Goſpell is called ſpirituall. And even the very outward ſacrifice of Chriſt being offered by the eternall Spirit cannot be but ſpirituall.

2. Cor. 3.

Verſe. 4. If then hee were | upon the earth, neither were hee a Prieſt: whereas there were that did offer gifts according to the Law.

How Chriſts bodie is made fit to bee ſacrificed and eaten perpetually.

RHEM. 4. [4. *If upon the earth.*] It is by his death, and reſurrection to life againe, that his body is become apt and fitte in ſuch diuine ſort to be ſacrificed perpetually. For if hee had liued in mortall ſort ſtill that way of myſticall repreſentation of breaking his body and ſeparating the bloud from the ſame, could not haue been agreeable, and ſo the Church and Chriſtian people ſhould haue lacked a prieſthood and ſacrifice, and Chriſt himſelfe ſhould not haue been a Prieſt, of a peculiar order, but either muſt haue offered in the things that *Aarons* Prieſtes did, or elſe haue been no Prieſt at all. For, to haue offered onely ſpiritually, as all faithfull men doe, that could not bee enough for his vocation, and our redemption, and ſtate of the new Teſtament. How his fleſh was made fit to bee offered and eaten in the B. Sacrament, by his death. See Iſychius *lib. 1. in leuit c. 2.*

Heb. 9. 24.

CARTVV. 4. [7 *If upon the earth.*] He proueth that which he ſaid in the ſecond verſe, that *Chriſt is the Miniſter of the holy place*, namely of heaven, as it is expounded afterward. And this hee argueth, for that if hee had remained upon earth the Leviticall Prieſthood ſhould haue ſtill ſtood in force: for ſeeing it was a ſhadow of the heavenly Prieſthood, it muſt needs follow, that untill ſuch time as there were a Prieſt in heaven the Leviticall Prieſthood upon earth as a figure, or ſhadow could not giue place unto the Prieſthood of Chriſt, as unto the bodie and truth: Wherefore it is evident by this argument of the Writer unto the Hebrewes that the Papiſts appointing an externall Prieſthood upon earth do utterly overthrow Chriſts Prieſthood in heauen. And where they ſay that by his *death and reſurrection his bodie is made fit to be ſacrificed perpetually*, it is not onely without any ground of this place from whence they would ſeeme to draw it, but contrarie to the nature both of a ſacrifice, and eſpecially of the ſacrifice of himſelfe: for the Writer to the Hebrewes affirmeth that if Chriſt ſhould be often ſacrificed, then he muſt alſo often die: ſo that the *death* of Chriſt argueth plainely that he cannot be offered any more. And as for his *reſurrection*, foraſmuch as it was with condition that Chriſt ſhould never die againe, it is further evident that the nature of the reſurrection of Chriſt will not endure that hee ſhould be ſacrificed any more: whereunto if they had added (as they ought to haue done) the aſcention of Chriſt into heaven, thereby would haue riſen another unlawfull proofe of the unfitneſſe of Chriſts body to bee offered any more upon earth, not onely for unlawfulneſſe, but for impoſſibilitie of it, ſeeing his body being in heauen when they imagine it ſacrificed, cannot be betwixt the Prieſts fingers. And although in truth neither the nature of his *mortall*, nor of his immortall bodie doth ſuffer, that the bodie of Chriſt ſhould be often offered in ſacrifice; yet your ſelues imagine even the mortall bodie of Chriſt ſuch as may be oftentimes offered in ſacrifice, contrarie to that which you heere ſet down, that *by his death and reſurrection it was made fit for a perpetuall ſacrifice*: And againe if he had lived in mortall ſort ſtill the way of myſticall repreſentation of breaking his bodie and ſeparation of his bloud from the ſame could not haue been agreeable. Why I pray you? If it bee as you ſay that Chriſt in his laſt Supper offered himſelfe as a ſacrifice before he came to offer it upon the Croſſe, and could even then offer his body, ſo that it ſhould not truely die, *but die in a myſterie or in a Sacrament*: it followeth that by the ſame rule hee could once do it, he *could* haue done it 10000 times. And therefore (by your own opinion) no need that he ſhould bee *immortall to haue a perpetuall ſacrifice in his bodie*. Withall I appeale to the conſcience of the moſt learned that ſhall reade either this place, or that before quoted in the Margent, whether the Ieſuites words carry any cleere and ſenſible meaning true or falſe, that hee may the better know how mightie the truth is at the which the enemies are ſo amazed, that being (otherwiſe) almoſt nothing but tongue, yet here are ſpeechleſſe. Note alſo that notwithſtanding that heere it ſtandeth upon their cauſes neck verſe, that they ſhew why rather the mortall bodie of Chriſt cannot be offered in ſacrifice then the immortall, yet do they (as it ſeemeth) in conſcience of their inhabilitie paſſe it ouer in ſilence. As for *Iſyh. lib. 1. in Leuit. c. 2.* he telleth us how his fleſh was made fit to be eaten, not offered in the Sacrament, for theſe are his words: *The Croſſe of Chriſt was ſo ſtrong, that it ſubdued every creature to him that was crucified: and made his fleſh meet for meate by his paſſion, which before his paſsion was unfit to bee eaten, for who deſired to eate the fleſh of God? For if hee had not been crucified, we ſhould not haue eaten the ſacrifice of his bodie: But now we eate that meate, receiving the memorie of his paſsion*: where you ſee he ſaith, by crucifying, the fleſh of Chriſt is made fit to be eated, not to be ſacrificed any more.

Heb. 9. 25. 26. Rom. 6.

Vpon Math. 26. 26.

Verſe. 5 That ſerue the exempler and ſhadow of | heauenly things. As it was anſwered Moyſes, when hee finiſhed the tabernacle, See (quod hee) that thou make all things according to the exampler which was ſhewed thee in the Mount.

RHEM. 5. [5. *Heauenly things.*] As the Church or ſtate of the new Teſtament is commonly called

called *Regnum cœlorum & Dei*, in the Scriptures, so these heauenly things bee probably taken by learned men, for the mysteries of the new Testament. And it seemeth that the paterne giuen to *Moses* to frame his tabernacle by, was the Church, rather then the heauens themselues: all S. *Pauls* discourse tending to shew the difference betwixt the new Testament and the old; and not to make comparison between the state of heaven and the old law, Though incidently, because the condition of the new Testament more neerly resembleth the same, then the old state doth, hee sometime may speake somewhat thereof also. *Kingdom of heaven, an heavenly things spoken of the church*

CARTVV. [5 *Heavenly things.*] By heavenly things are understood, not the *Church* alone, nor the *Church* principally, but Christ first and the blessing in him, then the Church and benefites on her, with duties required from her againe.

Verse. 10. For this is the Testament which I will dispose to the house of Israel after those daies, saith our Lord: Giving my lawes into their minds, and in their heart will I superscribe them, and I will be their God, and they shall be my people.

RHEM. 6. [10. *Into their mind*] This also and the rest following is fulfilled in the Church and is the proper effect of the new Testament, which is the grace and spirit of loue, grafted in the hearts of the faithfull by the holy Ghost, working in the sacraments & sacrifice of the new law to that effect. *Grace the effect of the new Testament.*

CARTVV. 6. [10 *into their mindes.*] So far as by the old Testament is understood the law of the commandements: it was true then, and now also, and ever shall be true, that it giveth no grace, nor can giue which is given onely by the Preaching of the faith of Christ: but as by the old Testament is understood the whole dispensation and stewardship which the Lord used towards his children under the Law in teaching them by shadowes, it must needs be understood comparatiuely that he doth more plentifully write his lawes now then he did then, which is evident by the speech that followeth; for as he saith that under the Gospell he *will write his Lawes in their hearts*, so hee also saith, that hee *will be their God, and they shall be his people*: Vnlesse therefore the Iesuites dare say that the Iewes under the Law were not Gods people, and that he was not their God, there is no cause why they should presse these words to a shutting forth of the Fathers from the partaking of the Spirit, by writing the Lords Lawes in their hearrs. *Gal. 3. 2. &c.*

RHEM. 7. [10. *Their God.*] This mutuall covenant made betwixt God and the faithfull, is that which was dedicated and established, first in the chalice of his bloud, called therefore *the new Testament in his bloud*: and which was straight after ratified by the death of the testator, vpon the Crosse. *The new Testament or covenant between God and man.*

CARTVV. 7. [10. *Their God.*] The cup of the Lords supper (which you call the *chalice*) is therefore called the *new Testament*, because there is a seale and sacrament thereof according as it hath been shewed (upon *Matthew* 26.) an vsuall and receiued speech of Scripture to giue the name of the signe and seale to the thing signed and sealed. Not (as you falsely say) for thar the *covenant* was *established* therewith which could not be but by the reall death of the testator, And your selfe confute it in the next words, when you say that it was *after ratified by his death vpon the Crosse*: for if it were before established by the *chalice*, then it was not *ratified* by his *death vpon the Crosse after*, vnlesse either one and the same thnig may be done before and after both, or you be able to minse vs some diuersitie between *establishing* or *ratifying*; or last of all vnlesse you can shew that that which was once *established by the chalice*, was afterward disanulled that it might bee re-established by *his death vpon the Crosse*. *Heb. 9. 17.*

Verse. 11 And euery one shall not teach his neighbour, and euery one his brother, saying Know our Lord; because all shall know me from the lesser to the greater of them:

RHEM. 8. [11. *Shall not teach.*] So it was in the primitiue Church, in such specially as were the first founders of our new state in Christ. And that which was verified in the Apostles and other principall men, the Apostle speaketh generally as though it were so in the whole, as S. *Peter* applieth the like out of *Ioel*, and our Sauiour so speaketh, when he saith that such as beleeue in him shall work miracles of diuers sorts, Christian men then must not abuse this place to make chalenge of new inspirations and so great knowledge that they need no Scriptures or teaching in this life, as some Heretikes do: with much like reason as shew of Scriptures and the Protestants haue to refuse externall sacrifice. And it is no lesse phantasticall madnes to deny externall sacrifice, Sacraments of Priesthood, then it is to abolish teaching and preaching. *The new Testament established by the death of Christ. Scriptures abused for phantastical inspirations. Acts 2. 10. 14. v. 12.*

CARTVV. 8. [11. *Shall not teach.*] Your exposition of the place is untrue, and your collection absurd: your exposition, that this is understood of the first Christians in *the Apostles times*, when there were extraordinary gifts and *miraculous*, is manifestly refuted by the circumstance of the place, which is to oppose not the whole time of the Law to the beginning of the Gospell, but the whole time of the Gospell to the whole time of the Law, as your selues haue expounded it in other poynts and clauses of this testimony of the Prophet, which are of the same kind and sute with this. And therefore it is not rightly compared with *Mark* 16. and *Acts* 2. which are more restraintiue to the Apostles times and persons then this is, although even in those times of the Apostles wherein the miraculous gifts were rifest, it cannot (as we thinke) be shewed, that (the Apostles excepted) there were any which were taught the mystery of the Gospell otherwise then by the ministeriall teaching of men; yea your owne selues in another place (upon 1. *Iohn* 2. 27.) affirming, that there is no need that men should teach, but as the unction should teach, where there is more appearance of an immediate teaching of the Spirit without the Church ministery then is here, haue notwithstanding carried these words to the Christians of all times. The meaning therefore of the place is not to shut out from any other people or age the ministeriall preaching, but as in the former points to declare that in comparison of the former times under the Law, they shall all rather bee teachers then

then ſchollers. And this is the reaſon why both in this place, and that of *Iohn*, this is ſpoken unto the Iewes alone, who having had experience of both teachings under the Law and under the Goſpell, might eaſily diſcerne of the great difference of light and knowledge in both eſtates, not unlike *Matth. 11.* unto that which is between the Scholler and Miniſter. In which regard alſo as *Iohn Baptiſt* that came in the dawning of the Goſpell, is preferred unto the Prophets: ſo the leaſt in the kingdom of heaven, when the ſonne of God after his aſcenſion did by the gifts of the ſpirit ſhine (as it were the Sunne at noone dayes) is preferred unto *Iohn* himſelfe which is ſet before all the Prophets: but in the Ieſuits expoſition there appeareth nothing but ignorance; their collection is not without as much malice as blindneſſe: for they ſay, that it is *no leſſe phantaſticall madneſſe to deny the externall ſacrifice or Prieſthood, then it is to aboliſh teaching.* And more too, if by *the externall ſacrifice and Prieſthood* you meane Chriſts ſacrifice and prieſthood: for ſo much as ſome may bee ſaved without preaching, where none can be without the ſacrifice and prieſthood of Chriſt: but if you meane the ſacrifice of the Maſſe, and popiſh prieſthood, what agreement between preaching and Maſſing, what kindred between the miniſtery of the Goſpell and your prieſthood, with what forehead can you place as much ſtrength to apply the death of Chriſt in mumming as in plain ſpeakings; in whiſpering in the eare, as in crying upon the top of the houſe; in hanging him by the heeles (for ſo in your favour we would rather ſay then by the necke) in a ſtring or between the Prieſts fingers, *Gal. 3.* as in crucifying him before the peoples eyes, as by liuely preaching of the word. Finally, with what *Heb. 9.24.* face can you ſay, that Chriſt is as well applied by a Maſſe, wherein you (as you ſay) offer Chriſt un- *Rom. 15.* to his Father, who himſelfe appeareth continually before him, as by the preaching of the Goſpell, wherein (by your owne confeſſion) he is offered to the people.

CHAP. IX.

MARGINALL NOTES.

Verſ. 8 THE holy Ghoſt ſignifying this: that the way of the holies was ‡ not yet manifeſted, the former tabernacle as yet ſtanding.

RHEM. 1. [8. *Not yet manifeſted.*] The way to heauen was not open before Chriſts Paſſion: and therefore the Patriarches and good men of the old Teſtament were in ſome other place of reſt vntill then.

CARTVV. 1. [8. *Not yet manifeſted.*] It is a curſed gloſſe which correcteth the bleſſed Text; and ſo much the more as it is ſo violent a wreſt, which in ſtead of that the holy Writer ſaith, that the way to heaven *was not manifeſt* in regard of the knowledge, hath ſet downe that the *way was not open* in regard of entry; as if the way could not be open to enter becauſe it was not manifeſtly knowne. By which reaſon they may ſhut out Chriſtian Infants at this day, which doth not onely not manifeſtly, but not at all know the way to heauen. And if the way to heaven be open to them for entry, although it be ſhut in knowlege: how much more was it open to the faithfull under the Law, which (to ſufficiencie) knew the way to the kingdome of heaven, although not ſo *manifeſtly* as we do, which is the driſt of the holy writer in all theſe places, where compariſon is made between the peoples of both covenants.

Verſe. 19 For all the commandement of the Law being read of Moyſes to all the people: he taking the bloud of calues and goates with ‡ water and ſcarlet wooll and hyſſope, ſprinkled the very booke alſo it ſelfe and all the people,

RHEM. 2. [19. *Water.*] Here we may learne that the Scriptures conteine not all neceſſarie rites or truths when neither the place to which the Apoſtle alludeth, nor any other mentioneth halfe theſe ceremonies, but he had them by tradition.

CARTVV. 2. [19. *Water.*] The Writer to the Hebrewes having purpoſe in this whole diſcourſe to ſhew that in the ſacrifice of Chriſt upon the croſſe, were fulfilled all the expiatory ſacrifices under the Law, tied not himſelfe unto the place of *Exod. 24. 8.* alone, but gathereth a ſumme of the moſt ſolemneſt and moſt publicke ſacrifices for ſinne, whereupon he alludeth to the ſolemne ſacri- *Levit. 16.* fice of the goates, likewiſe unto the red Cow, of whoſe aſhes was made the water of expiation, or the *Numb. 19.* cleanſing water, in the confection wherof are ſpecified all the things here reckoned up, and moe too: and therefore it is an extreme either ignorance or impudency that the Ieſuites dare giue out, *that not halfe theſe ceremonies are mentioned in any place, but were receiued by tradition,* declaring to all the world what notable bankrupts they are, giuing their credit, or deſperate debts, which themſelues (as appeareth) knew they can never make good, onely thereby to gaine a little time with their ignorant and partiall heades.

Verſe. 9. Which is a parable of the time preſent according to which are offered gifts and hoſtes, which cannot concerning the conſcience make perfect ‡ him that ſerveth.

RHEM. 3. [9 *Perfect him that ſerveth.*] All things done in the old Teſtament and Prieſthood were figures of Chriſts actions.

CARTVV. 3. [9 *Perfect him that ſerveth.*] Not all things (for ſome prefigured his perſon, holineſſe and ſufferings, and ſome the benefites beſtowed upon the Church and other matters) but onely ſuch as may be ſo expounded by other Scriptures eſpecially of the new Teſtament.

ANNOTA-

ANNOTATIONS.

Verse. 4. Having a golden Sensar, and the Arke of the Testament covered about on every part with gold, in the which was a golden potte hauing Manna, and the rod of Aaron that had blossomed, and the Tables of the Testament.

RHEM 3.[4. *A golden pot.*] The Protestants count it superstitious to keepe with honour and reuerence the holy memories or monuments of Gods benefites and myracles, or the tokens of Christs Passion, as his Crosse, garments, or other things appertaining to him or his Saincts, and thinke it impossible that such things should dure so long: when they may here see the reuerent and long reseruation of Manna, which of it selfe was most apt to putrifie, and of *Aarons* rod, onely for that it sodenly florished by miracle, the table of the Testament &c. See a notable place in *S. Cyril, li. 6. cont. Iulian*, where he defendeth against *Iulian* the Apostataes blasphemie, the keeping and honoring of that Crosse or wood with Christ died on. See also S. *Paulinus ep.* 11. & what reuerence S. *Hierom* & the faithfull of his time did to the sepulchres of Christ & his Martyrs, and to their relikes *We reuerence and worship (saith he) euery where Martyrs sepulchres, & putting the holy ashes to our eyes, if we may, we touch it with our mouth also: and do some thinke, that the monument wherein our Lord was buried, is to be neglected?* But our Protestants cannot skill of this, they had rather follow *Vigilantius, Iulianus* the Apostata and such Maisters, then the holy Doctors and euident practise of the Church in all ages.

They continue without putrefaction. The Holy Crosse. The sepulchers of Christ and his Saints. Ep. 17. 5.

CARTWW 3.[4. *A golden pot.*] There is a greater difference between reseruation of Popish *relicts* and of the *manna* or *Aarons* rod, then between *Mantua* and *Rome*, which if these Italian shepheards could not see with their eyes, they might haue easily groped with their hands: For beside *reseruation* common to both, there is no resemblance neither in the things nor in their causes, nor in their effects, nor in any other materiall and pertinent point: For first of all these heere are the miraculous and wonderfull extraordinary workes of the Lord wherein his glorious Maiestie did euidently shine: whereas in the *Crosse* and other such trumperie of *Saints Relickes*, there is nothing beside the Carpenters Axe, or the Tailors Sheeres, &c. whereupon although there be as great difference, towards the care of *reseruation*, as between the Princes robe wherein hee goeth to Parliament, and the patched cloak of a beggar wherein he lyeth under a hedge; yet this is the last and the least, or rather no sufficient matter of *reseruation*, which wholy consisteth in that they were commanded to be reserved of the Lord, without the which commandement, not so much as *Moses* rod wherewith he wrought so many, so divers, and so great miracles, came unto the honour of reseruation. This commandement of the Lord when you cannot shew, your *reseruation* (religious especially) is (as the remnant of sacrifices under the Law kept aboue their appointed time) abhominable, or to speake more answerably to the baseneese of your *Relickes*, as the Manna which stunck when it was laid up upon any other day then the Saboth even, or as raw flesh in the middest of Summer, which having no salt to preserue it against putrefaction, casteth out a most noysome sauour to all such as approach it. And out of this difference of causes, the Lords commandement in the one, and your drowsie dreaming invention in the other, followeth this diversity of effects that they by the word of the Lord were preserved in their full strength, where yours wanting that salt and seasoning of the Lords commandement, mould, rot, weare away, and receiue all manner of corruptible change that their severall natures can admit. And even in this decay of your conserved things taught by daily experience of your selues which keep them, proved by whole Treatises of our men, confessed by men of your own sort, as hath been before alleaged, do manifestly as well convince the extreme difference of the Lords *Manna*, and your Mammockes, of his *Rod* and your rod, as proue that it is a meere wil-worship of your own braine. And notwithstanding all this excellencie of these reserved things, yet were not these holy monuments ever worshipped, as your scraps are: so that we could hardly haue made choise of a place of Scripture which sweepeth away the filth of your Popish *Relikes* cleaner then this which you haue brought for defence of them.

Look opusculaCaimni.

Cyril lib. contra Iulian. hath nothing of the *reseruation of the crosse*, but speaketh of making new the causeless cause of which superstition in the elder Churches, with good cause why (if then it were iust) it is now no more so, hath been before declared upon *Math* 14. But it is to be obserued that unto *Iulian* obiecting against the Christians the adoration of the Crosse, *Cyril* so answereth that he defendeth no adoration, but of it onely he affirmeth that it is made in *remembrance of all good and vertue.*

Touching the *reverence and worship given to the sepulchre of Christ, and Martyrs in Ieromes time*, looke the answer before upon *Math.* 17. 9. & 28. 1. What iudgement also the best antiquity in the elder Churches had of *reseruation*, the Reader may gather by their iudgemnt (upon 1. *Cor.* 1. 29.) against the reservation of the Sacrament.

Verse. 5. And over it were the Cherubins of glorie ouershadowing the propitiatorie, of which things it is not needfull to speake now particularly.

RHEM. 4.[4. *Cherubins.*] You see it is a sond thing, to conclude vpon the first or second commandement, that there should bee no sacred images in the Church, when euen among these people that were must prone to idolatrie, and grosse in imagination of spirituall things such as Angels are, and to whom the precept was specially giuen, the same God that forbad them grauen idols, did command these images of Angels to bee made and set in the soueraine holiest place of all the tabernacle or Temple. By which is plaine, that much more the images of Christ and his B. Mother and Saincts, that may be more truly pourtered then meere spirituall substances can bee, are not contrary to Gods commandemeut, nor against his honour or repugnant to any other Scripture at all,

Images in Salomons Temple commanded by God.

which condemne onely the idols or pourtraitures of the Heathen made for adoration of falſe Gods.

CART vv. 5. [5 *Cherubins.*] Vpon the *ſecond* onely, which commandeth all the kinds of outward worſhip, and not *upon the firſt and ſecond commandement*, we conclude againſt all making of images in caſe of Religion. Againſt which concluſion marke how not onely irregiouſly, but ſottiſhly the Ieſuites diſpute: for of that the Iewes (*a people prone to idolatrie, and groſſe in imagination of ſpirituall things*) had therein, they would conclude that he doth much more permit them unto Chriſtians under the Goſpell; as if they would ſay, that becauſe the Iewes being children, (as the Apoſtle calleth them) were ſuffered to haue ſuch groſſe rudiments to be their bookes to help their incapacity; therefore we being men grown, and of quick conceite of heavenly things, ſhould haue ſuch rude Schoole-maiſters. A ſecond compariſon they haue, that foraſmuch as theſe *Cherubins were ſet in the holieſt place*: therefore they may be ſet in other places which are not ſo ſacred as they: but if you remember that the holieſt place (by the Writers own interpretation) ſignifieth the higheſt heavens: then you muſt needs forthwith underſtand that this is your reaſon, that becauſe Images of the Cherubins were ſet up in the place which repreſenteth the heavenly ſtate of the life to come, therefore they muſt be ſet up in earth, and in this preſent life. Againe, becauſe they were ſet up in a place furtheſt removed from the peoples ſight, therefore they may be ſet up in places, where the people may not onely ſee them, but kiſſe them. The laſt compariſon is, that ſeeing the *Angels were purtrayed, which cannot be ſo truely purtraied as Chriſt and his B. mother*, therefore they much more: where cleane contrary we may conclude, for that the Lord ſetting up images would make none of things which can poſſibly be purtrayed by any Art of man, therefore men ought much leſſe to do it. And herein the Ieſuites are groſſely deceiued that they think there was any manner of repreſentation of the nature or ſubſtance of the Angels in the leaſt or ſmalleſt point of all, but the reſemblance is of their office and function alone: ſo that if this proue any Imagerie in the Church, yet it proueth none of the perſons of Chriſt and his Saints, but onely of their office.

Gil. 4.

Having thus diſcouered the ſottery of the Ieſuites reaſons, for fuller anſwer let the Reader know that this is a weapon of their fore-fathers, the old antient Idolaters in *Tertullians* time, who brought this reaſon of the Cherubins which the Ieſuites do: to whom as he anſwereth, that it was not done for worſhip, but onely for an ornament of the Arke: ſo it may be further anſwered, that to do the like of that which the Iewes did, contrary to the generall commandement, a man muſt haue the like ſpeciall commandement that they had from the Lord. As for their old reſtraint that the *Scripture condemneth onely the pourtraitures of the Heathen made for adoration of falſe Gods*, it is euidently confuted by *Moſes*, which oppoſeth the voyce of God heard in the Mountaine, to all Images, and namely to the Image of God himſelfe, who therefore is declared to haue appeared in no likeneſſe, leſt they ſhould make an image of him: whereas by the Ieſuites anſwer, to reſtraine the Iewes from Idolatry he ſhould haue oppoſed ſome likeneſſe of God and of his Angels to the reſemblance of the Gods of the Heathen: but heereof let the Reader ſee more otherwhere upon *Math.* 4. 11. & *Act.* 17. 29. Theſe giuing the title of *bleſſed* to the Virgine which indeed doth truely belong unto her; where Chriſt is nakedly ſpoken of in the ſame place they are both coupled together; in them (whoſe doctrine of her is ſo blaſphemous as hath been declared upon *Act.* 1.) may breed ſuſpition, that the preheminence they giue our Saviour Chriſt in naming him before the Virgine they will counterpoiſe, or even weigh down, by a title given to her which they vouchſafe not unto him. We are the more iealous of them as there is nothing (in a manner) of Poperie ſo groſſe, but theſe covertly and underhand will maintaine: but if it be otherwiſe it repenteth us not to note it ſhortly that it may ſerue them for a caution of more circumſpection in their writings.

Tertul. adverſ. Marcion 3.

Deut. 4.

Verſe. 10. Onely in meates and in drinkes, and diuers baptiſmes, and Iuſtices of the fleſh laid on them (untill the time of correction.

RHEM. 6. [10. *Vntill the time of correction.*] All thoſe groſſe and carnall ſacrifices, ceremonies, and obſeruations inſtituted to cleanſe and purifie the fleſh from legall irregularities and impurities onely, and not reaching to the purging of the ſoules and conſciences of men being commanded not for euer, but till Chriſts comming, ceaſed then: and better, more forcible, and more ſpirituall Sacraments were inſtituted in their place. For wee nay not imagine Chriſt to haue taken away the old, and put none in their place: or to alter the ſacraments onely into other ſacraments externall, and not alſo to tranſlate the ſacrifices to ſome other more excellent, for it is called, *Tempus correctionis, non abolitionis ſacrificii aut legis: the time of correction not of aboliſhing ſacrifice or Law*, Neither haue they more reaſon to affirme Chriſts one oblation vpon the Croſſe to haue rather taken away all kind of ſacrifice, then all maner of Sacraments. The time & ſtate of the new Teſtament is not made lawleſſe, hoſtleſſe, or without ſacrifice, but it is the time of correction or reformation and abettering all the foreſaid things.

Sacrifice not taken away by the new Teſtament, but changed into a better.

CART vv. 6. [10 *Vntill the time of correction.*] The ſhadow of the word *correction* is not able to keep your Popiſh ſacrifice from the Sunne burning of this Epiſtle which parcheth it even to the very root: For the correction of Gods worſhip will well abide the utter taking away of ſome things in the worſhip, without any manner of ſubſtitution, albeit it will not endure the utter removing of all: for ſeeing he which addeth that which was not, or taketh away ſome thing of that which was, correcteth, it is a childiſh and babiſh reliefe that you ſeek in the word correction, eſpecially ſeeing the Writer to the Hebrewes, even a little before declareth that the former worſhip touching the manner did even vaniſh away, being even neere to vaniſhing when the Prophet called it old; but granting that there muſt needs be in the time of the new Teſtament ſome Prieſthood and Sacrifice which muſt better the former under the Law, where ſhall it be found more ſoueraigne then in having one onely for many, one and the ſame for Prieſt, Sacrifice, and Temple which is

Heb. 8. 13.

able

able infinitely to work a better effect by that one and once one'y offered, then all the Prieſts and ſacrifices under the Law. And unleſſe there be a full accompliſhment of many things under the Law in the onely perſon of our Saviour Chriſt, tell us, I beſeech you, what haue you in ſteed of the brazen ſerpent, what for the Nazarites, what for the Propitiatorie, what for a hundreth things whereof there is no correſpondence under the Goſpell but in Chriſt alone?

Verſe 12. Neither by the bloud of Goats or of Calues, but by his own bloud entred in once into the Holies, eternall redemption being found.

RHEM. 6. [12. *Eternall redemption.*] No one of the ſacrifices, nor all the ſacrifices of the old law, could make that one generall price, ranſome, and redemption of mankind, and of all ſinnes, ſauing this one higheſt Prieſt Chriſt, and the one ſacrifice of his bloud once offered vpon the Croſſe. Which ſacrifice of redemption cannot be often done, becauſe Chriſt could not die but once, though the figures alſo thereof in the law of nature and of *Moſes*, were truely called ſacrifices, as ſpecially this high & maruelous commemoration of the ſame in the holy Sacrament of the altar, according to the rite of the new Teſtament is moſt truly and ſingularly (as S. *Auguſtine* calleth it) a ſacrifice. But neither this ſort, nor the other of the old law, being often repeated and done by many Prieſts (all which were and are ſinners themſelues) could bee the generall redeeming and conſummating ſacrifice: nor any of thoſe Prieſts, nor all thoſe Prieſts together, either of the law of Nature or of *Aarons*, or *Melchiſedecks* order (except Chriſt alone) could bee the generall redeemers of the world.

One onely ſacrifice on the Croſſe the redemption of the world, and one onely Prieſt (Chriſt) the redeemer thereof. Lib. de Sp. & lit. c. 11.

And this is the Apoſtles meaning in all this compariſon and oppoſition of Chriſts death to the old ſacrifices, and of Chriſt to their Prieſts: and not that Chriſts death or ſacrifice of the Croſſe ſhould take away all ſacrifice, or proue that thoſe Aaronicall offices were no true ſacrifices at all, nor thoſe Prieſts, verily Prieſts. They were true Prieſts, and true ſacrifices, though none of thoſe ſacrifices were the high, capitall, and generall ſacrifice of our price and redemption: nor none of them, or of thoſe Prieſts, could without reſpect of this one ſacrifice of Chriſts death, worke any thing to Gods honour, or remiſſion of ſinnes, as the Iewes did falſely imagine, nor referring them at all to this generall redemption and remiſſion by Chriſt, but thinking them to bee abſolute ſacrifices in themſelues. And that to haue been the errour of the Hebrewes, you may read in S. *Auguſtine. lib. 3. doct. Chriſt. c. 5.* And this, we tell the Proteſtants, is the onely purpoſe of the Apoſtle,

The Apoſtles diſputation being onely againſt the errour of the Iewes concerning their ſacrifices and Prieſts: the Proteſtants applying it againſt the ſacrifice of the Maſſe, and Prieſts of the new Teſtament.

But they be ſo groſſe, or ignorant in the Scriptures, and ſo maliciouſly ſet againſt God and the Churches truth, that they peruerſly and fooliſhly turne the whole diſputation againſt the ſacrifice of the B. Maſſe, and the Prieſts of the new Teſtament: as though he held, that the ſacrifice of the altar were the generall redemption or redeeming ſacrifice, or that it had no relation to Chriſts death, or that it were not the repreſentation & moſt liuely reſemblance of the ſame, or were not inſtituted and done, to apply in particular to the vſe of the partakers, that other generall benefit of Chriſts one oblation vpon the Croſſe. Againſt the Iewes then onely S. *Paul* diſputeth, and againſt the falſe opinion they had of their Prieſts and ſacrifices, to which they atributed all remiſſion and redemption, without reſpect of Chriſts death.

CARTVV. 6. [12. *Eternall redemption.*] Although the Ieſuites colours were faire, yet hauing no oyle of truth they could not cleaue: but this rotten ſtuffe gineth not ſo much as any colour. They would make ſhew of ſetting out to the full the vertue of *Chriſts Prieſthood and ſacrifice*, and of debaſing all others in compariſon of it. They doe (good Reader) neither the one nor the other. They ſay *that no one Prieſt, nor all the Prieſts under or before the Law; no one ſacrifice, nor all the ſacrifices aboue named (Chriſts onely excepted) can be the generall ranſome and redemption of mankinde.* Thou wilt ſay, Is it not well ſaid? if the words be taken, as they indeed and truth doe ſignifie, very well we will not deny: for thereof will follow, that if it be the generall price and ranſome of all mankinde, it is conſequently of every particular man which ſhall be ſaued, whereof muſt alſo follow, that all other after it are (to ſpeake no more) ſuperfluous and vnneceſſary, but their meaning is as may appeare by their whole courſe of doctrine, that although Chriſts Prieſthood and ſacrifice alone be the *ranſome* for all mens ſinnes, yet both the *ſacrifices vnder and before the Law*, and their Maſſing ones may be the ranſome and price of particular perſons or aſſemblies ſo far as they be *referred vnto the ſacrifice of Chriſt vpon the Croſſe*, which is both falſe and blaſphemous, and confuted in this place: for it teacheth euidently, that none of the ſacrifices of the Law being carnall, were able to purge the conſcience of any man, or any one ſinne of his conſcience, but onely the ſacrifice of Chriſt offered up by the eternall Spirit. And therefore alſo it is ſaid, that the ſinnes committed vnder the old Teſtament, were purged by the death of Chriſt. It is true that the *ſacrifices vnder and before the Law were true ſacrifices*, and had a worthy fruit of repreſentation and figuring out the death of Chriſt, in whom the ſinnes were forgiven, but they never had vertue of themſelues to make expiation for any one of the leaſt when they were beſt and moſt lawfully uſed: how much leſſe can the ſacrifice of the Maſſe haue any ſuch vertue, which having no uſe to figure out the death of Chriſt already executed, is as abſurd as to ſet up a ſhadow when the body is come, a type when the truth is in place, and all one in effect as to bring Chriſt againe from heaven, or rather to deny that he is yet come in the fleſh, a poynt of the Antichriſtianitie which *Iohn* ſpeaketh of in his firſt Epiſtle. And if there can be no commemoratiue ſacrifice in the proper ſpeech, much leſſe can there be the ſame ſacrifice of Chriſt himſelfe as the Papiſts do blaſpheme. This is indeed a Sacrament of commemoration and repreſentation of his death and ſacrifice upon the Croſſe: but to haue a figuratiue ſacrifice of a ſacrifice already executed, is abſurd, ſeeing thereof it ſhould come that the Aaronicall ſacrifice being a figure of the ſacrifice of Chriſt, as it is indeed, and a figure of the Popiſh ſacrifice (as they ſay, and muſt needs follow of this aſſertion) there ſhould be one figuratiue and repreſentatiue ſacrifice of another. And therefore the ſpeech of *Auguſtine* and others calling the repreſentation of the death of Chriſt a ſacrifice, muſt needs be an unproper ſpeech. And euen in this

Verſ. 15.

place they haue alledged. *lib. de spirit. & lit. c.* 11. it is moſt evident, for he defineth in the ſame place, that it ſtandeth in thankeſgiving. And the very words of *moſt true and moſt ſingular ſacrifice*, do argue plainly, that there are other ſacrifices of the ſame kinde, otherwiſe this could not be the moſt true and moſt ſingular. Wherefore it is evident, that *Auguſtine* meaneth not any reall or externall ſacrifice, but onely a ſpirituall as is prayer, almes, &c. whereof this is the chiefe, otherwiſe if he ſhould meane it of externall and reall ſacrifice, he ſhould preferre it, and make it more true and more ſingular then the ſacrifice which Chriſt offered in his owne perſon, which hee maketh another ſacrifice from this, and whereof he calleth this a ſimilitude. As for their impudent ſhift in charging theſe Hebrewes that they gaue *remiſſion and redemption* to their Legall *ſacrifices*, *without reſpect of Chriſts death*, it hath been before confuted, and is alſo overthrown out of this place, where he ſpeaking of himſelf and the Hebrewes to whom he wrote, ſaith, that *Chriſts blond cleanſeth our conſciences from dead workes to ſerue the liuing God*; which could not be truely ſaid if they had reſted in the carnall ſacrifice without looking to Chriſt. In which words alſo is manifeſtly overthrowne the popiſh diſtinction, that *Chriſts ſacrifice is a generall price*, making the Maſſe a propitiatory ſacrifice for thoſe particulars for whom it is ſaid or ſong; whereas the Writer to the Hebrewes doth apply the ſacrifice of Chriſts death vpon the Croſſe to himſelfe particularly, and to the Hebrewes to whom he wrote. And where they would father this error of the Hebrewes, that they had *no regard vnto Chriſt in their ſacrifices*, vpon *Auguſtine, lib. de doct Chriſt. 3. c. 6.* they doe notably falſifie him, hee aſcribeth it vnto the Iewes: but it is their groſſe ignorance that they cannot put a difference between the Iewes and Hebrewes, by the later whereof in that time, are onely underſtood thoſe Iewes which dwelled in Ieruſalem; nay, *Auguſtine* doth ſay the cleane contrary to that they haue ſet downe: for in the ſame chapter he affirmeth that the beleevers in Ieruſalem, the ſame that here are called Hebrewes, did the cleane contrary of that which the Ieſuites aſcribe vnto them.

Apud Proſper. in Sent. Auguſt.

Act. 6.

Verſe 15. And therefore he is the Mediator of the new Teſtament: that death being a meane vnto the redemption of theſe preuarications which were vnder the former Teſtemant, they that are called may receiue the promiſe of eternall inheritance.

RHEM. 7 [15. *Of thoſe preuarications*] The Proteſtants do vnlearnedly imagine, that becauſe all ſinnes be remitted by the force of Chriſts paſſion, that therefore there ſhould be no other ſacrifice after his death. Whereas indeed they might as well ſay, there ought neuer to haue been ſacrifice appointed by God, either in the law of Nature, or of *Moſes*: as all their arguments made againſt the Sacrifice of the Church vpon the Apoſtles diſcourſe, proue as well, or rather onely, that there were no ſacrifices of *Aarons* order or Leuiticall order at all. For againſt the Iewes falſe opinion concerning them, doth he diſpute, and not a word touching the ſacrifice of the Church, vnto which in all this diſcourſe he neuer oppoſeth Chriſts ſacrifice vpon the Croſſe, all Chriſtian men well knowing that the hoſt and oblation of thoſe two, though they differ in maner and externall form, yet is indeed all one.

The Apoſtle then ſheweth here plainly, that all the ſinnes that euer were remitted ſince the beginning of the world, were no otherwiſe forgiuen, but by the force and in reſpect of Chriſts Paſſion, Yet it followeth not thereupon, that the oblation of *Abel*, *Abraham*, *Aaron*, &c. were no ſacrifices, as by the Heretickes fooliſh deduction it ſhould doe, S. *Paul* not oppoſing Chriſts Paſſion to them, for the intent to proue them to haue been no ſacrifices, but to proue that they were not abſolute ſacrifices, nor the redeeming nor conſummating Sacrifice, which could not be many, nor done by many Prieſts but by one, and at one time, by a more excellent Prieſt then any of them, or any other mere mortall man.

Caluins argument againſt the ſacrifice of the altar, maketh no leſſe againſt the ſacrifice of the old Law.

And that you may ſee the blaſphemous pride and ignorance of *Caluin*, and in him, of all his fellows: read (ſo many as may read Heretical books) his commentarie vpon this place, and there you ſhal ſee him gather vpon this, that Chriſts death had force from the beginning and was the remedy for all ſinnes ſince the creation of the world, therefore there muſt bee no more but that one ſacrifice of Chriſts death. Which muſt needs by his deduction hold (as it doth indeed) no leſſe againſt the old ſacrifices then the new ſacrifice of the Church, and ſo take away all, which is againſt the Apoſtles meaning and all religion.

CARTVV. 7. [15. *Of thoſe prevarications.*] It ſeemeth that you haue the ſame religion in diſputing that you haue in praying, oftentimes to mumble up and repeate the ſame things, there being nothing here which was not in the former Annotation; where hath been ſhewed, that there was good and neceſſary uſe of the ſacrifices under and before the Law, where there is none under the Goſpell after the alone ſacrifice vpon the Croſſe. And it were a hard matter for the Writer to the Hebrewes to *oppoſe the ſacrifice of Chriſt vpon the croſſe vnto the Churches ſacrifice*, which hath none reall and externall but onely that alone which Chriſt in his owne perſon did performe, as appeareth both by the reaſons alledged, and by his perpetuall ſilence of it in that place where the ſpeech and treatiſe had been moſt fit. And you that ſay, *we may as well deſtroy the ſacrifice under the Law before the offering of Chriſt vpon the croſſe, as deſtroy a repreſentatiue ſacrifice* after it: may as well ſay, that we may deſtroy the *Sancta Sanctorum* under the Law, becauſe we admit no other typicall and figuratiue *Sancta Sanctorum* vnder the Goſpell, but onely the heauens which the holieſt place did ſhadow forth. But herein you paſſe your ſelues in impudencie, that affirme your ſacrifice of the Maſſe to be *all one* in ſubſtance with the ſacrifice of Chriſt; and onely *to differ in the manner and externall forme from it*. Is it not different in ſubſtance and in deed? that is moulden and mouſe-eaten, this living for ever, or (as you ſay) this alwayes living; this lying three dayes and three nights in the graue; that is in earth holden captiue in the Prieſts hands, this in heauen leading captiuitie captiue, and giuing gifts vnto the ſonnes of men; that neither able to ſtand nor to ſit, to goe nor to walke, this ſitting or ſtanding, walking and going in the heavens, as vnto his Maieſtie ſeemeth good: but hereof we ſhall haue cauſe to ſpeake more exactly afterward, although the world would

would not containe the manifold differences and wonderfull distances more then of the East from the West, and of the heavens from the earth, that might be written of this bable of the Masse, and of the glorious person of the sonne of God. Your selues also holding it a remembrance of the sacrifice of Christ upon the Crosse, with what compasse of reason can you make it one and the same thing in substance, differing *onely in manner and externall forme*, seeing the thing signified and represented, must be substantially differing from the signe and thing that representeth it. And hereunto *Augustines* iudgement before alledged, which maketh these two most distinct and severall Sacrinces, that which our Sauiour Christ offered upon the Crosse, and the Sacrament offered in his last Supper.

Verse. 20. Saying, | This is the bloud of the Testament, which God hath commanded vnto you.

RHEM. 8. [20. *This is the bloud.*] Christs death was necessarie for the full confirmation, ratification, and accomplishment of the new Testament, though it was begunne to bee dedicated in the sacrifice of his last supper, being also within the compasse of his Passion. Which is euident by the words pronounced by Christ ouer the holy chalice, which be correspondent to the words that were spoken (as the Apostle here declareth) in the first sacrifice of the dedication of the old law, hauing also expresse mention of remission of sinnes thereby, as by the bloud of the new Testament. Whereby it is plaine, that the B. Chalice of the altar hath the very sacrificall bloud in it that was shed vpon the Crosse, in and by which, the new Testament, which is spirit, grace, and remission) was dedicated, and doth consist. And therefore it is cleere, that many diuine things, which to the Heretickes or ignorant may seeme to be spoken onely of Christs sacrifice vpon the Crosse, be indeed verified and fulfilled also in the sacrifice of the altar. Whereof S. *Paul* for the causes aforesaid would not treate in plaine termes. See *Isychius li. 1. in Leuit. c. 4. paulo post initium*, applying all these things to the immolation of Christ also in the Sacrament.

The correspondence of words in dedicating both Testaments, proueth the reall presence of bloud in the Chalice.

CART VV. 8. [20. *This is the bloud.*] This place is so cleere against their carnal and fleshly cup of the Sacrament, that it may bee a wonder the earth is able to set vp one that can wrangle with it: for if the Testament can haue no place but in the reall and actuall death of the Testator: it is euident that the cup which was before his death cannot be the blood wherein the Testament is established but alone, the seale and pledge thereof, according as it hath been sufficiently shewed before. Neither is it any maruell that the words of the law are applied vnto the Sacrament of Christs blood when by vertue of a sacramentall vnion the name of the thing signified is giuen to the figure, and on the other side the name of the figure is giuen vnto the thing signified: but where the writer to the Hebrewes restraineth the ratification of the new Testament vnto the reall death of Christ, the Iesuites (neuer answerlesse, how argumentlesse soeuer they be) say, that *by the cup in the sacrament the new Testament was begun to be dedicated and ratified which was after accomplished by the bloud of his crosse.* It is true indeed that all the sufferings of Christ from his conception by the holy Ghost vnto the last breath hee yeelded vpon the crosse are parcels of that great ransome which our S. Christ paid for our sins, and therefore that that part of our redemption begun before and was accomplished vpon the crosse: therefore it is a grosse ignorance of the Iesuites which to make the supper a sacrifice, set it *within the compasse of the passion* meaning (as it seemeth) the night of that day wherein he suffered, considering that his passion was intermingled throughout his whole life, there being no day in the whole course of his mortall life wherein he drunck not (at the least) some one drop or other of that cup which God had appointed him to drinke for vs: but that it was in the action of the supper any such speciall suffering as may lift vp to the dignitie and honour of a sacrifice in the bloud whereof *the new Testament began to be dedicated*, is a mere fable: for if the passion of Christ be considered more largely in all his sufferings, then it is euident that the *Testament began not then to be dedicated* but with his conception, yea it is so far that this Sacrament of the Eucharist should go in account of a sacrifice wherewith the sinnes of the world began to bee ransomed that it is foolishly and vnadvisedly reckoned amongst the passions of Christ which is as free from all suffering as any action can be: so that although it cannot be seuered from all manner of passion as no other action whatsoeuer, yet is it free from all perpession or painfull passion carried not unto that part of Christs obedience, which is in suffering whatsoeuer the Lord had laid upon him for our breach of the Law, but to that other part of his obdience which standeth in the accomplishment and fulfilling of the law for vs that we hauing remission of all our sins in his passions might haue the perfect righteousnes of the law by his actions. And if the Sacrament of the Lords supper be a *beginning of the dedication of the Testament in Christs bloud*: let them tell vs what was in the sacrifice of the law answerable and proportionable vnto this sacrifice vnder the Gospel. The sacrifices of the law are euery where compared with the sacrifice of Christ vpon the crosse, & the beasts blood with his holy blood, but that they are compared with the sacrament of the supper is yet to seeke; especially for matter of purgation and expiation of sins *Isichius li. 1. in Leuit. c. 4.*

Verse 23 It is necessarie therefore that | the examplers of the Celestials be cleansed with these, but the celestials also themselues with better hostes then these.

In the old Testament were figures of the new: in the new is resemblance of the heauenly state.

RHEM. 9. [23. *The examplers.*] All the offices, places, vessels, and instruments, of the old law, were but figures and resemblances of the state and sacraments of the new Testament, which are here called *celestials*, for that they are the liuely image of the heauenly state next ensuing: which bee therefore specially dedicated and sanctified in Christs bloud, sacrificed on the altar, and sprinkled vpon the faithfull, as the old figures and people were cleansed by the bloud of beasts, and therefore by a transition vsuall in the holy Scriptures, the Apostle sodenly passeth in the sentence immediatly following, and turneth his talke to Christs entrance into heauen, the state whereof, both by the Sacraments of the old law, and also more specially by them of the new, is prefigured.

CARTVV.9. [23 *The exampler.*] Albet it be not againſt us which you heere ſet down, but againſt you directly, as that which implyeth that our *Sacraments of the new Teſtament prefiguring* (as you ſay) *heaven and heavenly ſtate*, are not the ſame with them, yet if you were put to proofe of this aſſertion, your honeſteſt anſwer would be to be none ſute: ſeeing not onely this place hath nothing for it, but the next verſe unto it doth overthrow it: for as it is ſaid that Chriſt entred into the holy places which haue no reſemblance or prefiguration of another holy place, as the holy place in the ſanctuary was a prefiguration of it: ſo it may be ſaid of all other the things of the new Teſtament, that they are the truth it ſelfe, not ſhadowes or figures of the heavenly things to come: ſo farre is it that they *do more ſpecially prefigure the ſtate of heavenly things*, then the holy things of the Law: for notwithſtanding that the holy Sacraments do figure and not *prefigure* (as you ignorantly and Iewiſhly ſpeake) our Saviour Chriſt yet they ſet forth rather what hee was in ignominy and upon the Croſſe, then what he is now, and ever hereafter in his glorie.

Heb. 1. 14. 17.

Verſe 25. Nor that hee ſhould ſ offer himſelfe often, as the high Prieſt entreth into the Holies, everie yeare in the bloud of other.

Chriſt once offered in bloody ſort, but unbloudily often, namely in the ſacrifice of the Altar.

RHEM.10. [25. *Offer himſelfe often.*] As Chriſt neuer died but once, nor neuer ſhall die againe, ſo in that violent, painefull, and bloudy ſort he can neuer be offered againe, neither needeth he ſo to be offered any more: hauing by that one action of ſacrifice vpon the croſſe, made the full ranſome, redemption and remedy for the ſinnes of the whole world. Neuertheleſſe as Chriſt died and was offered after a ſort in all the ſacrifices of the Law and Nature, ſince the beginning of the world (all which were figures of this one oblation vpon the Croſſe, ſo is he much rather offered in the ſacrifice of the altar of the new Teſtament, incomparable more neerely, diuinely, and truly expreſſing his death, his body broken, his bloud ſhed, then did any figure of the old law, or other ſacrifice that euer was, as being indeed, (though in hidden, ſacramentall, myſticall, and vnbloudy manner (the very ſelfeſame B. body and bloud, the ſelfeſame hoſt, oblation and ſacrifice, that was done vpon the croſſe.

The ſacrifice of the altar and that on the croſſe both one.

And his truth is moſt euident by the very forme of words vſed by our Sauiour in the inſtitution and conſecration of the holy Sacrament, and by the profeſſion of all the holy Doctors. *Our ſacrifice* ſaith S. *Cyprian, is correſpondent to the Paſſion of Chriſt*, And, *The ſacrifice that wee offer is the Paſſion of Chriſt.* ep.63.num.4.& num.7. S.Auguſtine *de fid. ad Pet.c.19. in thoſe carnall ſacrifices was the prefiguring of the fleſh of Chriſt, which hee was to offer for ſins, and of the bloud, which he was to ſhed, but in this Sacrifice is the commemoration of the fleſh of Chriſt which he hath now giuen, and of the bloud which he hath ſhed* in illis prænuntiabatur occidendus, in hoc annuntiatur occiſus. *In them he was foreſhewed as to be killed: in theſe he is ſhewed, as killed.* And S.Gregorie Nazianzene ſaith, *orat in morbum*, that the Prieſt in this ſacrifice, immiſcet ſe magnis Chriſti Paſſionibus. S.Ambroſe li.1. Offic.c.48. Offertur Chriſtus in imagine quaſi recipiens paſſionem. *Alexander the firſt*, ep.ad omnes Orthodox. num.4. 10.1. Conc. Cuius corpus & ſanguis conficitur, paſſio etiam celebratur. *S. Gregorie, hom.37. in Euang. So often as we offer the hoſt of his Paſſion, ſo often we renew his Paſſion.* And, He *ſuffereth againe in myſterie.* And *Iſychius, li.2.c.8. in Leuit. poſt. med, By the ſacrifice of the onely-begotten many things are giuen vnto vs to wit, the remiſſion or pardoning of all mankind, and the ſingular introduction or bringing in of the myſteries of the new Teſtament.*

The Fathers call it the vnbloudy ſacrifice of the altar.

And the ſaid fathers and others, by reaſon of the difference in the manner of Chriſts preſence and oblation in reſpect of that on the Croſſe, called this *the vnbloudy ſacrifice*, as *Caluin* himſelfe confeſſeth but anſwereth them in the pride of hereticall ſpirit, with theſe words. *Nihil moror quod ſic loquantur veteres Scriptores*, that is, I *paſſe not for it, that the ancient writers do ſo ſpeak*, calling the diſtinction of blouddy and vnblouddy ſacrifice, ſcholaſticall and ſtiuolous, and *diabolicum commentum, a deuiliſh deuiſe.* With ſuch ignorant and blaſphemous men we haue to do, that thinke they vnderſtand the Scriptures better then all the fathers.

Caluins contempt of the Fathers. Comment. in 9. Heb.

CARTVV.11. [25 *Offer himſelfe often.*] The Writer to the Hebrewes proueth that Chriſt cannot be offered againe, not ſo much as once a yeare, much leſſe daily, becauſe hee cannot die againe, for that his ſacrifice cannot be without his death. To this argument the Ieſuites anſwer, that *hee cannot bee offered by a bloudie and violent death, but that he may be offered in a myſterie*, which is a groſſe begging of that which hee affirmeth cannot be: For hee ſaith hee cannot be offered but by death, meaning violent, the Ieſuites in flat contradiction ſay that hee may be offered although it be not by violent death, And for colour of this anſwer they ſay he was offered often under the Law without his death, which is as ſottiſh as the anſwer it ſelfe: for doth it follow becauſe hee was offered before in a myſterie when he had no body to be offered truely in, that therefore he may ſo be offered after hee had a body; if they ſay he hath indeed a body, but a body wherein he can no more die then when hee had no body at all; yet that is no anſwer: for the offering which they fabulouſly imagine in his laſt Supper when hee had a body which could die (and which indeed died the day of that night wherein he miniſtred the Supper) ought to haue been truely ſlaine, or elſe (by this rule) not to haue the nature of a Sacrifice. And how forſaken are they of all iudgement which make the like reaſon of a repreſentatiue ſacrifice after the ſacrifice of the Croſſe exhibited and perfected, which was before it was extant: which is aſmuch as if they ſhould ſay that there is as great uſe of a portraite or counterfeit of a man when he is preſent before our eyes, as when he is abſent or rather never ſeen. It is true, that as under the Law his death to come was needfully ſhadowed, ſo being paſt it muſt behouefully be now remembred: which thing when it is done ſo effectually by the preaching of the Word (whereunto the Sacraments are appendant) as if Chriſt were againe crucified upon the croſſe before our eyes, what need is there of this forge of ſacrifice and other traſh (caſt in the mould of mens braine) to make repeſentation thereof. Chriſt therefore being (without your ſacrifice) ſufficiently repreſented unto men upon earth by the Word, and ſufficiently preſented before God in heaven in his own perſon, in which he continually appeareth before his

Gal.3. 1.2.

Heb.9. 24.

his face for us; it followeth that your sacrifice of the Masse, neither profitable in earth, nor of use in heaven, ought to haue place in hell from whence it came. Last of all, notwithstanding that in the sacrifices of the Law our *Saviour Christ died mystically*, yet the nature of a sacrifice described in this place was alwaies obserued by death of those things that were offered, if they had life, or breaking and consuming, if they were without life. And therefore to haue a reall representatiue sacrifice at this time, it is necessary that it go under the same Law that all sacrifices both of the Law and the Gospell do; which not possibly being in our Saviour Christ who can no more die, be broken or consumed, as your selues confesse, it is euident that your sacrifice is not so much as a shadow of him as were the sacrifices of the Law, but an abhominable Idoll. And as the Scripture affoordeth you neither name nor thing, neither shew nor truth of any reall and externall sacrifice in the new Testament, but onely that which our Saviour himselfe offered upon the Crosse. So the *Fathers*, beside the bare name of sacrifice (which they willingly used, the rather to strike reuerence into mens mindes of religious receiving the holy Sacrament of the Supper) giue you not so much as a foot of ground whereupon your sacrifice can stand, which notwithstanding maketh chalenge unto a place of as large extent as is from the rising of the Suune to the going down thereof.

Cyprians purpose *Epist.63.* is to proue that there must be water in the Sacrament as well as wine, whereof whether soever be, your Idoll falleth flat on his face. And notwithstanding that the very words of *correspondence unto the passion of Christ*, are fitter to set forth the Sacrament of the Supper then the sacrifice of Christ himselfe, yet when he saith that they do that *in commemoration of the Lords passion*: hee sheweth yet a more straighter bond it hath with the Sacrament then with the Sacrifice; for the heaving of it aboue the Priests head whole and unbroken (beside that it is a deuise of their own) hath no such remembrance and representation of Christs death as when the bread is broken and the wine powred forth in the distribution of the Sacrament unto the Communicants: whereupon hee saith that this sacrifice of the passion of Christ *doth declare the Christian unanimitie*, or like-mindednesse, which as it frameth well with the Sacrament of Christs body, so that it should be said that our Saviour Christ himselfe doth signifie the Christian like-mindednesse is a Language that the Divines understand not. *Cyprian lib. 1 Ep. 6.*

Aug. de fid. ad Petr. cap. 19. is more euident against them, which opposeth Christs work upon the Crosse to the figure, and to the Preaching of it in the Sacrament, but let *Augustine* himselfe speak what he meaneth by the sacrifice of the body of Chirst, speaking of the vowes out of the Psalme, he saith; *By vowes his he will haue understood the sacrifice of his body, which is the Sacrament of the faithfull*: Where it is euident that by the word sacrifice hee understandeth Sacrament: Againe, *the Priest offereth up the sacrifice of praise, not after the order of Aaron, but of Melchisedec*: And againe, *that which Melchisedeck offered to God now we see offered through the whole world*. *Aug. 120, Honorato. Aug. contra aduers. leg. lib. 1. c. 1.*

Nazianz. orat. in Marc. saying that the Priest in his sacrifice *mingleth himselfe with the great passions of Christ*, saith nothing for you; for that there is nothing which is not better performed in our Sacrament where Christs crucifying is without comparison more liuely represented then in your sacrifice, whereupon otherwhere hee calleth Christ (if a man may so speake) *insacrificable*, or which can not bee sacrificed: but if our Saviour Christ may be said to be offered againe and the Iesuites will beleeue *Nazianzene*, he telleth them that hee thinkes that *Christ offereth himselfe in heaven*. And that by the word of sacrifice, *Nazianzene* meant the Sacrament, not a sacrifice, a thing received of men and not presented unto God, it is euident by his words, *that the unbloudie sacrifice is received of the faithfull in the holy Communion*: so that hee calleth it a sacrifice in that it is receiued of the Church when they communicate together. *Naz. sanct. pass. orat. 4. Idem oratione funebri in Basil. Nazian. Apol. 4. orat. in Pelag. in laud Basil. & in Iulian. 1. 2. Orat.*

Ambros. lib. offic. 1. c. 48. doth notably confute this Popish sacrifice: *Those things* (saith hee) *are to bee desired of you in which there is perfection and truth*, in one *is a shadow*, in another *is the image*, in the third *is the truth*; *The shadow is in the Law, the image is in the Gospell, the truth is in heaven*: *before a lamb or calfe was offered*, But now Christ is offered, but offered as *a man, and as it were suffering, and hee offereth himselfe as it were a Priest that he might forgiue our sinnes here in age, there* (he meaneth in heaven) *in truth, that hee may be our intercessour: mount up therefore into heaven, and thou shalt see those things whereof here was the shadow or the image*. where hee opposeth the truth which is the person of Christ now in heaven, as well to the shadowes under the Law, as the Images which are under the Gospell

Alexander. 5. Epist. Tom. Concil. 1. whose body and bloud is made, and passion celebrated, are manifestly against you: for thereby appeareth, that so his body and bloud be made as his passion is done and celebrated: his suffering therefore being in mystery and figure by your owne confession it followeth that his body and bloud is made after the same sort, that is to say, mystically and figuratiuely. In *Gregory hom. 37. in Euang.* beside the bare word of *hoste*, where it hath been answered, there is nothing which is not more favourable to us then you. *Isych. lib. 2. cap. 8. in Levit.* making *the mysteries of the New Testament* to be an effect of the *sacrifice of the onely begotten Sonne*, doth declare evidently that that which is now done in the Church, differeth from that which our Saviour Christ in his owne person as the cause and effect which is really, and not as you pretend in the manner and fashion onely; but let *Bertrame* one which understood the Fathers as well as the Iesuites, and whom they (we thinke) will hold for indifferent, speake what is meant by this sacrifice which they make adoe of; he comparing the sacrifice of the Law with this of the New Testament here debated, saith thus: *For in those fleshly sacrifices there was a signification of the flesh of Christ, which he was to offer for our sinnes, himselfe without sinne, and of the bloud which he should shed for the remission of our sinnes; but in this sacrifice there is a thankesgiuing and commemoration of the flesh of Christ which hee offered for us, and of his bloud which the same God shed for us.* *Orthodox. Bertramus de corpore & sanguine domini.*

Now where they alledge the Fathers which call it an *unbloudy sacrifice*; this phrase carrying in it hand both bread and stone, the word *sacrifice* hath not so much of the nature of bread to feed their fansie as the word *bloudy* hath the condition of a stone to breake their earthen device of a reall sacrifice: for calling it *unbloudy*, they meant that it was a shew and thankfull commemoration of the

sacrifice

sacrifice, and not the sacrifie it selfe. And for proofe hereof amongst a number of testimonies to that purpose, let the Reader take one or two.

Epist. synod. *Cyril*, in an Epistle he wrote by the commandement of the Synode against the Nestorian heresie, calleth it an vnbloudy sacrifice and thankesgiving; where beside that he noteth that the vnbloudy sacrifice is a thankesgiving vnto God, he saith that there are many of them, which he could not haue done, if he had vnderstood by the name of an vnbloudy sacrifice, Christ himselfe, who being but one, cannot be multiplied.

ἀναιμακτους θυσιας και ἀξιολογιας.

Againe, *Cyril* calleth it a *spirituall sacrifice, and an vnbloudy service*, or worship: where although the word *spirituall* be sufficient to overthrow the externall sacrifice, (notwithstanding the sorry exception of the Papists against it) yet when he also calleth that sacrifice a *service*, or worship of God, he thrusteth them from all such foule and vnmannerly shifts: it being an absurd thing to call our Sauiour Christ a Service or Worship of God, who is the God himselfe that is serued in that sacrifice, as it is tearmed.

πνευματικην θυσιαν και ἀναιμακτον λατρειαν. *Cyril. catech. Mystagog.*

Last of all, inraged at the deadly stroke which this place giueth vnto the sacrifice of the Masse, and finding no receit in the Fathers of strength to heale it, they fall vpon M. *Caluin*, and most impudently belye him: it is true that he saith, that hee *passeth not* that the Fathers call it so as they do a sacrifice, it being not in the choyce of men to faine Sacrifices; but that he calleth the *distinction of a bloudy and vnbloudy sacrifice, a diuellish deuice* (although hee might well so doe in that sence the schoolemen haue deuised it) is an euident vntruth: for therein he addresseth himselfe not vnto the Fathers, but vnto your Synagogue, saying, that is a *diuellish deuice to offer Christ ostentimes*, which was farre from the Fathers once to dreame of, as hath been shewed. And yet forsomuch as the Fathers might erre, and (as you must confesse) haue erred; tell vs from whence commeth that errour but from the Father of lies, how godly and learned soeuer the pen-men were whereout it fell: verily vnlesse you will say it is a diuine precept, you must needs say, it is *Diuellish deuice*; so that if M. *Caluin* had spoken this, as you vntruly surmise, yet it being a thing which may fall into the best men after the age of the Apostles, there is therein no *contempt of the Fathers*, much lesse is there any *blasphemy*.

Ioh. 8.

CHAP. X.

MARGINALL NOTES.

Verse 20 WHich he hath dedicated to vs a new and liuing way by the veile, that is, his flesh,

RHEM. 1. [20. *He hath dedicated.*] To dedicate is to be author and beginner of a thing. The Protestants translate, *he hath prepared*, for their heresie that Christ was not the first man that entred into heauen.

ἐνεκαίνισεν ἡμῖν ὁδὸν. *Ioh. 10.*

CARTVV. 1. 35. [*He hath dedicated.*] This marginall note bewrayeth first their ignorancee in the tongue whereof they pretend knowledge: for the Greeke word signifieth properly to renew, which implieth that there was a way before, that by the death of Christ was renewed and made fresher and easier to be known then it was vnder the Law. And so is the word vsed of S. *Iohn*, who by a word drawne and derived of this, doth note the feast of the rebuilding of the Temple, presupposing (as the truth is) that there was a Temple before decaied and fallen downe. And this very word is vsed to note the feast of the renewing of the Altar in the booke of the Machabees: yet the Iesuits (we thinke) haue not a forehead to say, that there was no Altar before *Antiochus* brake it downe, whereas they could not haue repaired the Altar vnlesse there had been one before which was broken downe: it is true that our *Saviour* Christ is the *Authour* vnto all that enter into heaven, and that there was never any that entred the heavens but by and through him; but that there entred no soule into heauen before our Saviour Christ entred, is wickedly and blasphemously to restraine the vertue of the passion, and other obedience of our Saviour Christ vnto the time of his comming, which reacheth vnto all times, being the Lambe that was slaine (in power and effectuall working) from the beginning of the world: but it is no newes that this Romish vermine alwayes should embase the vertue & strength of Christs death, yea it is euident that even the bodies of *Enoch* and *Elias*, were (in the merite of Christs resurrection) possessed of heauen many yeares and ages before the comming of our Saviour Christ.

1. Mach. 4.

Gen. 5. *2. Reg. 2.*

Secondly, this note bewrayeth what trifling quarrellers they be, considering that our translation avoyding the word *dedicated* as forraine and Latinish, chose rather the word of *prepared*, as that which being a stranger borne, is by continuall vse euen of the most Idiots naturalized; otherwise that wee seeke no advantage thereof, it may appeare by M. *Beza*, who turning it into Latine, vseth the word of *dedication*, which (say the Iesuites) the Protestants haue avoyded to maintaine *their heresie that Christ was not the first man that entred heaven*: where (in truth) the speech of *preparing the way*, hath more colour and shew of the popish *heresie* that Christ was the first man that entred the heavens, then the word of *renewing*.

Last of all, if the word of *preparing the way*, do argue that some were in heauen before Christ came (as the Iesuites pretend) then our Saviour Christ using the same language and manner of speech that we doe, hath evidently so set his foot in the necke of this popish *heresie*, which holdeth that *Christ was the first man that entred the heavens*, that it shall never be able to rise againe.

Verse 35. Doe not therefore leese your ‡ confidence, which hath a great remuneration.

RHEM.

RHEM. 2. [35. *Confidence, which.*] Good works make great confidence of saluation, and haue great reward.

ANNOTATIONS.

Verse. 1. For the Law hauing a shadow of good things to come, not the very image of the things: euery yeere with the selfe same hosts which they offer incessantly, can neuer make the commers thereto perfect:

RHEM. 3. [1. *A shadow.*] The sacrifices and ceremonies of the old law, were so far from the truth of Christs Sacraments, and from giuing spirit, grace, remission, redemption, and iustification, and therevpon the entrance into heauen & ioyes celestiall, that they were but meere shadows, vnperfectly and obscurely representing the graces of the new Testament and of Christs death: whereas all the holy Churches rites and actions instituted by Christ in the Priesthood of the new law, conteine and giue grace, iustification, and life euerlasting to the faithfull and worthy receiuers, and therefore they bee not shades or darke resemblances of Christs passion, which is the fountaine of all grace and mercy, but perfect images and most liuely representations of the same specially the sacrifice of the altar, which because it is the same oblation, the same host, and offered by the same Priest Christ IESVS (though by the ministerie of man and in mysterie) is the most pure and neere image, character, and correspondence to the sacrifice of Christs passion, both in substance, force, and effect, that can be.

The old sacrifices obscurely shadowed, but the sacrifice of the altar most plainely representeth the sacrifice on the crosse.

CARTVV. 5 [1 *A shadow.*] There is not a shadow of a reason in this against the *spirit and grace* communicated with the Fathers under the Law: for what maketh it, to proue that they were not truely partakers of Christ, and of the graces in him because the *representation of Christ* was not so full as it is now; as if they were not as truely healed of the sting of the serpents whose eye sight was dimme and vnperfect that they could not behold the serpent cleerely and fully, as they whose eyes were of quicker and sharper sight; nay it proueth rather the contrarie of that which you gather: for we pertake now plentifully of the grace and spirit of Christ because we haue a fuller representation and knowledge of him then before; it followeth that the Fathers hauing some knowledge of Christ by those meanes which the Lord ordained to set him forth vnto them, haue also some of his *spirit and grace* according to the proportion and foot of knowledge. Beside that you are heere quite beside the cushion; For hee compareth not Sacraments with Sacraments, ours with theirs, but the Sacrifices and Priesthood of the old Testament, with the Sacrifices and Priesthood of the New. And this comparison doth cleane ouerthrow your sacrifice of the Masse? For seeing in matter of Sacrifices the difference is that those of the old Law were oftentimes offered, where this of the New is offered but once onely: it followeth that yours is not the Sacrifice of the new Testament which is so often offered: And if you thinke that the difference of holy things vnder the Law and the Gospell will further Christs carnall presence in the Sacrament: it must needs follow that in Baptisme also, which is a Sacrament of the Gospell, there must be the same carnall presence as in the Eucharist.

Num. 21. Iob. 3.

Verse. 2. Otherwise they should haue ceased to bee offered, because the worshippers once cleansed should haue no conscience of sinne any longer.

RHEM. 4. [2. *They should haue ceased.*] If the hosts and offerings of the old law had been of themselues perfect to all effects of redemption and remission, as the Hebrewes (against whom the Apostle disputeth) did thinke, and had no relation to Christs sacrifice on the crosse or any other absolute and vniuersall oblation and remedy for sinne, but by and of their own efficacy could haue generally purged and cleansed man of all sinne and damnation: then they should neuer haue needed to be so often repeated and reiterated. For being both generally auaileable for all, by their opinion, and particularly applied (in as ample sort as they could be) to the seuerall infirmities of euery offender, there had been no sinnes left. But sinnes did remaine euen those sinnes for which they had offered sacrifices before, notwithstanding their sacrifices were particularly applied vnto them. For, offering yeerely they did not onely offer sacrifices for the new committed crimes, but euen for the old, for which they had often sacrificed before: the sacrifices being rather records and attestations of their sinnes, then a redemption or full remission, as Christs death is. Which being once applied to man by Baptisme wipeth away sinnes past, God neuer remembring them any more, nor euer any sacrifice or Sacrament or ceremonie being made or done for them any more, though for new sinnes other remedies bee daily requisite. Their sacrifices then could not of themselues remitte sins much lesse make the generall redemption without relation to Christs Passion. And so you see it is plaine euery where, that the Apostle proueth not by the often repetition of the Iewish sacrifices that they were not sacrifices at all, but that they were not of that absolute force or efficacie, to make redemption or any remission, without dependance of the one vniuersall redemption by Christ: his whole purpose being, to inculcate vnto them the necessitie of Christ death, and the oblation of the new Testament. As for the Churches holy sacrifice, it is cleane of another kinde then those of the Iewes, and therefore hee maketh no opposition betwixt it, and Christs death or sacrifice on the crosse, in all this Epistle: but rather as a sequele of that one generall oblation, couertly alwayes inferreth the same: as being in a different manner the very selfesame host and offering that was done vpon the Crosse, and continually is wrought by the selfesame Priest.

The Iewes sacrifices were not absolute, & independet because they were often repeated.

The Apostle proueth by the often repeating of the Iewes sacrifices, not that they were none, but that they were not absolute and sufficient.

CARTVV. 4. [2 *They should haue ceased.*] As the Sacraments of the old Testament were *attestations and records of sinne*, so are the Sacraments of the new, and so much the stronger euidences as they be more liuely representations then they were, as of the grace which we haue in Christ, so of the sinne which we haue in our selues: so is the water in Baptisme applyed to the body, a *record* and witnesse of the corruption and filth of sinne; so is also the Sacrament of the Supper a witnesse of our spirituall affamishment and emptinesse of all things pertaining to the life to

come: And as the Sacraments of the old Testament *applyed* unto the faithfull take *away no sinne*, but onely sealed the remission of sinne in Christ that was to come: so do the Sacraments of the new Testament *take away no sinne*, but onely seale the taking them away in Christ that is already come. And as the one sealed the remission of all sinnes past, present, and to come, so doth the other. The contrary whereof in way of a difference between the Sacraments of both times, being barely and nakedly affirmed of the Iesuites, and that most vagrantly, and from the purpose, shall be sufficient barely to deny, both in the evidence and cleerenesse of the truth which shineth in them, and having regard to the former treatise of them in divers places.

It is false also that there is no *more remembrance* of the sinnes, the pardon whereof is sealed unto us in Baptisme: for although Baptisme be not repeated, and that the faithfull haue no guilty conscience, neither of the sinnes past or to come, as those which they know to bee pardoned in Christ; yet because this knowledge is as it were in iourney and receiveth daily encrease, in their daily prayers they make sute unto the Lord, that hee would not remember against them their sinnes by-past, even their originall sinne wherein they were conceived, yea the sinnes of their fathers before them. And in the Sacrament of the Supper, by the breaking of the bread and powring forth of the wine, there is a remembrance of the death and passion of our Saviour Christ, for all our sinnes as well past as to come. And therefore the Iesuites haue heerein also ignorantly assigned the difference between the Sacraments of the old and new Testament: It is true, *the Apostle proveth not that the Sacrifices under the Law were no Sacrifices*, but he proveth they ought to cease after the great sacrifice of Christ upon the Crosse, because the same once being offered, the faithfull haue no more conscience of sinne, because they are sanctified by the oblation of the body of Christ once offered: finally, because by one oblation he hath perfected for ever them that are sanctified: every reason whereof carrieth like shot, an equall bullet against the sacrifice of the Masse, as against the sacrifices of the Law: where your answer so often and so irkesomely repeated, that *it is in a different manner the same sacrifice with that upon the crosse*, is in effect as much as it is the same, and not the same; it is all one, and not all one: and surely to take you at your own word, if it *differ in a manner*, it is not the same; for those onely are perfectly the same which haue the same manner and fashion every way: howbeit the difference between your sacrifice and Christs, differeth by the greatest differences that can be. In the Efficient cause the one conceived by the Holy Ghost, the other begotten by foure ‡ small words, *Hoc est corpus meum*: in the Materiall cause, the one being made of the seed of the woman, the other being made of the graine of wheat: In the Forme, one having the frame and shape of a man, the iust length, bredth, height, and other proportion of a man, the other being not so like a man as an Apple is to an Oyster: In the End, the one under the Law that he might redeem us which were under the Law; the other under the bondage of the Priest to be swallowed and cobled up of him: In the Effectes, the one bearing up the whole world, the other borne of a worldling Priest; the one eating and drinking, the other eaten and drunken; the one wounded but not broken, the other broken and not wounded: In the Subiect, the one upon the crosse in Iewrie, the other upon the Altar in Spaine and Italy; the one offered by the eternall Spirit, the other presented by a caitife body which hath already one foot in the graue, and which having said Mattens in the morning liveth not to say Evensong at night. In the *manner* (wherein you place the difference onely) they are so extremely differing as that they cannot be one and the same Subiect: for beside the differing and divers qualities, that one was offered more then a thousand yeares before the other; that the one was three and thirty yeares old when it was offered, the other but a day old; they haue also contrary conditions which cannot fall into one and the same subiect, as to be light and heavy, to be powerfull and impotent, to be of glorious shew and of most vile and base regard: with such an infinite sort of other differences as can hardly bee found between the true and ever-living God, and the most abhominable Idoll that ever was worshipped of the Egyptians, or Caldeans, two of the grossest Idolaters that ever were in all the rout of Idolaters. Wherefore you say wisely therein that the Apostle doth *alwaies covertly inferre* your sacrifice of the Masse, even so *covertly*, that it cannot be seen but of those which haue the covering of ignorance before their eies, seeing that which is not, and not seeing that which is: but wherefore covertly alwaies? except it be that he knew that it was a night bird, and cannot abide the light of the truth: although if it were accorded you, that that which the Priest holdeth in his hands were the same with that of the crosse, yet ought it to remaine in the bare and single nature of a Sacrament, without pressing and climing so high as to the nature of a Sacrifice; seeing the Apostle doth not onely teach that there is under the Gospell but one onely Sacrifice, but that the same was once onely offered. Now all that haue a corne of good understanding know that one and the same singular action cannot be done twice by the same man which did it in the same place and at the same houre: much lesse by another in another place, and at another time. For if I write a line, and rasing it out againe write the same letters and syllables in the same place, with all proportion in length and bredth with the first: yet this second line cannot be (as you after say) the same line *in number* with that which is rased out, but differeth in the very nature and definition from the former before it was rased out: seeing therefore the Apostle (in effect) by your own confession, hath buried the sacrifice of the Masse in this Epistle, which (for the argument it handleth) should haue brought it forth, if it had been worthy to haue seen light: it will be good for you to lay it in graue, seeing the longer you keep it aboue the ground the worse it will stink, having no balme or sweet odors of the word of God to keep it from putrefaction.

Psal. 51. Math. 6. Rom. 7, Ezec. 9. 7

Or fiue small words, hoc est enim corpus meum. As in Missal. Rom. Cano. Missæ.

Annot. in vers. 11.

Verse 4. For it is ‖ impossible that with the bloud of Oxen and Goats sinnes should be taken away.

RHEM. 5. [4. *Impossible.*] The hostes and sacrifices of the old law, which the carnall Iewes made all the count of, without relation to Christs death, were not onely not perfect and absolute sufficient

sufficient in themselues but they did not, nor could not remit any sinnes at all, being but onely signes thereof, referring the offenders for remission in deed, to Christs Passion. For the bloud of bruit beasts could haue no other effect, nor any other element or creature, before Christs death, the fruite whereof, before it was extant, could be no otherwise properly applied vnto them, but by beleefe in him.

The old sacrifices remitted not sins, but were only signs thereof.

CARTVV. 5. [4. *Impossible.*] The passion of Christ liuely represented to the eye of faith by the sacrifices of the Law, was effectually *applied* unto the faithfull then, by the Sacramens under the law, as it is now applied by ours; although not in the same measure. And as *no element or creature* could forgiue sinne before the passion of Christ, no more can any after the same, but onely God the Creator of all.

Esay 43. 12

Verse. 5. Therfore comming into the world he saith: Host and oblation thou wouldest not: but a body thou hast fitted to me.

RHEM. 6. [5. *Host and oblation.*] He meaneth not that God would no host nor sacrifice any more, as the Protestants falsely imagine: for that were to take away not onely the sacrifice of Christs body vpon the altar, but the sacrifice of the same body vpon the Crosse also. Therefore the Prophet speaketh onely of the legall and carnall sacrifices of the Iewes, signifying that they did neuer of themselues please God, but in respect of Christ, by whose oblation of his own body they should please.

God refuseth the Iewes sacrifices, not all sacrifice.

CARTVV. 6. [5. *Host and Oblation.*] Although by this testimony of the Psalme *he doe not condemne the sacrifices of the Law*, yet therewith he sheweth, that none is truly propitiatory, none acceptable under the Gospell, but that which he by the Holy Ghost caused to be conceiued in the wombe of the Virgin, and inabled to suffer whatsoeuer was by his iust iudgement to haue been inflicted upon us; neither whereof agreeing unto the sacrifice of the Masse, it is euident that it is not propitiatory, nor of the New Testament.

RHEM. 7. [5. *But a body.*] If Christ had not had a body, he could not haue had any worthy matter or any matter at all to sacrifice in visible manner, other then the hosts of the old law. Neither could he either haue made the generall redemption by his one oblation vpon the Crosse, nor the daily sacrifice of the Church: for both which, his body was fitted by the diuine wisdom which is an high conclusion, not vnderstood of Iewes, Pagans, nor the Hereticks of our time, that Christs human was taken to make the Son of God (who in his diuine nature could not be either Priest or host) fit to be the sacrifie & Priest of his father in a more worthy sort then all the Priests or oblations of the old law. And that this body was giuen him, not onely to be the sacrifice vpon the Crosse, but also vpon the altar, S. *Augustine* affirmeth in these words. *The table which the Priests of the new Testament doth exhibit is of his body and bloud: for that is the sacrifice which succeeded all those sacrifices that were offered in shadow of that to come. For the which also we acknowledge that voice of the same Mediatour in the Psalme.* BVT A BODY THOV HAST FITTED TO ME, *because in steed of all those sacrifices and oblations his body is offered, and is ministred to the partakers or receiuers. Li. 17. Ciuit. Dei. c. 20.* And againe *li. 4. de Trin. c. 14. Who so iust an holy a Priest, as the onely Sonne of God: What might so conueniently be offered for men, of men, as mans flesh? and what so fit for this immolation or offering as mortall flesh? what so cleane for cleansing the vices of mortall men, as the flesh borne of the virgins wombe? and what can be offered and receiued so gratefully, as the flesh of our sacrifice, made the body of our Priest.*

That Christ should haue a body was necessary for his Priesthood, and sacrifice.

The body of Christ is the sacrifice of the Altar.

Psal. 39.

CARTVV. 7. [5. *But a body.*] As to be the Priest of God it was necessary that he shou'd be God, having neither beginning of his dayes, nor end of the same; which the Papists *vnderstand not*; so to be a sacrifice for our sinnes, it was necessary that our Saviour Christ should haue a body, which the Protestants doe well vnderstand, and frankly confesse: upon the truth of the flesh of Christ, and reall suffering in the same, dependeth the Sacrament of the Supper of the Lord in such sort, that of the truth of the bread and wine in it, and of the reall breaking thereof, the ancient Fathers haue proued the truth of the body, and sufferings of Christ against the heretiques which haue impugned both; whose hand is singularly strengthned by you which haue forged a Christ without so much as the shape of a man, and a suffering of his without any smart. *Augustine de ciuitat. lib. 17. c. 20.* hath been shewed to be of Christ onely, and his one sacrifice. The other would haue appeared euidently to haue the same meaning if wilfull blindnesse had not cut off that which goeth before, and followeth after: before are these words: *It cannot be offered duly but by a holy and a righteous Priest, neither vnlesse it be receiued which is offered of them for whom it is offered, and* (finally) *that it be without fault, to the end it may be offered for the cleansing of those which are faulty. This verily we all desire that would haue a sacrifice offred unto God for himselfe. Now who is so iust and so holy a Priest as is the onely sonne of God, which hath no need by sacrifice to purge his sinnes, either originall or other, &c.* And after the words which they alledge, he saith, *That when there are foure things to be considered in every sacrifice, to whom it is offered, of whom, what, and for whom: one and the same true Mediator by the sacrifice of peace reconciling us unto God, should abide one with him to whom hee was offered, should make one with himselfe those for whom he was offered, and shou'd be one and the same who offered, and which he offered.* All which being verified alone of the sacrifice upon the Crosse, and not otherwhere to be found, it is euident that *Augustine* understood this of the sacrifice of the crosse, and not otherwise: for euen the first line which (alluding to this Epistle) requireth a iust and righteous Priest with condition that otherwise it is not rightly offered, doth euidently declare that it is not meant of any popish Priest, whose sacrifice (if any be) is not the worse although he be euill.

Heb. 7.

Verse 8. Saying before, Because hostes and oblations, and holocaustes, and for sinne thou wouldest not, I neither did it please thee, which are offered according to the Law.

The Iewes sacrifices refused, not all sacrifice.

RHEM. 8. [8. *Neither did they please thee.*] By that he saith, that the things offered in the law did not please God, and likewise by that he saith, the former to be taken away, that the second may

haue place, it is euident, that all hosts and sacrifices be not taken away by Christ, as the Heretickes fooliſhly conceiue: but that the old hosts of bruite beasts be abrogated to giue place to that which is the proper host of the new Law, that is, Christs own body.

CART vv. 8 [*8. Neither did they please thee*] As the *former taken away* are noted to be the sacrifices under the law: *so the second that hath place* is expresly restrained to that body which God so fitted unto our Saviour Christ, that it might be a slain offring and a whole burnt offering to be subiect to the fire of Gods anger, which fed upon it untill it had the fill thereof. And therefore it is cleare, that you are either beetle or brasen browed, which alledge this for proofe of a daily offering in the Church, as if there were no sacrifice beside the sacrifice of the Law, unto the which as unto a second, that should giue place, unlesse the the sacrifice of the Masse may thrust in, then which what can be more blasphemous so farre to advance the sacrifice of the Masse, that unlesse that be, there is none at all, no not the sacrifice of Christ upon the Crosse, which for so much as it is (although you trust) the second sacrifice which the Writer to the Hebrewes speaketh of, your sacrifice must be the third, that is to say, a bastard, which can convey no pedigree, nor draw no line of lawfull birth from either Prophet or Apostle.

Verse 11 And every Priest in deed is ready daily ministring and I often offering the same hosts, which can never take away sinnes.

We must often note that the Apostle speach of many Priests and often sacrificing, concerneth onely the Iewes Priests and sacrifices, not the Priestes and sacrifices of the new Testament.

RHEM. 9. [11. *Often offering the same hosts.*] As S. *Paul* is forced often to inculcate that one principle of the efficacie and sufficiencie of Christs death, because of the Hebrewes too much attributing to their legall sacrifices, and for that they did not refer them to Christs onely oblation, so we, through the intollerable ignorance and the importunitie of the Heretickes of this time (abusing the words of the Apostle spoken in the due defence and declaration of the valure and efficacie of Christs passion aboue the sacrifices of the Law) are forced to repeate often, that the Apostles reason of many Priests and often repetition of the selfesame sacrifices, concerneth the sacrifices of the Law onely, vnto which he opposeth Christs sacrifice and Priesthood: and speaketh no word of or against the Sacrifice of the new Testament, which is the sacrifices of Christs own Priesthood, Law, and institution, yea the same sacrifice done daily vnbloudily, that once was done bloudily, made by the same Priest Christ Iesus, though by his ministers hands: and not many hosts, as those of the old Law, were, but the selfesame in number, euen Christs owne body that was crucified. And that you may see that this is the iudgement of all antiquitie, and in the exposition of these and the like words of this Epistle, and that they seeing the very same arguments that the Protestants now make so much a do withall among the simple and vnlearned, yet well perceiued that they made nothing against the daily oblation or sacrifice of the altar, and therefore answered them before the Protestants were extant, 1200. yeeres: wee will set down some of their words, whose authoritie and exposition of the Scriptures must preuaile in all that haue wisdom or the feare of God, aboue the false and vaine glose of *Caluin* and his followers,

The Caluinist arguments against Christs body often offered, and in many places, answered by the fathers long ago, in 10. cap. hebr. ibidem.

Thus then first saith S. *Ambros*: *Quid ergo nos &c. What we then; doe not we offer euery day: we offer surely: but this sacrifice is an exampler of that: for we offer alwayes the selfe same, and not now one Lambe, to morrow an other, but alwayes the selfe same thing: therefore it is one sacrifice, otherwise, by this reason because it is offered in many places, there should be many Christs, not so, but it is one Christ in euery place, here whole, and there whole, one body. But this which we do, is done for a commemoration of that which was done, for we offer not an other sacrifice, as the high Priest of the Law; but alwayes the selfe same &c.* *Primasius* S *Augustines* scholler doth also preoccupate these Protestants obiections thus: *What shall we say then? doe not our Priests daily offer sacrifice: they offer surely, because we sinne daily, and daily haue need to be cleansed: and because he can not die, he hath giuen vs the sacrament of his body and blond: that as his Passion was the redemption and absolution of the world, so also this oblation may be redemption and cleansing to all that offer it in truth and veritie.* So saith this holy father, to witte, that as the sacrifice of the Crosse was a generall redemption, so this of the altar is, to all that vse it, a particular redemption or application of Christs redemption to them. In which sense also V. *Bede* calleth the holy Masse, *redemptionem corporis & animæ sempiternam, the everlasting redemption of body and soule. lib. 4. c. 22. hist.* Againe the same *Primasius*, *The diuinitie of the word of God which is every where, maketh that there are not so many sacrifices, but one, although it be offered of many, and that as it is one body which he tooke of the Virgins wombe, not many bodies, euen so also one sacrifice, not diuers, as those of the Iewes were.*

The generall redemption vpon the Crosse it particularly applyed in the sacrifice of the altar.

Primas. loco. citato.

S. *Chrysostome* also, and after him *Theophylact*, and *Oecumenius*, and of the Latines, *Haimo*, *Paschasius Remigius*, and others, obiect to themselues thus: *Do not we also offer euery day? we offer surely, but this sacrifice is an exampler of that, for we offer alwayes the selfe same: and not now one Lambe, to morrow another, but the selfesame: therefore this is one sacrifice. Otherwise, because it is offered in many places, there should be many Christs.* And a little after, *Not an other sacrifice, as the high Priest of the old law, but the selfe same wee doe alwayes offer, rather working a remembrance or commemoration of the sacrifice.* See the Annotation Luke 22. 19. vpon these words, *A commemoration.* Thus did all the ancient fathers Greeke and Latine treate of these matters, and so they said Masse, and offered daily, and many of them made such formes of celebrating the diuine sacrifice, as the Greeks and Latines do vse in their Liturgies and Masses, and yet they saw these places of the Apostle and made commentaries vpon them, and vnderstood them (I trow) as well as the Protestants.

** hom. 17. in ep. ad. Hebr.*

Councels & Fathers.

He that for his further confirmation or comfort list see what the auncient Councels and Doctors beleeued, taught, and practised in this thing, let him read the first holy Councell of Nice, *c. 14. and in fine Conc. ex Greco*, the Councell of Ephesus Anathematis 11. the Chalcedon Councel *act. 3. pag. 112 Conc Ancyran. c. 14. and 5. Neocæsar. can. 13. Laodic. can. 19. Carthag. 2. c. 8. Carthag. 3. c. 24. & Carthag. 4. c. 33. & c. 41. S. Denys c. 3. Eccl. hier. S. Andrew in historia Passionis. S. Ignatius ep. ad Smyrnenses. S. Martialis ep. ad Burdegalenses. S. Iustine* Dialog. *cum Triphone S. Irenæus li. 4. c. 32. 34. Tertullian de cultu feminarum, & de corona milit. Origen. homil. 13. in Leuit. S. Cyprian. epist. ad Cecilium. num. 2. & de Cœna Dom.*

num. 14. & Euſebius *demonſt. Euang lib. 1. cap. 10.* and the reſt which we haue cited by occaſion, before, and might cite but for tedioufneſſe: a trueth known and agreed vpon in the Chriſtian religion.

CAR TVV. 9. [11. *Often offering the ſame hoſtes.*] The Holy Ghoſt in the Writer to the Hebrewes, in repeating ſo often, *one Prieſt, one Sacrifice, once offered*, did foreſee the abhomination of the Maſſe ſacrifice: and therefore diſcovering it out of his watch-tower, gaue great and often warning thereof, yet not without ſome advantage to the truth, and ſcourge unto the Maſſe. Wherefore this is no defence to your continuall pattering, and as you terme it, *inculcating one and the ſame thing*, which bringeth no helpe to your cauſe, but rather (as it befalleth to liers, by contrarietie of one tale with another, ſmiteth it in peeces: for where in three or foure parts of this Epiſtle, and euen in the Annotation next before, you hold out the words of this writer for defence of the ſacrifice of the Maſſe, here in this repetition you confeſſe, that as he ſpeaketh nothing *againſt* your *ſacrifice*, *ſo he ſpeaketh not a word of it*: where once againe your blaſphemy appeareth, which ſaying hee *ſpeaketh not a word of the ſacrifice of the New Teſtament* (meaning your owne) doe thereby thruſt out the ſacrifice of Chriſt upon the Croſſe, of which he intreateth ſo amply, out of the account of a ſacrifice of the New Teſtament. And yet if your ſacrifice *be one and the ſame in number with that upon the Croſſe*, it is moſt untrue that he hath not ſpoken a word of your ſacrifice, ſeeing every word ſpoken of the one, is ſpoken of the other. And although Chriſt in glory, and Chriſt in ignominie be one and the ſame in number, as *Socrates* a childe the ſame with *Socrates* a man growne, yet the word of (ſacrifice) the ſame with the Grecke word which ſignifieth (a ſlaine thing) cannot bee applied unto the glorious and immortall body of Chriſt, which you fanſie in the ſacrifice of the Maſſe: where if you ſay, that it is ſlaine in a myſtery, it is evident that the ſame is ſaid by equivocation, where under one and the ſame name two divers and repugnant things are ſignified: ſo that although Chriſts glorious body be one and the ſame with the body of his weakeneſſe, yet the ſacrifice of his mortall body, cannot more bee one and the ſame with the ſacrifice of the immortall, then to die in truth is all one with dying in a ſimilitude; to dye actually and really all one with dying figuratiuely and picturally. And if the ſacrifices of Cakes, Fritters, and parched corne under the Law, for that they haue no ſence of their beating, ſeething, &c. are delivered as a divers kinde of ſacrifices from thoſe which were taken from the heard and the flocke: it muſt follow alſo that the ſacrifice of the body of Chriſt, which hath no ſence of all the evill uſage which the Prieſt intreateth it with, is of another kinde then that which had a moſt quicke and liuely ſence of all the iniuries wherewith the Iewes out-raged it. *Levit. 2.*

And here it commeth to minde to note how vnaduiſedly the Papiſts delt againſt their ſacrifice of Maſſe when they defined it to be propitiatorie and to haue ſtrength to purge ſinne: for when there muſt be a proportion between the ſacrifices of the Law and thoſe vnder the Goſpell, all propitiatorie ſacrifice (except the caſe of moſt extreme pouertie) being vnder the Law with bloud they ſhould haue much better prouided for their ſacrifice of the Maſſe, if they had defined it to haue been a ſacrifice of thankſgiuing, as that which would better haue framed with the impaſſible nature they imagine in the ſacrifice of the maſſe. How *the antiquity* hath no acquaintance with this new fangled ſacrifice of Popiſh maſſe it hath been ſeen and namely how theſe places of *Ambroſe* and *Chryſoſtome* here repeated are euidently againſt it. *Primaſius* words are manifeſtly againſt you euen as they are here alleadged: for in ſaying that *becauſe he cannot die, therefore he hath giuen vs the ſacrament of his body and bloud*: he thereby declareth that the oblation he ſpeaketh of, is nothing elſe but the ſacrament, and not a ſacrifice properly, and as a Sacrifice is diſtinguiſhed from a ſacrament; otherwiſe if the Ieſuites ſhould haue holden his pen they would haue made him write that although our Sauiour Chriſt can no more die, yet he ceaſeth not to be daily ſacrificed aliue, and although the Prieſt cannot offer him in bloud, yet he ceaſeth not to offer him without bloud: and that *Primaſius* meaning is by the word of ſacrifice to note the Sacrament, it appeareth euidently by his words in another place where he writeth. *The ſame* (Chriſt) *being a Prieſt for ſacrifice offereth alſo an acceptable ſacrifice vnto his father by his Church, whileſt therefore we offer the Sacraments of his body he offereth*: where it is euident that the Sacrifice and Sacrament are put for the ſame, And interpreting the heauenly things figured in the Law he expoundeth them *the ſpirituall things which lead the obſeruers of them in truth to the heauenly places* for (ſaith hee) *is not ſaith our heauenly altar whereby wee offer daily our prayers vnto God?* *Levit. 5. 11.* *Primaſ. in 8. cap ad. heb.*

Here are further alleadged diuers of the ancient fathers and Councels which beſide the bare title of Sacr fice, having nothing for the Popiſh ſacrifice; euerie one of them ſaying either in expreſſe words that it is a remembrance of the ſacrifice on the croſſe, yea ſome of them (as *Euſebius* and other) a ſacrifice not of propitiation but *of thankſgiuing*, or elſe by other circumſtance euidently and manifeſtly declaring the ſame. Amongſt all theſe teſtimonies raked together for proofe of a reall and outward Sacrifice of Chriſt, there is none that carieth greater ſhewe in wordes then *Cyprians* who calleth it *a ſacrifice, a true ſacrifice*, Chriſt, and ſuch like, but his chiefe purpoſe being to proue that there muſt needs be water in the cup of the Lords ſupper, the leaſt drop thereof is able to drown the Popiſh ſacrifice: and how thoſe words of his muſt be figuratiuely underſtood, the wordes following doe euidently ſhew ſaying. *And becauſe we make mention of his paſſion in all his Sacrifice (for the ſacrifice which wee offer is the paſſion of Chriſt) wee ought to doe nothing elſe but that he hath done.* Whereby it appeareth, that as the ſacrifice which the Church offereth is not the paſſion of Chriſt, but a remembrance of his paſſion: ſo it is not the very ſacrifice of Chriſt himſelfe, but onely a remembrance of the ſacrifice. And when it is evident of that which hath and ſhall be ſeen, that the ancient Fathers never ſo much as dreamed of the Popiſh ſacrifice, it may eaſily bee knowne, that the ancient Councels which were aſſembled of the ancient Fathers, never mooved foote, nor held up hand for eſtabliſhment of it. And ſeeing that thoſe whom the Ieſuites haue here choſen to ſpeak in the name of all the reſt, make not onely not for it, but utterly againſt it: cleerer it is then the Sunne that the other which are mute and tongue-tyed can ſay nothing for it: Whereby the Reader

may easily understand how little need we haue for stopping of their mouthes lest they speak for the Popish sacrifice, whose mouthes the aduersary durst not open, lest in speaking one word for it, it should speake three against it.

Verse. 18. But where there is remission of these, I now there is not an oblation for sinnes.

When the Apostle seemeth to say, there is no remission or oblation for sinne, hee alwaits meaneth that full remission by Baptisme.

RHEM. 10. [18. *Now there is not.*] Christs death cannot be applied vnto vs in that full and ample sort as it is in Baptisme, but once: Christ appointing that large remission and application to be made but once in euery man as Christ died but once, for it is not meant that all sinnes shall cease after Christs sacrifice vpon the Crosse, nor that there should bee no oblation for sinnes committed after Baptisme, or that a man could not sinne at all after Baptisme, or that if hee sinned afterward, he could haue no remedie or remission by Gods ordinance in the Church, which diuers falsehoods sundry Heretickes gather of this and such like places: but onely the Apostle telleth the Hebrewes, as he did before *chap.* 6. and as he doth straight afterward, that if they fall now (whereunto they seemed very prone) to their old law, and voluntarily after the knowledge and profession of the Christian faith by Baptisme, commit this sinne of incredulitie and apostasie, they can neuer haue that abundant remission applied vnto them by Baptisme, which can neuer be ministred to them againe. And that generall full pardon he calleth here, *oblation* and afterward in the 26. verse *hostiam pro peccato, an host for sinne.*

CARTVV. 10. [18 *Now there is not,*] The reason that *Christ died but once,* to proue that his *death cannot bee applyed so amply vnto vs but once in Baptisme*, is directly contrary to the whole course which is holden in this Epistle, which is to shew that although the sacrifice of Christ be but one and once made, yet that it taketh away all sinnes, and that for ever, by it alone perfectly saving, all those that come vnto him, and were once sanctified: And it is directly contrary to *Paul*, who sheweth that it is not so in the grace and gift of God, as it is in the sinne, that as the sinne is but one whereby the condemnation came: so the grace which commeth by the sacrifice of Christ should be but for one sinne, but for many sinnes; and therefore not onely for the originall sinne which children haue when they are baptized, but for all sinnes which rise from that originall poison, the forgiuenesse of all which is sealed by the Sacrament of Baptism, once onely administred, whose force is as great in the day of death, albeit that it were a thousand yeares after the administration thereof although celebrated the day hee first saw light in the world. And let it bee obserued not onely how blasphemous the Iesuites be in making our Saviour Christs sacrifice vpon the Crosse the ransome for sinnes before Baptism alone, but how ridiculously they extoll the fruit of the death of Christ in Baptism by calling it *an ample and large remission and application* of his death; when notwithstanding in yong infants which are commonly and ordinarily those to whom Baptism is ministred, nothing is forgiven but onely originall sinne, if so be the fruite of Baptism be (as they falsly teach) restrained to the doing away of those sinnes wherewith they are defiled at the time of Baptism. Secondly, let it be obserued heere that where this place reasoneth that there being remission of sinnes purchased vnto all those that God hath made covenant with by the one oblation of Christ vpon the Crosse; there is now no more oblation, because there are no more sinnes to be offered for, nor to be taken away, then that which is taken away by the oblation vpon the crosse destroying all other sacrifice beside it: the Iesuites as stricken from heaven stagger and reele like drunken men, not knowing what to say, but bring in a tale that hath neither head nor foote, neither warranted by sound of words nor by any manner of circumstance either going before, or following after, namely, the *Apostle (as Heb.* 6.) *telleth them that if they fall by Apostasie they can never haue that abundant remission applyed by Baptisme which can neuer be ministred to them againe*: Which what kindred it hath with these words of the Holy Ghost, *where there is remisson of these* (meaning iniquities) *there is not any more an oblation for sin*, let all the world iudge, seeing to haue comen any thing neere to their exposition, the words should rather haue been where there is no remission there is no oblation for sinnes. And seeing both in the sentence before, and that after, he speaketh of the faithfull and those which are sanctified, it is strange that in this middle sentence hee should abruptly break into the throat of Apostasie: but let the Reader see how sottishly and rovingly these words are uttered.

Rom. 5.

For first of all, what should he threaten them with falling away and with *Apostasie*, which (by the Iesuites whole course of shifting in this Epistle) were never comen vnto Christ, nor ever beleeved in him, and which not onely continued the sacrifices of the Law, but *referred them not to the sacrifices and oblation of Christ*: men also, which esteemed (as they say) the sacrifices of the Law *perfect in themselues to all effects of redemption and remission*, which is to faile in the very ground and foundation of our Christian faith.

Secondly, for a greater and deeper sinne, as is falling away and apostasie from Christ, is appointed a smaller and fainter remedy, as it were, for a broader and more dangerous wound, a narrower and lesse healing plaister, for the sinne of *Apostasie*, greater then the sinne of any not baptized, especially of yong children before Baptisme, must not haue *so aboundant remission as was applyed by Baptism*: Howbeit this Apostasie is (as they imagine) done away by the sacrifice of the Masse, where Originall sinne in infants is alone forgiven by the sacrifice of the Crosse, and applyed by Baptism; it followeth that the sacrifice of the Masse is heerein exalted aboue the Sacrifice vpon the Crosse. And if they say, that the Sacrifice of the Crosse for the doing away of all sinnes after Baptism, is applyed by the sacrifice of the Masse: beside that it is absurd that one sacrifice can apply another, which is causally done alone by the Spirit of Christ in the gift of faith, and instrumentally by the Preaching of the Word, and administration of the Sacraments; it is an vtter ouerthrow of their own doctrine, which imagineth the sacrifice of the Masse the same with that of the Crosse; for if the one be an application of the other; it followeth, that the thing applying and applyed differ

Ephes. 2. *Ioh.* 6.

mightily,

mightily, as actiue and passiue, as cause and effect: they must needs differ also exceedingly amongst themselues; and if Baptisme applying the death of Christ, differ in the whole nature and substance thereof, from the death of Christ, there is no cause why the sacrifice of the Masse applying, as you teach, the death upon the Crosse, as Baptisme doth, should not receiue the same difference and separation of natures that they do. And yet magnifying your sacrifice of the Masse, one wayes aboue the sacrifice of the Crosse, marke how you cast it another way under the Sacrament of Baptisme: For when you make both Baptisme and the Masse applications of the death of Christ upon the Crosse, yet you ascribe more *aboundant remission of sinne unto the Sacrament of Baptisme then can be giuen afterward* by any meanes whatsoever, and consequently more aboundant then by the sacrifice of the Masse.

Verse 26 * For | if we sin willingly after the knowledge of the truth received, now there is not left an hoste for sins.

RHEM. 11. [26. *If we sinne willingly.*] As the Caluinists abuse other like places against the holy sacrifice of the Masse, so they abuse this as the Novatians did before them, to proue that an Heretick Apostata, or any that wilfully forsaketh the trueth, can neuer bee forgiuen. Which (as is before declared in the 6. chapter) is most wicked blasphemie: the meaning hereof being, as is there said, onely to terrifie the Hebrewes, that falling from Christ they cannot so easily haue the hoste of Christs death applied vnto them because they cannot be baptized any more, but must passe by sacramentall penance, and satisfaction, & other hard remedies which Christ hath prescribed after Baptisme in the Churches discipline. Therfore S. Cyril saith, *li. 5. in Io. c. 17. Penance is not excluded by these words of Paul, by the renewing by the laner of regeneration. Hee doth not here take away the second or third remission of sinnes (for hee is not such an enemie to our saluation) but the hoste which is Christ hee denieth that it is to bee offered again upon the Crosse.* So saith this holy Doctor. And by this place and the like you see, how perillous a thing it is for Hereticks and ignorant persons to read the Scriptures. Which by following their own fantasie * they peruert to their own damnation.

The Caluinists heresie against remission of sinns.

All sinns may be remitted by penance, but not so fully as by baptisme.

Perillous reading of the Scriptures. 2. Pet. 3.

CARTVV. 11. [26. *If we sinne willingly.*] This place is two-edged, and cleane cutteth off both the sacrifice of the Masse, and pardon of the sinne against the Holy Ghost: for in that there is no sacrifice for it, because the sacrifice of Christ upon the Crosse (as that which is scorned and troden under foot by this sinne) cannot helpe it, it is evident that there is no other sacrifice then that upon the Crosse, and seeing there is no sacrifice, there can be no remission of sin, which is strengthened with further words when he saith, that there is nothing remaining to be looked for, but an horrible expectation and waiting for of iudgement and of fire. And yet more clearely and out of all controuersie when he reasoneth, that as he that had deserued by the Law of *Moses* to die a corporall death, could not by any good iustice escape it: so (yea and much more) he that had sinned this sinne of wilfull Apostasie, could not escape the iust iudgement of God in his everlasting destruction. Against which evidence of words how ridiculous is the answer of the Iesuits, the Reader may looke before, where they struggle with the like plainnesse of words which they doe here, and with the same edgeless weapons they did there, onely they haue here added *Cyrillus* iudgement in this behalfe, whose iudgement being, as they say, against the evident Scripture, is not to be regarded. Beside that we haue shewed (upon *Math.* 12.) better and greater authority of men, then is the testimony of *Cyril*.

Verse. 29. How much more thinke you, doth hee deserue worse punishments which hath troden the Sonne of God under foote, and esteemed | the bloud of the Testament polluted, wherein he is sanctified, and hath done contumely to the Spirit of grace?

RHEM. 12. [29. *The bloud of the Testament.*] Whosoeuer maketh no more account of the bloud of Christs sacrifice, either as shed vpon the Crosse, or as in the holy Chalice of the altar (for our Sauiour calleth that also the bloud of the new Testament) then hee doth of the bloud of calues and goates, or of other common drinks, is worthy death, and God will in the next life, if it be not punished here, reuenge it with grieuous punishment.

Contempt of Christs blond in the sacrament.

CARTVV. 12. [29. *The bloud of the Testament.*] *S.*

Verse 31. | It is horrible to fall into the hands of the living God.

RHEM. 13. [31. *It is horrible.*] Let all Christian people do satisfaction and penance for their sinnes in this life, for the iudgements of God in the next life done by God himselfe, of what sort soeuer, whether temporall as in Purgatorie, or eternall as in Hell, be exceeding grieuous.

Penance.

CARTVV. 13. [31. *It is horrible.*] Hie you apace, and plie the Lord with your own *satisfactions*, that your table may be your snare, and that your sinnes kindling your fire in hell, your *satisfaction* and *penance* for them may be as brimstone to make your fire hotter, and more raging against you.

Verse. 34. For | you both had compassion on them that were in bondes: and the spoyle of your owne goods you tooke | with ioy, knowing that you haue a better and a permanent substance.

RHEM. 14. [34. *You had compassion.*] To be mercifull to the afflicted for religion, and to be partakers of their miseries, is a very meritorious work, and giueth great confidence before God in the day of repaiment or remuneration for the same.

Mercy to the imprisoned for religion.

CARTVV. [34. *You had compassion.*] A reward of compassion and recompences are acknowledged as the common language of the Scripture, and of this Epistle: but *meritorious worke* is the Dorick and barbarous speech of Rome, confuted in the next verse, where it is said, that the reward after endurance of all manner afflictions is by promise, and therefore not by desert of worke. *Rom. 4. 13. 14.*

RHEM

Losse of goods for Religion.

RHEM. 15. [34. *With ioy.*] If all Christian men would consider this, they would not thinke it so great a matter to loose their lands or goods: for defence of the Catholike faith.

CARTVV. 15. [34. *With ioy.*] *S.*

Verse. 38. And my iust ‖ liueth by faith. But if he withdraw himselfe, he shall not please my soule.

Faith is the comfort of the afflicted.

RHEM. 16. [38, *Liueth of faith.*] Faithfull men afflicted in this life, haue their comfort in their assured faith and hope of Christs comming to deliuer them once from all these miseries, and so by that faith and comfort they liue, whereas otherwise this miserable life were a death.

CARTVV. 16. [38. *Liueth by faith.*] If the faithfull *haue their comfort in their assured faith and hope of Christs comming to deliuer them*, what place remaineth to your doubting and mammering of Gods favour in your deliverance. The rest which belongeth to this testimony of the Prophet, let the Reader looke before, upon *Rom.* 1.17.

CHAP. XI.

MARGINALL NOTES.

Verse 5 BY ‡ faith Henoch was translated, that he should not see death, and he was not found: becausе God translated him. For before his translation hee had testimony that he had pleased God.

RHEM. 1. [5. *Henoch was.*] Here it appeareth that *Henoch* yet liueth and is not dead: against the Caluinists. See the Annot. *Apoc.* c. 11.

CARTVV. 1. [5. *Henoch was.*] Looke the answer vpon Apocalypse the eleuenth.

Verse 6. But without faith it is impossible to please God. For hee that commeth to God must beleeue that he is, and is a rewarder to them that seeke him:

RHEM. 2. [6. *Rewarder to them.*] Wee must beleeue that God will reward all our good works: for he is a rewarder of true iustice, not an accepter or imputer of that that is not.

CARTVV. 2. [6. *Rewarder to them.*] It is blasphemie to say that there is no righteousnesse of Christ, you will say there is none imputed to vs, but that is your beggerie to craue that in question: and if there be no imputation what doth the word of imputation in the Scripture, vnlesse you will say that the Scripture deuiseth words without any thing contained in them. And when it is granted vnto men to shew fauours to those that are vnworthie in themselues for some ones sake that hath deserued fauours, is it not an impudent face of the Iesuits which denieth this to be iust in God which they will not alwayes and in euery case condemne in a mortall man. And when Paul willeth *Philem.* Onesimus debt should be imputed vnto him and set vpon his head, what is that but to hold him for a debter indeed. And euen the reward of our good works is not for the merit of the works, but for that *Ex.* 28.38. for Christs sake the infection which is in them is taken away and is not (in him and for him) taken and reputed as it is in it selfe.

Verse. 19. Accounting that God is able to raise up even from the dead. Whereupon he received him also ‡ for a parable.

RHEM. 3. [19. *For a parable.*] That is, in figure and mystery of Christ dead and aliue againe.

CARTVV. 3. [19.] *He receiued him in a parable* or after a sort aliue from dead for that the Lords sentence of *Isaac* that he should die, and *Abrahams* hand lifted vp with drawn sword to kill him was a kind of death, from whence being deliuered by the Lords commandement hee was, as it were raised from the death: for it is vsuall enough to the Scripture to call a great danger whereout a man *Cor.* 1. 9. 10. & 4.16 can not escape but by a high hand of God, a death, and consequently the deliuerance from it a resurrection from the dead. And therefore the Iesuites interpretation is foolish and from the purpose

Verse 22. By faith Ioseph dying, made mention of the going forth of the children of Israel, and gaue commandement ‖ concerning his bones.

RHEM. 4. [22. *Concerning his bones.*] The translation of Relikes or Saincts bodies, and the due regard and honour we ought to haue to the same, are proued hereby.

CARTVV. 4. [22. *Concerning his bones.*] Here is no *translation of relikes* but of the whole body of *Ioseph* whatsoeuer was left of him at the time when the children of Israell departed out of Egypt, Secondly it was vpon a speciall cause that *Ioseph* might thereby testifie that howsoeuer he were in great authority in Egypt, yet had he his minde lifted vp to the promise of God touching the land of Canaan, which hath no vse in this time when Gods presence is in all places where his Church and faithfull be, Last of all as they were neuer worshipped in Egypt but kept onely to be *Act.* 7. 16. caried- so they were carried not to be reserued much lesse worshipped (as you wickedly do (but to be buried.

Verse. 26. Esteeming the reproach of Christ greater riches then the treasure of the Egyptians. For he ‡ looked unto the remuneration.

RHEM. 5. [26. *He looked vnto.*] The Protestants that deny we may or ought to do good in respect or for reward in heauen, are hereby confuted.

CARTVV. 5. [26. *He looked vnto.*] Look the answer before, vpon *Math.* 6.4.

ANNO-

ANNOTATIONS.

Verse 1. And ! faith is the substance of things to be hoped for, the argument of things ! not appearing.

RHEM. 5. [1. *Faith is,*] By this description of faith, and by all the commendation thereof through the whole chapter, you may well perceiue that the Apostle knew not the forged speciall faith of the Protestants, whereby euery one of these new Sect-masters and there followers beleeue their sins are remitted, and that themselues shall be saued, though their sects be cleane contrary one to another. *Not onely of a speciall faith.*

CARTVV. 5. [1, *Faith is.*] This is but one qualitie of a iustifying faith common vnto all manner of faith, aswell miraculous as historicall, as to the iustifying, to bee assured of those things that be beleeued aswell when they are not yet done, as if they were done; aswell when they appeare not either to reason, or sense as when they appeare to both. And this is that he saith, that faith is a substance &c. for that it maketh things that are hoped for to bee (in assurance) as present as if they were existent; which as it grindeth to powder the popish faith that is alwayes floating and wauering; so it bruseth not the iustifying faith whereof this here spoken of is one worthy qualitie and not the whole nature: but when the *rest of the chapter* declareth that the holy fathers and their good works were not accepted in themselues, but are made acceptable for their faith: also that this faith worketh by charitie and is alwayes fruitfull; with what face can the Iesuites draw these to their dead faith which neither maketh a man iust before God nor holy before men.

RHEM. 6. [1. *Not appearing.*] *This is the praise of faith,* saith S. Augustine, *if that which is beleeued bee not seen. For what great thing is it, if that be beleeued, which is seene: according to that sentence of our Lord when he rebuked his disciple, saying: Because thou hast seene me* Thomas, *thou hast beleeued: blessed are they that haue not seene and haue beleeued. Aug. in Euang. Ion. tract. 79.* Which may be a rebuke also and a check to all those faithlesse speaches, I would see him, tast him, touch him and feele his very flesh in the Sacrament, otherwise I will not beleeue. *Faith is of things not seen, as in the B. Sacrament*

CARTVV. 6 [1. *Not appearing.*] When the mysteries of the kingdome of heauen are taught out of the Prophets and Apostles, it is good that both reason and *sense* (as *Augustine* saith) bee bound, for once mouing against any word of theirs; but hauing to do with such iuglers and Inchanters as you be which teach nothing but your own gainefull dreames, it is good to haue our eyes in our heads and in our hands the better to discouer your ligier-demain and your playing vnder board; yea the very old heresies of the Eutichians and Acephalians which confounded the natures of Christ as you doe whilest you imagine a Christ without any lineaments, features, dimension, or other properties of his body.

RHEM. 7. [6. *He that commeth.*] Faith is the foundation and ground of all other vertues and worship of God, without which no man can please God. Therefore if one be a Iew, a Heathen or an Heretike, that is to say, bee without the Catholike faith, all his works shall profit him no whit to saluation. *Nothing profitable or meritorius without faith.*

Verse 21. By faith, Iacob dying, blessed every one of the sonnes of Ioseph, and ! adored the top of his rod.

RHEM 8. [21. *Adored the top of his rod.*] The learned may see here that the Apostle doth not tie himselfe to the Hebrew in the place of Genesis whence it is alleaged, but followeth the Septuaginta, though it differ from the *Hebrew*, as also the other Apostles and Euangelists as our Sauiour himselfe did: neither where they curious (as men now a dayes) to examine all by the Hebrew onely, because they writing & speaking by the holy Ghost, knew very well that this translation is the sense of the holy Ghost also, and as true, and as directly intended as the other: and therefore also that translation continueth alwayes authenticall in the Greeke Church, notwithstanding the diuersitie thereof from the Hebrew. Euen so wee that bee Catholikes, follow with all the Latine fathers the authenticall Latine translation, though it be not alwayes agreeable to the Hebrew or Greeke that now is. But *Caluin* is not onely very saucie, but very ignorant when hee saith that the Septuaginta were deceiued, and yet that the Apostle without curiosity was content to follow them: because it is euident, that* the Hebrew being then without points * might bee translated the one way as well as the other. Which they vnderstood so well (and therefore were not deceiued) that within three lines after, in the beginning of the next chapter, they translate the same word, as he would haue it in this place. *Gen. 47. 31 The citations in the new Testamẽt, not only according to the Hebrew, but to the Septuaginta. The vulgar Latine translation. מטה * * Augus. de ciu. Dei l. 15 c. 14. *matteh, rod. xλίνη, bed.*

Againe obserue in those words, *He adored the top of his rod*, that adoration (as the Scripture vseth this word) may be done to creatures, or to God at and before a creature: as, at or *before the Arke of the Testament in old time, now at or before the crucifixe, relikes, images; and in the Psalmes 93. 131. *Adore ye his footestoole, Adore ye toward his holy mount. We will adore toward the place where his feete stood:* or (which by the Hebrew phrase is all one) *Adore yee his holy mount, Wee will adore the place where his feet stood,* as also *the Greeke fathers, S. Damascene li. 1. de imaginibus* and *Leontius* cited of him, yea *S. Chrisostome* also do handle these places, and namely that of the Apostle we now speak of, interpreting the Greeke as our Latine hath, and as we do, Hee adored the rod or the top of his rod, that is, the scepter of *Ioseph* now Prince of Egypt, so fulfilling *Iosephs* dreames which foretold the same *Gen. 37.* and withall signifying as it were by this propheticall fact, the kingdom of Israell, or of the ten tribes that was to come of *Ioseph* by *Ephraim* his yonger sonne in the first king *Ieroboam*, thus the Greek fathers. Whereunto may bee added, that all this was done in type and figure of Christs scepter and kingdom, whom he adored by and in his Crosse, as he did *Ioseph* by or in his rod and scepter: and therefore the Apostle saith he did it by faith, as hauing respect towards things to come. By all which it is euident, that it is false which the Calvinists * Ioſh. 7. 6. *Adoration of creatures, and namely of holy things.* * Oecum. in Collect. * 3. Reg. 11 12.

teach, that we may not adore image, crucifixe, or any visible creature, that is, wee may not adore God at or by such creatures, nor kneele before them: and therefore their corrupt translation of this place for the same purpose is intollerable, saying thus (LEANING) *upon his staffe hee adored* (GOD) adding no lesse then two words more then is in the Greeke, which though it might be the sense of this place, and S. *Augustine* so expoundeth it, yet they should not make his exposition the text of holy Scripture, specially whereas hee onely of all the ancient fathers (as Beza confesseth) so expoundeth it.

Corrupt translation against Dulia.

CARTVV. 10. [21 *Adored the top of his rod.* The first section heere is answered before (in the answer to the Preface) that the Lords Pen-men in the new Testament do so farre yeeld to the *seventy Interpreters*, as their difference from the Hebrew is in words and not in sense. As in this place the matter is all one, whether *Iacob* (in the feebleness and crasednesse of his body) worshipped God leaning upon his bed, or upon his staffe: where also it hath been shewed that the *Church never esteemed the 70 Interpreters authenticall*; your charge of *saucinesse and ignorance upon M. Calvin*, for saying that the seventy were deceived in reading without points, favoureth not (as we think) the taste of your greatest favourers, who can hardly be so foolish as not to know, or so wicked as not to confesse, that M. *Calvins* great skill and rare gravity could not without blushing be lacked of such schullockes and skipjackes as you be. And is it not your ignorance in falling so hardly upon M. *Calvin* for this matter to charge *Ierom* by so much deeplier of *saucinesse* and *ignorance*, as (for the translation of this place) he hath lyen heavier upon the 70 Interpreters with his little finger, then *Calvin* hath done with his whole body.

In the second Section, although there is nothing which will not well beseeme a Iesuites forehead, yet so far as you are men we could cover our faces in your behalfe, who as if there were no preposition in the Greek, do face out a sense that both by the words of the Text, and by all circumstances of the Story is overthrown: For the very evident words are, that *hee worshipped upon the top of his staffe*, and not, as they haue falsly turned it, *hee adored the top of his rod*: So also also doth the Syrian Paraphrast reade, and so is hee translated of one of their own coate, which keepeth well the Preposition which these wretched Image mongers willingly and wittingly dissemble. Wherefore their charge that we *haue added two words*, meaning this word (*upon*) for one, is an untruth that the devill himselfe might be ashamed of. And for the word ῥάβδος used otherwhere in the new Testament for a walking staffe, agreeth fitly unto *Iacob*, who being both old and sick had need to stay himselfe thereupon, whilst he praised God in the undoubted assurance he had that it should be performed, which in Gods name hee had promised unto the sonnes of *Ioseph* as if it had been already executed: so it agreeth not unto *Ioseph* who was no King, and therefore had no Scepter, being inferiour to *Pharaoh*, as in his Throne, so in his Scepter which goeth with the Throne, and implyeth as much Princely Maiesty as it. And it is absurd that *Iacob* should now at last after so many yeares of his aboade in *Egypt*, where *Ioseph* was Governour, fulfill his *Dreames* in falling downe before *Iosephs* Scepter, where if it were a duty of his to his sonne, hee ought to haue done it long before, even at his first meeting; if it were none, then should it be indiscretely and dotingly done of him, especially at this time when hee did the office of a Prophet, when also he had bestowed such a benefite upon *Ioseph* as hee ought rather haue done reverence unto his father, then his father unto him. And as the time fitteth not this supposed homage unto *Iosephs* Scepter; so the place which was the private house of his father maketh it more unseemely and unfitting to be donne: for if *Ioseph* had *Pharoahs* Scepter upon his shoulder, or borne before him, yet it was meet that hee should let it fall when he came under the private roofe of his fathers house, Scepters being borne up ordinarily when Princes go to the iudgement hall, or to some publique place: at the least it had beene of greater convenience, and of greater respect to the authority *Ioseph* was in, that *Iacob* should haue rather risen before his sonne abroad, or in publicke place, then within private walles, where the Egyptians could not behold the reverend regard that *Iacob* bare to authority.

Mark. 6. 8.

Gen. 41. 40

Last of all yeelding it unto the Iesuites which they labour for, that *Iacob* adored the Scepter of *Ioseph* and *Ioseph* in his Scepter, because there are godly learned of this iudgement, that *Iacob* bowed himselfe to *Ioseph*, yet what is this to proue worshipping of Images, or worshipping of God by images, as *Iacob* honoured *Ioseph* (as yee say) by his Scepter: as if there were the same law and rule in spirituall honour, which is in Civill; or as if there were that large and licentious scope to bee given in the worship of God, who will be served onely as hee hath appointed in his Word, and not as it seemeth best unto men; which is permitted in Civill honour, where much is given to the manner of the Country, and kinde of Governement; whereby also may appeare how ridiculous the Iesuites are, which in an Egyptian Scepter (if any were heere) seek *a figure of Christs crosse*.

The Iesuites are constrained to acknowledge *Augustines exposition* the same with our translation, a token that he liked as evill of Image worshipping as we do: But they finde fault that wee make *his exposition our Translation*, but why may not we adde a word in translation of a whole clause of a sentence, to explain the truth, having *Augustine* for warrant, when to the darkning of a place, they in the translation of one word adde two words in text letters, where we note the word in small letters to giue notice that it is understood, and not expressed in the Text; but they say that *Augustine onely of all the ancient Fathers doth so expound it*, let it be so: But who of all the ancient Fathers expound it as you do? not one: For *Damascene* and *Leontius* when there is question of *ancient Fathers* you may put up in your purse. But *Oecumenius* reporting the iudgement of the Greek Fathers, and *Chrysostom*, are plain against you, *Oecumenius* having the Preposition twice, which you leaue quite out, once leaveth it out, but yet putteth the word staffe in the datiue case, which is of the same value as if it had the preposition ἐπὶ, and can by no construction of grammer, be turned, *he adored his Staffe*. Againe, he affirmeth that by his bowing himselfe upon his staffe, he signified the Civill subiection that the ten tribes should yeeld to the tribe of *Ephraim*. The same is *Chrisostomes* iudgement, both which, referring this worship to a civill subiection,

Vpon Act. 8. 2.

ἀφορικνύουσιν ὅτι τὸ ἀρχὴν τῆς ῥάβδου εἶπεν.

προσκυνοῦντες τῇ ῥάβδῳ.

iection, do cleane marre your market of Church Imagery. As for *worſhipping the footſtoole, Pſal.99. & 132.* it is but your naughty tranſlation. The Prophets words in proper and ordinary ſignification note that the faithfull worſhipped the Lord at the ſanctuary, which is called the Lords foote-ſtoole, becauſe there were evident and viſible ſignes of his preſence, and for that there the Lord gaue anſwer of difficult matters. And when your ſelfe, expound it, that they worſhipped *at or before the Arke*, you do overthrow with your own hand your tranſlation of worſhipping his foote-ſtoole, it being another thing to worſhip God *at, or before* the Sacrament, and to worſhip the Sacrament: For even at this time unde the Goſpell, the true worſhip of God is more furthered and ſet forward by the uſe of the holy things which the Lord hath ordained for ſtrength of our faith, then without them: When therefore you can ſhew that Imagery is commanded of God for relieſe of our weakeeſſe, and better liſting up of our mindes unto the Lord, or that the Lord anſwereth our difficulties by the mouth of an Image, then we will not refuſe to worſhip God by them, as the Iewes did worſhip him by the Temple and by the Arke: The cleane contrary whereof being (as hath been ſhewed) commanded of the Lord; it is your extreme dotage to make them like, which the Lords Ordinance hath ſet ſo far in ſunder.

Verſe 33. Who by faith ouercome kingdomes, I wrought iuſtice, obtained promiſes, ſtopped the mouthes of Lyons.

RHEM. 10. [33. *Wrought iuſtice.*] Men are not iuſt by beleefe onely, as the Proteſtants affirme, but by working iuſtice. And we may note that in all this long commendation of faith in the fathers and holy perſons, their good works are alſo ſpecially recounted, as *Rahabs* harbouring the ſpies, *Abrahams* offering his ſonne (which their works S. *Iames* doth inculcate:) *Noes* making the Arke *Gen.6. Abels* better oblations then *Cains Gen.4. & Heb 11.v.4* and ſo forth: therefore S. *Clement Alexandrinus* ſaith, that the ſaid perſons and others were iuſt by faith and obedience, by faith and hoſpitalitie, by faith and patience, by faith and humilitie. *Not faith onely. Iac. 2. Lib.4. Strom. Pag. 240.*

The Apoſtles purpoſe then is nothing elſe, but to proue to the Hebrewes (who made ſo great account of their Patriarches and forefathers and their famous acts) that all theſe glorious perſonages and their works were commendable & acceptable onely through the faith they had of Chriſt, without which faith none of all their liues and works ſhould haue profited them any whit: the Gentiles doing many noble acts (as heretickes may alſo do) which are of no eſtimation before God becauſe they lack faith. And that is the ſcope of S. *Pauls* Epiſtle to the Romanes, and of all other paſſages where hee commendeth faith: further prouing eſpecially of this Epiſtle to the Hebrewes, that all their ſacrifices were nothing elſe but figures and atteſtations of Chriſtian faith in Chriſt and his death. All which high reſolution and concluſion againſt the Iewes and Gentiles, that the Chriſtian faith is the true faith and religion, the Heretikes of our time ignorantly and brutiſhly abuſe againſt Chriſtian works, ſacrifice, and Sacraments, which the Apoſtle meant ſpecially to commend and eſtabliſh by his high commendation of the faith in Chriſt. *No works of the Patriarkes or any other, profitable, but by their faith in Chriſt. Which is alwaies the Apoſtles meaning in commending faith.*

CART VV. 10. [33 *Wrought iuſtice.*] This whole chapter of Examples of godly and worthy ſeruants of God, is a proofe of that generall ſentence which was cited out of the Prophet *Abacuk* in the end of the former chapter. And the manner of proofe is of two ſorts, the one by an Induction of ſingular perſons and times, as if he ſhould ſay, *Abel, Henoch, Noah, Abraham*, and ſo of the reſt, liued by faith, that is (as the Apoſtle expoundeth it) were iuſtified by faith: therefore whoſoeuer is iuſtified, is iuſtified by faith. And againe, the Fathers before the floud and after the floud, before the Law and after the Law, had no other way to be iuſtified but by faith: therefore none can otherwiſe be iuſtified then ſo.

A ſecond kinde of Argument is taken from compariſon, as if the Apoſtle would ſay, ſeeing thoſe men whoſe workes and innocency of life are ſo greatly commended, whoſe gifts and calling were ſo peereleſſe, were not iuſtified by their workes, but by their faith: it is a folly for others, whoſe workes are, in regard of theirs, inferiour, to looke for iuſtification by the ſame. Againe, thoſe whoſe liues were foule and offenſiue, as *Rahab* and *Samſons*, found plentifull ſalvation and iuſtice by faith in Chriſt: therefore it is evident, that by faith the way to life is ſure, as that which iuſtifying the greateſt and moſt grievous ſinners, is much more able to ſaue others, which by it in Chriſt come unto God. Hereof alſo it is, that *Noah* is ſaid to haue been partaker of the righteouſneſſe of faith, aſcribing the iuſtification unto the faith, and making all the good workes as fruites of faith, in the ſtrength whereof they wrought good workes: whereupon alſo declaring further what place good workes haue in a mans iuſtification, he ſaith twice together of ſeverall ones, and once of all generally, that they beare witneſſe that a man is righteous. Now to make a man righteous, and to beare witneſſe that hee is righteous: and againe, to be righteous, and to haue the good report of righteouſneſſe, be ſo farre removed, as are the cauſe and the effect, the ſubiect and that which cleaveth nnto it. *Clemens Alexandrinus* words of *being iuſt by faith and obedience*, maketh nothing againſt this ſole iuſtification by faith: for we are indeed iuſt by both, but by the one as by the cauſe, and by the other as by the effect: yea by both (if you will) as by cauſes, provided that the iuſtice be divers, the one perfect and inherent in Chriſt, as that muſt needs be which is gotten by faith, that laieth hold of Chriſt: the other unperfect and begun, inherent in our ſelues, which the Scripture alſo calleth righteouſneſſe, becauſe the imperfection thereof is through the interceſſion of Chriſt not imputed unto us. The reſt of that in this note is their old rubbiſh, which hath been ſwept out by the Apoſtles beſome, whereof let the Reader looke before upon *Rom.1.3.4.5.9.10.11.* *Verſ. 7.* *Ver.4.5.39*

*Verſe.*40. God for us providing ſome better thing, that they I without us ſhould not be conſummate.

RHEM. 11. [40. *Without Vs ſhould not.*] The fathers before Chriſt could not bee accompliſhed, that is, not admitted to the heauenly ioyes, viſion, and fruition of God, till the Apoſtles and other of the new law wee aſſociate to them, and the way to euerlaſting glorie opened by our Lords *The Patriarks and other iuſt not in heaven before Chriſt.*

Lords death and Aſcenſion. Neither ſhall either they or we be fully perfected in glory both of body and ſoule, till the generall reſurrection: Gods prouidence being ſo, that we ſhould not one be conſummated without an other, all being of one faith, and redeemed by one Lord Chriſt.

CARTVV. 12. [40. *Without us ſhould not.*] Theſe godly Fathers are ſaid to haue beene ſtrangers vpon Earth, and to haue ſought for their countrey which is in heauen, which if they miſſed of when they departed, they were greatly deceiued and much confounded, which faith cannot ſuffer them to be. Neither ſhould they haue had courage to haue left and loſt all by death, unleſſe they had been ſure to enioy their countrey when they departed out of this pilgrimage, nor would ever haue giuen over their tents, unleſſe that from thence they might haue paſſed into a manſion houſe, wherein they ſhould ever without remoue haue abidden, neither is there any man which can with ioy bee put out of the cottage of his body, to remaine afterward naked, but is willing therefore to lay it downe to the end he may be clothed. Wherefore he ſaith, that the Lord had even then when theſe old Fathers liued and beleeued, (long before the comming of our Saviour Chriſt) prepared them a Citty, whereas the Ieſuites make the ſoules pilgrimes, ſtrangers, and wanderers after they are departed hence: cleane contrary to this holy Writer, which defineth this their pilgrimage in this life, and bound it upon earth.

Verſ. 13.14. 15.16. Rom. 10.

2. Cor. 5.

Verſ. 16.

Now whereas they are ſaid, not to haue receiued the promiſe, thereby is meant that they receiued not performance of the particular promiſe of Chriſts comming in their time, but ſaw it, as it were, a farre off: ſo that this not receiving of the promiſe, was a want in cleereneſſe of ſight and knowledge of the myſteries of the kingdom of heaven, and not a deprivation of happineſſe of all whom even in this ſame chapter he affirmeth that they *obtained the promiſes*: howbeit in that we haue had the promiſe of his comming accompliſhed in our time, it is ſaid that the Lord had diſpoſed better for us then for them, and that to the end they before the comming of our Saviour Chriſt, and we after and in his comming might make one perfect body of the Church, whereof Chriſt is the head: whereas if our Saviour Chriſt had come in the dayes of the Fathers, whoſe ſufferings were appointed toward the end of the world; it muſt haue followed that ſome of theſe which were appointed to be called after our Saviour Chriſts comming, being ungathered, we and they could not haue perfected one myſticall body of Chriſt. This ſence of perfection is yet further confirmed in that the Fathers perfection which are now (by the Ieſuites owne confeſſion) in heaven, is matched with our perfection upon earth: where it is evident, that we being not yet in heaven, and yet notwithſtanding perfected with them, muſt haue ſome other ſignification of perfection, which may frame as well with us as with them, and contrariwiſe. And as the ſence of the place is thus true and plaine, ſo is not their ſence in the ſignification of perfection which they haue followed: for if the Fathers be therefore ſaid not to be perfected, becauſe they entred not into heaven before Chriſt aſcended thither, it followeth that now our Saviour Chriſt being entred, they are already perfected, which is untrue both in them and us, whoſe perfection ſhall not be untill the laſt iudgement. And granting alſo this unto the Ieſuites, that the eſtate of the godly Fathers was either bettered, or (if they needs will) perfected by the entry of our Saviour Chriſt into heaven, yet thereof followeth not, that they were not in heauen before, but rather that they were in heaven, although not in ſuch heaped meaſure of happineſſe, as at our Sauiours comming thither; otherwiſe they may as well conclude, that the ſoules of the faithfull are not now in heaven, becauſe they ſhall, being ioyned to their bodies in the day of their full reſurrection, receiue the full accompliſhment and perfection of their happineſſe.

Verſ. 13.

Verſ. 33.

Heb. 9. 26.

CHAP. XII.

MARGINALL NOTES.

Verſe 15. LOoking diligently leſt any man ‡ be wanting to the grace of God: leſt any roote of bitterneſſe ſpringing up to hinder, and by it many be polluted.

RHEM. 1. [15. *Be wanting.*] That we be not good, there is no lack on Gods part, who offereth his grace to us: but the defect is in ovr ſelues, that are not anſwerable to Gods calling of us, and grace toward vs.

ὑστερεῖν ἀπὸ τῆς χαριτος τῦ θεῦ.

CARTVV. 1. [15. *Be Wanting.*] Here is firſt a falſe tranſlation: for the Greeke prepoſition ἀπὸ will not ſuffer but that it be turned a warning that none *ſhould fall from the grace of God*, whereas to turne the verbe as the Ieſuites haue done, they muſt thus ſpeake, *Looking diligently that no man be wanting from the grace of God*, which is a barbarous ſpeech. And the Syrian Paraphraſt, as their owne men tranſlate, is, *that none be found voyd of the grace of God.* Laſt of all, their owne vulgar in S. *Iohn* turneth the ſimple verbe as M. *Beza*, and not as he doth in this place: howbeit their meaning being lewd, as tending to this, that a man hath free will to receiue or refuſe grace at pleaſure, their words are true: for that there is (indeed) neither *lack nor defect in God*, when he withdraweth his grace, or iuſtly hardeneth him whom he offereth his grace unto: for it being iuſt with God for ſinne committed, ſo to do, it is (if a man may ſo ſpeake of God) an ornament and complement in him: ſo farre is it from being *a lack or defect in God*, when he with-holdeth his grace, and hardeneth their hearts that they cannot receiue the truth into their hearts ſo deepely, as being covered with the mould of a good conſcience, it can never be made fruitleſſe.

Iob. 2. 3.

ANNO.

ANNOTATIONS.

Verſe 6. For whom our Lord loveth he chaſteneth: and ſcourgeth every child that he receiveth.

RHEM, 1. [9. *He ſcourgeth.*] By this we proue that God often puniſheth the ſins even of his louing children though not with eternall damnation, yet with temporall chaſtiſement and correction, and that he doth not alwayes together with the remiſſion of deadly ſinnes and eternall puniſhment exempt the offender received to his grace, from all fatherly correction either in this life or in the next, Neither haue the Hereticks of this time any reaſon or Scripture in the world, why they ſhould take away Gods chaſtiſement of his children in the next life, more then in this world. *Temporall puniſhment after remiſſion of ſins, either here, or in purgatory.*

CARTVV. 2. [6 *Hee ſcourgeth.*] By the ſame reaſon that the Ieſuites would proue that God *puniſheth* his with *temporall puniſhment in this life*, for that hee *ſcourgeth, correcteth, and chaſtiſeth them*: we proue that hee doth not puniſh them; for to *puniſh* and to *chaſtice* are repugnant: Wherefore if the one onely agree to him whoſe ſinnes are forgiven, the other cannot agree; And the words of the Author to the Hebrewes, that God in chaſtiſing his, offereth himſelfe unto the afflicted as a father, doth evidently convince this: for a father never ſeeketh ſatisfaction at his ſonne for faults committed in ſuch ſort, that if it were not onely to keep his ſon from the like ſinne, or that the evill example thereof ſhould not infect others of his family (children eſpecially) he would not once touch him for his fault hee hath committed: it is knowne alſo that the puniſhment of ſinne is death everlaſting both of body and ſoule for evermore: therefore no temporall paine can be the puniſhment of ſinne. Moreoveer, ſeeing the afflictions and chaſtiſements turne all to the good of thoſe which are exerciſed in them, by increaſe both of holineſſe in this life, and felicity of the life to come: who is ſo blind as not to underſtand that it is no puniſhment for ſinne, which is ſent for further grace in this life, and glory in that to come. Againe, ſeeing God hath puniſhed the ſinnes of the elect in his own Sonne, who bare our ſinnes in his own body, it is evident that if hee ſhould puniſh them againe in their perſons, whether it be in this life or the life to come, he ſhould puniſh one thing twice, which were againſt iuſtice: whereby alſo it is evident how brutiſh and blockiſh the Ieſuites are, that ſay *there is neither reaſon, nor Scripture in the world why we ſhould take away Gods chaſtiſements of his children, in the next life more then in this*: For *Scripture*, they haue heard before, and it would require a book to ſet down the Scriptures which might be alledged for it. The *Reaſon* alſo hath been touched, namely, that hee is heere chaſtened that hee might not ſinne againe, which can haue no place in the puling ſoules of Purgatory. Secondly, they are heere chaſtiſed to draw them to repentance and amendment of life, which in Purgatory is fruitleſſe. Thirdly, they are heere chaſtiſed, that other ſeeing the hand of the Lord upon them for their ſinne, may learne to feare and eſchew that which they ſee corrected in another, which were hard to be ſeen in Purgatory without a paire of Popiſh ſpectacles, and the ſlumbering ſpirit of Rome. *Rom. 6.* *Rom. 8.* *1. Pet, 1. 1.* *Eſay 53.*

Verſe 17. For know ye that afterward alſo deſiring to inherit the benediction, hee was reprobated: for hee found not place of repentance, although with teares he ſought it.

RHEM. 2. [17. *He found not.*] It is not meant, that *Eſau* could not find remiſſion of his ſin at Gods hand: but that, hauing once ſold and yeelded vp the right of his firſt-birth to his yonger brother it was too late to be ſorry for his vnaduiſed bargain.

CARTVV. 3. [17. *He found not.*] It were great pitty but you ſhould haue the Ganders quill to make your pen of, which ſcrabble ſuch fooliſh and ſenceleſſe expoſitions: for ſeeing remiſſion of ſinnes and repentance go together, repentance refuſed to be given to *Eſau*, although he ſought it, (becauſe he ſought it not as he ought to haue done) it followeth that he could find no place of remiſſion of ſinne. And it is the darkneſſe of Popiſh Egypt that you underſtand not that in *Iſaacs* outward bleſſing was contained the ſpirituall bleſſing of Chriſt Ieſus, which *Eſau* both having loſt, and not ſeeking to grow into with his brother, could not be partaker of: for notwithſtanding that he would gladly haue had *Iacobs* bleſſing, ſo farre forth as it had promiſe of a fat and luſty ſoyle, of a pleaſant and delightſome land, yet regarded he not therein the delicateſt fruit of all, as it were, the Date or Pomegranate of that promiſe, which was our Saviour Chriſt; yea when his father by telling him that the bleſſing was already gone, did prouoke him to ioyne himſelfe with *Iacob* to become one body of a people with him, and as it were to come under his Tent; he ſought a ſeverall bleſſing by himſelfe, and refuſed the fellowſhip and communion of his brothers bleſſing, whereunto his father would fain haue driven him. *Acts 5. 31.*

CHAP. XIII.

MARGINALL NOTES.

Verſ. 9. VVIth ‡ various and ſtrange doctrines be not led away. For it is beſt that the heart be eſtabliſhed with grace, not with meates: which haue not profited thoſe that walke in them.

RHEM. 1 [9. *Various and ſtrange.*] New, diuers, changeable, and ſtrange doctrines to be auoided, for ſuch bee hereticall. Againſt which the beſt remedy or preſeruatiue is alwayes to looke backe to our firſt Apoſtles, and the holy fathers doctrine.

ANNOTATIONS.

Verſe. 2. And ! hoſpitality doe not forget: for by this, certaine being not aware, haue receiued Angels to harbour.

RHEM 2. [2. *Hoſpitalitie.*] Hoſpitalitie, that is receiuing and harbouring of poore pilgrims, perſecuted and deſolate perſons, is ſo acceptable to God and ſo honorable, that oftentimes it hath been mens good happe to harbour Angels in ſtead of poore folke vnawares. Which muſt needs be euer a great benediction to them and their families, as we ſee by *Abraham* and *Lot*, *Gen.* 18. & 19. (and the like fell alſo to *Gregorie*, as Io. *Diaconus* writeth, to whoſe ordinarie table of poore men, not onely Angels but Chriſt alſo came in Pilgrims weed. *In vit. lib.* 1. *c.* 10. & *lib.* 2. *c.* 22. 23.) whereof if he had not example and warrant by *S. Pauls* words in this place, and many other expreſſe Scriptures of the old Teſtament, thoſe ſcornfull miſcreants of this time making ſo little account both of good works, & ſuch miraculous entrance of Chriſt and his Angels into holy mens harbour would make this alſo ſeeme fabulous, as they do other like things.

Hoſpitality. Angels harboured.

CARTVV. 2. [2 *Hoſpitality.*] Hoſpitality is an excellent vertue, and hath promiſes greater or leſſe, according to the quality of perſons, which in Chriſtian loue received are reſpectiuely for their calling and cauſe for which they be ſtrangers intreated: where your *Pilgrims* as waaton Calues, are no otherwiſe regarded then rogues, which with neceſſary paſſe that common humanity many not deny them, are by the whip (as due as their meat) to be returned home againe. Wee muſt beleeue, and it is certaine, that Angels haue been received to houſe and table, in habite of ſtrangers; and it is not impoſſible but they may be againe. Whether Pope *Gregorie* euer received any, as is fooliſhly (if not untruely) ſtoried of him, being at choiſe to beleeue or not to beleeue, wee meane to uſe our liberty; but that hee received our Saviour Chriſt is beſide your text, which maketh promiſe of Angels onely, and would (no doubt) haue mentioned Chriſt himſelfe, as being a ſingular incouragement to be harberous, if with truth he might haue done it: And it is a ſhame, and ſingularly derogatory to the Maieſty of Chriſt, not onely to bring him from the heavens to the earth, whether hee ſhall never come, but (at the latter day) into the aire onely; but euen to turne him into a beggars weed to aske an almes at Romes gates: directly contrary to that our Saviour Chriſt ſaith, *The poore you ſhall alwaies haue with you, but me you ſhall not.* And were it not for mentioning our Saviour Chriſt in ſuch a fable, a faithfull man might ſcornefully play upon this old whues tale, to the end that miſcreant Iewes and Turkes ſeeing thoſe Chriſtians eſteeme this tale as it is worthy, might take the leſſe offence in your dotage that (forſooth) will needs be Chriſtians.

Matth. 10.

1. Theſſ. 4.

Matth. 26.

Let the Reader alſo note the prophane ſpeech of theſe blinde Ieſuites, that where nothing, not ſo much as the falling of a haire from the head, commeth otherwiſe then by the providence and direction of God, yet theſe barbarous men aſcribe the ſending of an Angell, which is by ſpeciall and extraordinary providence of God to *good hap.*

Verſe. 4. ! Marriage honourable in all, and the bed undefiled. For fornicators and aduouterers God will iudge.

RHEM. 3. [4. *Marriage honourable.*] *The Apoſtle* (ſaith a holy Doctor) *ſaith, Marriage honourable in all, and the bed vndefiled. And therefore the ſeruants of God in that they are not married, thinke not the good of marriage to be a fault, but yet they doubt not perpetuall continencie to be better then good marriage ſpecially in this time when it is ſaid of continencie. Hee that can take let him take.* *De fid. ad Pet. c.* 3. *apud Aug. in fine.* Marke the doctrine of the fathers and of the Catholike Church concerning matrimonie, that it is honorable, and ſo honorable, that it is a holy ſacrament, but yet inferiour to virginitie and perpetuall continencie: honorable in all, that is, all ſuch as may lawfully marrie and are lawfully married: not in brother and ſiſter, not in perſons that haue vowed the contrary, to whom the ſame Apoſtle ſaith it is damnable. 1. *Tim* 5. *v.* 11. And this were the meaning of this place, if it were to be read thus. *Marriage is honorable.*

How marriage is honorable in al, if the Apoſtle did ſo ſay, as he doth not. *1. Cor.* 7. 38

But to ſee how the Proteſtants in all their tranſlations, to abuſe the ſimple, do falſifie this ſentence of the Apoſtle, to make it ſerue for the marriage of Votaries, it is notorious. Firſt, they vſe deceite in ſupplying the verbe ſubſtantiue that wanteth, making it the Indicatiue moode thus, *Marriage is honorable &c.* as though the Apoſtle affirmed all mariage to bee honourable or lawfull, where the verbe to be ſupplied ought rather to bee the Imperatiue moode, *Let mariage be honorable*, that ſo the ſpeach may be an exhortation or commandement to them that be or will be maried, to vſe themſelues in that ſtate in all fidelitie, cleanlineſſe, and coniugall continencie one toward another; as when S. *Peter* alſo and this Apoſtle exhort married men to giue honour to their wiues as to the weaker veſſels, and to poſſeſſe their veſſels, in honour, not in the paſſion of ignominie and vncleanlineſſe: this is honorable or chaſte marriage, to which he here exhorteth, And that it is rather an exhortation, then an affirmation, it is euident by the other parts and circumſtances of this place both before and after: all which are exhortations in their own tranſlations, this onely being in the middes, and as indifferent to bee an exhortation as the reſt (by their own confeſſion) they reſtraine of purpoſe. Our text therefore and all Catholike tranſlations leaue the ſentence indifferent as it is in the Greeke, and as true tranſlatours ought to doe, not preſuming to addict it to one ſide, leſt they ſhould reſtraine the ſenſe of the holy Ghoſt to their own particular fantaſie.

One ſhort place manifoldly corrupted by the Proteſtants. They reſtraine the ſenſe, to their heretical fanſie. *1. Pet.* 3. *1. Theſſ.* 4.

Againe *our new Tranſlatours corrupt the text in that they tranſlate, *in omnibus, among all men*, becauſe ſo they thinke it would ſound better to the ignorant, that Prieſts, Religious, and all whatſoeuer may marry: where they cannot tell either by the Greeke or Latine, that *in omnibus* ſhould bee the maſculine gender, rather then the neuter (as not onely *Eraſmus*, but *the Greeke Doctors alſo take it) to ſignifie that mariage ſhould be honorably kept between man & wife in all points, & in all reſpects. See S. *Chryſ.* and *Theoph. in hunc locum.* For there may be many filthy abuſes in wedlocke, which the Apoſtle

*τίμιος ὁ γάμος ἐν πᾶσι.
* The Engl. Bible, 1577

* *Oecum. in Collect.*

Apoſtle warneth them to take heed of, and to keepe their marriage bed vndefiled. But the third corruption for their purpoſe aforeſaid, and moſt impudent, is, *that ſome of the Caluinists, for *omnibus*, tranſlate, *inter quoſuis*, with a marginall interpretation to ſignifie all orders, conditions, ſtates, and qualities of men. So boldly they take away all indifferencie of ſenſes, and make Gods word to ſpeake iuſt that which themſelues would and their hereſie requireth, in which kind they paſſe all impudency and all heretikes that euer were.

* *Beza in no. Teſt. Graecolat. ann. 1565.*

CARTVV. 3. [4. *Marriage honourable.*] This ſentence out of *Auguſtine de fide ad Pet. cap. 3.* is needleſſe, it being confeſſed (upon 1. Cor. 7. that the chaſtity of virgins is in ſome reſpect, although not ſimply, to be preferred vnto the chaſtity in marriage. In the two next Sections their quarrels againſt our tranſlations are childiſh. The firſt is, for that we *ſupply the verbe ſubſtantiue rather in the Indicatiue then in the Imperatiue mood*, and ſay that *marriage is honourable*, rather then *let marriage be honourable*: where they ought to underſtand, that the verbe ſubſtantiue neither in the Hebrew phraſe, nor yet in the Greeke Teſtament, which followeth the Hebrew phraſe, is ſo often underſtood, and ſo ordinarily as in the Indicatiue mood: beſide that to turne it by the Imperatiue mood, they muſt turne the adverſatiue coniunction that followeth, out of his naturall ſignification (as *Arius Montanus* doth in the margent) into a cauſall. Beſide that, whether it be turned *Imperatinely* or *Indicatiuely*, it hurteth not us, nor helpeth you; for that is honourable indeed and truth which is commanded ſo to be.

The ſecond quarrell is, that we tranſlate *amongſt all men*, which is (for the Greeke) indifferent to be turned in all poynts and reſpects, ſo that where we would take the word in the Maſculine gender, they will haue it in the Neuter: howbeit the Syriack Paraphraſt in ſaying that their bed is undefiled, doth evidently declare by the relatiue *their*, that he carrieth the univerſall note unto men, and turneth it as we doe, *all men*, your owne *Denys* alſo, and *Bruno* do the ſame. As for *Theophilact*, whom you alledge, he is againſt you, who referreth it to all perſons yong and old, all times both of affliction and of proſperity, and to all lawfull reſpects of keeping one in temperance. And *Oecumenius* whom you alledge, affirming it *wholy and in all reſpects* honourable, doth thereby teach, that it is alſo in reſpect of the perſons. *Chriſoſtome* ſpeaketh nothing at all of this matter which they alledge him for. And ſee how unadviſed you are in this wrangling: for in turning it in the Neuter gender, it ſoundeth more to the generality then if it were turned *amongſt all men*: even as when the Apoſtle ſaith, that God hath concluded all under ſinne in the Neuter gender, he ſpake more ſtrongly againſt the iuſtification by workes, then if he had ſaid, *all men*. Laſt of all, the dogges tooth which you would ſet in M. *Beza* is broken, in that he expoundeth himſelfe, that marriage is lawfull amongſt any order or calling of men; which if you condemne in him, condemne it alſo in *Paphnutius*, yea alſo in the whole Councell of Neece, whereof the one alledgeth this ſentence to ſtay the divorce of Miniſters from their wiues: the other allowed it, as hath been ſhewed, upon *Math.* 8. 14.

Gal. 3. 22.

Socrat. Eccl. hiſt. lib. 1. *cap.* 8.

Verſe 7. Remember your Prelates, which haue ſpoken the word of God to you: the end of whoſe converſation beholding, imitate their faith.

RHEM. 4. [7. *Remember your Prelates.*] Wee be here warned to haue great regard in our life and beliefe, to the holy fathers, Doctors and glorious Biſhops gone before vs in Gods Church not doubting but they being our lawfull Paſtors, had and taught the truth of whom S. *Auguſtine* ſaid, *That which they found in the Church, they held faſt, that which they learned, they taught: that which they receiued of their fathers, the ſame they delinered to their children. Cont. Iulian. li* 2. *c.* 10. Which reſpect to our holy forefathers in faith, is now in this wicked contempt of Heretickes, ſo much the more to bee had. See the ſaid holy Doctors ſecond booke againſt Iulian the Pelagian throughout, what great account he maketh of them in the confutation of hereſies, and how far he preferreth them aboue the proud Sectmaſters of that time: as we muſt now do againſt our new doctors. This place alſo is rightly vſed to proue that the Church of God ſhould keep the memories of Saincts departed, by ſolemne holy dayes and other deuout wayes of honour.

We muſt haue regard to the faith and doctrine of the fathers.

Memories and feaſts of Saints.

CARTVV. 4. [7. *Remember your Prelates.*] Gods Paſtors are to be regarded when they are gone, and their good things to be carefully kept: but wee ſuppoſe the Ieſuites dote not ſo as to ſet them up in the ſeates of the Apoſtles, or that their Churches ſhould ſo hang of their mouthes, or be ſo ſervants to their pens, that they ſhould receiue what ever they taught one wayes or other. And therefore as *Auguſtine* carried a reverend reſpect unto the Fathers which went before him: ſo was it not without exception, who teacheth that neither *Cyprian*, nor *Hillarie*, nor *Agrippines*, nor any other, no nor all other Biſhops ought ſo to be read, as that it ſhould not be lawfull for us to think otherwiſe then they did. And it is wel known that your flight unto the fathers is not in loue or honor you beare unto them, or reliefe that you can finde amongſt them, but onely as the Iewes cleaved unto *Caſar* whom they hated, in further hatred of Chriſt: ſo you in miſlike and hatred of the pith and ſtrength of the Scriptures that grinde your popery to powder, which the Fathers doe in compariſon but cruſh: and for that the poynt of the Lords words is ſo ſet, that it cannot be turned away from the heart of your Popery, where the Fathers writings (as the words of men and not of God) may eaſilier be wreſted to giue that colour unto your filth, whereof the ſhew cannot be had out of the Scripture. The text doth expreſſe wherein the godly guides ſhould be remembred, namely, in the imitation of their holy faith, thereby manifeſtly preventing this and other ſuperſtitious remembrances of them by *ſolemne holy dayes*. And therefore it is your impudencie to ſay, that *this place is rightly uſed to proue* ſuch a kinde of honour. And if either of theſe two things might be naturally gathered, which you violently ſtraine out of this place, yet ſhould it binde onely thoſe particular flockes upon whom the good Paſtors haue had their watch. So that *Cyprians* authority and ſolemne feaſts ſhould be bounded within *Carthage*, and *Auguſtines* ſhould not paſſe the territories of *Hippo*; the exhortation being, that euery particular Church ſhould lift up their eyes to their owne governours, which is anſwer more then ſufficient to the marginall note of the ninth verſe.

Ad Vincent. Donat. 48. *Contra Donatiſt. de baptiſm. c.* 3.

Verſe.

Iudaical abstinence from meates.

RHEM. 5. [9. *Not with meates.*] He speaketh not of Christian fastes, but of the legall difference of meates which the Hebrewes were yet prone vnto: not considering that by Christs faith they were made free from all such obseruations of the Law.

CARTVV 5. [9. *Not with meats.*] It is true that he *speaketh not against Christian fasts*, but he speaketh against Popish fat fasts, as well as against Iewish abstinence, and so much the more, as they cannot be content with the name of abstinence as the Iewes did, but will needs be said to fast when they are *full*, and consequently (according to the common proverbe which their fast was father of) *fasting full*; beside that the Papists haue lesse colour of their difference and forbearance of meat, which is none in drinke: of flesh, which is none in fish, then the Iewes which once received a Law for discerning of them, from the Lord.

Verse. 10. We haue an Altar: whereof they haue not power to eate which serue the tabernacle.

Materiall Altar for the sacrifice of Christs body.

RHEM. 6. [10. *We haue an altar.*] Hee putteth them in mind by these words, that in following too much their old Iewish rites, they depriued themselues of another manner and a more excellent sacrifice and meat: meaning of the holy altar, and Christs own blessed body offered and eaten there, of which, they that cont nue in the figures of the old Law, could not be partakers. This *altar* (saith Isychius) *is the altar of Christs body, which the Iewes for their incredulitie must not behold Li. 6. c. 21. in Leuit.* And the Greeke word (as also the Hebrew answering thereunto in the old Testament) signifieth properly an altar to sacrifice on, and not a metaphoricall and spirituall altar. Whereby we proue against the Heretickes, that we haue not a common table or prophane communion boord to eate meere bread vpon, but a very altar in the proper sense, to sacrifice Christs body vpon: and so called of the fathers in respect of the said body sacrificed. *Greg. Nazian. in orat. de sorore Gorgonia. Chrysost. demonst. quod Christus sit Deus Socrat. li. 1 c 20. 25. August. Epist. 86. De ciuitate Dei. li. 8. c. 27. & lib. 22. cap 10. Confess. lib. 9. cap. 11. 13. Contr. faust. Manich. lib 20 cap 21. Theophylact. in 23. Matth.* And when it is called a table, it is in respect of the heauenly foode of Christs body and bloud received.

θυσιαστήριον. altare.

CARTVV. 6. [10 *We haue an Altar.*] The Writer to the Hebrewes exhorting them to seek establishment of their hearts in the grace which was brought vnto them in the Gospell, and not in the discretion of meates, alledgeth this for proofe, that euen as those which serued the Tabernacle were not partakers by eating of those beasts whose bloud being brought into the holy place, their bodies were burnt without the campe: Euen so, those which holding fast the ceremonies of the Law, are euen yet as it were in the Tabernacle, cannot be partaker of our Saviour Christ, who suffered out of the gates of Ierusalem, and is the truth of those shadowes and figures which were burnt without the Camp. This being the very naturall meaning of the text, let the Reader obserue, how not childishly onely, but absurdly also, the Iesuites apply this place to proue a reall Altar, and consequently a sacrifice of Christ in the Sacrament of the Lords Supper: For first, what is that which the Iewes are threatened to be deprived of the eating of: If the Iesuites will answer according to their drift heere of proving an Altar of stone, and not a Communion Table, they must say that for reward of their obstinate cleaving to the ceremonies of the Law, they shall not eat stones, a small punishment for so great a sinne, which if the Iesuites were put unto, they would (I think) cry for a Communion Table, as of some better digestion then the Popish Altar: Whereby it is euident how sottish it is which they straine so much at touching the *proper signification of the Greeke word, and the Hebrew answering thereunto*: which as if those words which properly signifie one thing, cannot by borrowed speech signifie another thing vnproperly: And as though they were ignorant that the word as properly signifieth a reall sacrifice, as this word signifieth an altar were not in this very chapter translated from the property of it to signifie a spirituall sacrifice. Wherefore by the Altar is meant our Saviour Christ, so called, for that as hee is the Priest and Sacrifice, so also hee is the Altar which sanctified himselfe to be offered vnto his holy Father, as the Altar did sanctifie the gift which was vpon it. And it is Christ, not sacrificed vpon an Altar of stone by a Priest, but which offered himselfe vpon Mount Calvary, without the gates of Ierusalem, as is expresly mentioned heere in this place. Neither doth the Writer to the Hebrewes meane Christ suffering in a Mysterie, but that oblation of himselfe which hee once offered, wherein the fire of Gods anger fed vpon his body and soule to haue (as were the sacrifices of beasts) consumed them, if that his humanity had not beene supported and borne up by the eternall spirit of his God-head, wherein he offered himselfe vnto his holy Father. And *Isychius li. 6. c. 21. in Leu.* saying that *Christs body is the Altar*, confuteth you plainely, that heereof would ground an Altar of stone: and saying that the Iewes for their *incredulity must not behold him*, he giueth you another blow, thereby declaring that the eating of Christ is the beholding of him, and not the carnall eating of him, or swallowing him down the throate. And the beholding of Christ he placeth in the eye of faith, which the incredulous Iewes wanting must not behold him.

Ioan. Vers. 16. Ioh. 17. Math. 23.

What cursed spirits therefore are these, which vpon the confidence of this place, making as much for their Altar as for Baals; scoffe at the holy Table of the Lord in calling it *a common and prophane board*, which must needs (vnlesse they haue hardned their faces to all impudency) grant that the first and last time that ever our Saviour Christ ministred the Eucharist in his own person, did it at a Table, and not at an Altar, and at the same Table also at which hee eate his common repast, which notwithstanding we do not, nor (in the peace and quiet of the Church) think meet to bee done: But of this matter let the Reader see more before vpon 1. *Cor.* 11. 29, where also he shall see how vnworthily the *ancient Fathers* are abused for maintenance of Massing Altars. And let it be here obserued how the euidence of the truth presseth them, which are faine to confesse that the *Fathers* call it as well a Table as an Altar, but say they that is vnproperly *in respect of the heauenly food of Christs body and bloud receiued*. And I pray you what should let us to say that when

they

they call it an Altar, they do it unproperly, because of the spirituall sacrifice of thankes giving that is offered at it. Set aside the truth of the cause triable by other reasons what warrant haue you for your answer which we haue not for ours. Nay we may much trulyer say it then you can; which having shewed it before will heere content our selues with one place, and the same taken from your own allegations. And from him who may well be in stead of all the rest, for *August. epist. 86.* speaking of that which under the Gospell succeeded that under the Law saith thus: *One Altar ought to giue place to another, sword to sword, fire to fire, bread to bread, beast to beast, bloud to bloud:* Where by the same reason that the beast which is offered must needs bee an unproper speech, and the fire that consumeth it a metaphoricall fire: it followeth that the Altar whereupon the beast is laid and consumed must needs be an unproper speech. And indeed this unpropriety of speech in the Altar is yet further confirmed, when in the same place *Augustine* obiecteth to one as an ignorance that hee understood not the name of Altar to be more used in the writing of the Law and of the Prophets, then under the Gospell: but most evidently of all, in that hee proving that there is mention of an Altar in the new Testament, alledgeth the place in the Apocalipse, which the Iesuites themselues interpret of our Saviour Christ. You were heere also greatly over-seen to bring this place; seeing he against whom this ignorance is objected, affirmed that in stead of a beast, we haue now bread in the Sacrament, and in stead of bloud we haue the cup: where you would beare the world in hand that *Beringarius* was the first that denied Transubstantion: And *Augustine* answering it, and affirming that bloud succeeded to bloud, yet doth evidently declare that he meant a figuratiue and Sacramentall bloud, in that where the other said we had in stead of a beast bread, *Augustine* answereth, that as the Iewes had the presence bread, so we in the Supper of the Lord: and when he saith, that every one taketh a peece of the Immaculate Lambe; it is evident that hee meaneth by the Lambe, the figure and Sacrament of the Lambe, unlesse you will dare to say that our Saviour Christ in the Supper is cut or broken in peeces: but as for your shift it is not so honest: for presupposing (as you do) that it is very bloud and raw flesh which is there received: the word of Table fitteth it not so well, but rather the word of Altar ought to haue been retained; considering that men use not to bring any of these dishes to their Tables, and yet were usually brought under the Law to the Altar: which Altar if you be ashamed to build up againe to haue place meet for your Popish dishes, you shall repaire to the Butchers shamble or slaughter house, where this Marchandise of yours is most saleable.

Verse. 15. By him therefore let us offer the host of praise alwaies to God, that is to say the fruit of lips confessing his name.

RHEM. 7. [15. *The host of praise*] Though it may signifie the spirituall sacrifices of praise and thanks giuing of what sort soeuer: yet it specially may be thought to signifie the great Sacrifice of the B. body and bloud of Christ, not as vpon the Crosse, which was but once done in bloudy sort, but as in the Church, new Testament, where it is daily done unbloudily, being the proper host of laude and thanks giuing & therefore called the *Eucharist*, and being the fruite and effect of Christ & his Priests lippes or words, that is of consecration: because this sacrifice is made by the force of the holy words. And when we read in the Psalm & other places of the old Testament, of the host of praise, it may be thought to be a prophecie of the new Sacrifice, and not euery vulgar thanksgiuing. And so the old fathers in the primitiue Church to hide the mysteries from the vnworthy or heathen, often speake. *What is* (saith S. *Augustine*) *a more holy sacrifice of praise, then that which consisteth in thanks-giuing all which the faith all do know in the sacrifice of the Church Li 1. cont. aduers. leg & proph. c. 18.* Again *c. 20. The Church from the times of the Apostles by the most certaine successions of Bishops offereth to God in the body of Christ the sacrifice of praise.* And a little afterward, *Now Israel according to the spirit, that is, the Church offereth a singular sacrifice according to the spirit: of whose house he will not take calues nor goates, but will take the sacrifice of praise, not according to the order of Aaron, but according to the order of Melchisedec. See ep. 120. c. 19. & ep. 57. ad q. 1. in fine.* Thus you see, when the holy fathers handle the Scriptures, they find Masse and sacrifice in many places, where the ignorant heretickes or the simple might thinke they speake onely of a common thanks-giuing.

The sacrifice of the altar is principall host of praise and thanksgiving, therefore called, Eucharistia.

CARTVV. 7. [15 *The host of praise.*] If there were any greater note of confusion then Babylon, that, might worthily be applyed unto these Romish Babylonians, to whom it is a small matter to sow two kinds of seeds in the most holy ground of the sacred Scriptures, unlesse the Princely Eagle of the Lords praise be also iumbled together by them, with the buzzardly and blinde Iay of the Popish Masse. *Lev. 19.*

Let it be observed therefore first, that the whole Church being here exhorted to offer this sacrifice of praise, if the sacrifice of the Masse should heere be meant, then every one in the Church must be a Masse Priest. The Writer to the Hebrewes having moved all the Church in the former verses, by the example of Christ to be content to beare reproach for his sake, and even to forsake our Countries if need be; in this verse he exhorteth them that they should do the same (as did the Apostles, and as some of themselues had done) gladly, even praysing the Lord that they were thought worthy to suffer for Christ: And therefore in the next verse ioyning unto this holy service of thankes giving to the Lord, the charitable assistance that is given unto the Brethren, hee saith, that *God is well pleased with such sacrifices:* ranging this thankes giving unto God mentioned in this verse, to one and the same kind of Sacrifice with the reliefe that is given unto the needy members of Christ. *Act. 5. 41. Heb. 10. 34*

Iuxim.

Secondly, the word here used signifieth properly in the Greek tongue, and in the Hebrew tongue answering to this, a slaine sacrifice: If therefore the word before, because it properly so signifieth, proue a true Altar made of stone, this word heere must proue a true reall, and not onely a figuratiue or mysticall death of Christ onely.

Thirdly, this sacrifice of praise must be (as is heere expressed) offered through the Mediatour and in the name of Christ: if therefore Christ be heere *the sacrifice of praise*; it followeth, that Christ the sacrifice must be offered and made acceptable unto God by himselfe, and consequently

must be his own Mediator. Fourthly, the Writer to the Hebrewes expounderh what is this ſacrifice, ſaying, that it is the *fruit of the lips* which giue thankes unto his name: whereby may eaſily appeare how the Ieſuites were bereaved of their wits when they referre theſe words, to the foure words *Hoc eſt corpus meum*, wherewith the Prieſt maketh his Maker: for here the ſacrifice of praiſe is all one and the ſame (as is expreſly noted) with the *fruite of the lippes*, which confeſſe or giue thanks unto his name: whereas the hoſt of the Maſſe is the effect of the foure words ſpoken by the Prieſt, and the words mumbled by him are the efficient cauſe (at the leaſt inſtrumentally) of the hoſt which the Prieſt maketh.

Thus the Reader may ſee what fine noſed curres theſe Ieſuites be, which can ſmell out a Maſſe where the ſent of it is ſo dead. It is true indeed, that it is an uſuall thing amongſt the ancient Fathers, to call the Sacrament of the *Euchariſt*, a ſacrifice of praſe, as indeed both it is, and ſo taught and willingly yeelded of us to be even in the choiſeſt thanke-giving of all other: but it is utterly overthrown of theſe wretches, who making it a propitiatory ſacrifice for ſinne do leaue no place wherein the ſacrifice of thanke-giving may reſt her head, one and the ſame ſacrifice never being both a ſacrifice for ſinne, and of thanks at once. We let paſſe their unlearned diſtinction of their Maſſing hoſts from the ſacrifice of Chriſt upon the croſſe, whilſt in way of diſcretion of one from the other, they ſay that it is *as in the Church and new Teſtament*, as if the ſacrifice upon the Croſſe was not likewiſe done both in the *Church and new Teſtament*, except by the Church, they underſtand the Church which is builded of wood and ſtone, in which ſtraight ſignification the Maſſes which are ſaid in Cellars and Butteries, will hardly come in account of Church Maſſes, but muſt be called Cellar and Buttry Maſſes.

Verſe. 16. And beneficence and communication do not forget, for with ſuch hoſts God is promerited.

The Proteſtants anoyd the word merit.

Δαπισεῖται. Good workes meritorious.

RHEM. 8. [16. *God is promerited.*] This Latin word *promeretur*, cannot bee expreſſed effectually in any one Engliſh word. It ſignifieth Gods fauour to bee procured in the foreſaid works of almes and charitie, as by the deſerts and merites of the doers. Which doctrine and word of merites the Aduerſaries like ſo ill, that they flee both here and elſe where from the word, tranſlating here for *promeretur Deus*, *God is pleaſed*, more neere to the Greeke, as they pretend. Which in deed maketh no more for them then the Latine, which is agreeable to moſt auncient copies as wee ſee by *Primaſius* & *Auguſtines* ſcholler. For if God be pleaſed with good works and ſhew fauour for them, then are they meritorious, and then onely faith is not the cauſe of Gods fauour to men.

Heb. 11. 5. 21.

CARTVV. 8. [16. *God is promerited*] It cannot bee denied by any modeſtie, but that the words ſignifie, that God is well pleaſed, or God is pleaſed, and therefore that our tranſlation is true, and the vulgar not ſo, or at the leaſt not ſo dew. And the vulgar and the Ieſuites after it, having ſo tranſlated it before, it is ſo much the greater fault there not to giue the ſame weight of words in the tranſlation, where the ſame valuation is in the Originall. And although the ancient Writers, as *Primaſius* following this tranſlation, and *Cyprian* as they haue alledged him before, uſe this word, yet that they varry from this Popiſh ſence of meriting, this one ſentence of *Ierome* doth notably declare, ſo much the more to be regarded as the Ieſuites will needs haue this tranſlation *Ieromes*. Let therefore *Ierome* himſelfe, the father (as they ſay) of this tranſlation expound himſelfe. It *is* (ſaith he) *a great bleſſednes to deſerue the grace of God without the labour of the Law and of repentance, as when one receiueth a dignitie of nought*: then which what can be more pregnant to the advancement of Gods free grace without all manner of worke. Looke alſo *Pontianus* which was *Cyprians* Deacon, who uſeth the ſame word that *Cyprian*, declareth that his meaning is no other then that God is pleaſed with ſuch good duties. And if in this barbarous language of the old Tranſlator, nothing riſeth but the Popiſh deſert of works, how much leſſe groweth there any thing unto it in the natiue tongue of the H. Ghoſt: and therefore it is too extreame boldneſſe of the Ieſuites to ſay, that the pleaſing of God with theſe workes is of the ſame value with deſert by them: as if they could be ignorant how inconſequent it is that becauſe a father is better pleaſed with the ſtammering tongue of his childe, then with the filed and cunning ſpeech of a ſtranger: therfore the ſtutting tongue of the liſping babe deſerueth more favour then the gracious ſpeech of the eloquent man: beſides that it hath been ſhewed, that whatſoever pleaſure is taken in the workes, is not in their merit, but in regard of faith, ſo farre as by faith Chriſt is apprehended and laid hold by of it.

pag. 18. *of their preface.*

Ierom. in 4. *cap. Epiſt. ad Rom.*

Pontian. in vita Cypr.

Verſe. 17. Obey your Prelates, and be ſubiect to them. For they watch as being to render account for your ſoules: that they may doe this with ioy, and not mourning: for this is not expedient for you.

The Apoſtle doth inculcate obedience to the Pireſis and Biſhops of Gods Church

No perſon exempted from this obedience in matters of Religion.

RHEM. 9. [17. *Obey your Prelates.*] There is nothing more inculcated in the holy Scriptures then obedience of the lay people to the Prieſts and Prelates of Gods Church, in matters of ſoule, conſcience, and religion. Whereof the Apoſtle giueth this reaſon, becauſe they haue the charge of mens ſoules, and muſt anſwer for them: which is an infinite preheminence and ſuperiority, ioyned with burden, & requireth maruelous ſubmiſſion & moſt obedient ſubiection of all that be vnder them & their gouernment. From this obedience there is no exception nor exemption of kings nor Princes, be they neuer ſo great. If they haue ſoules, & be Chriſtian men, they muſt be ſubiect to ſome biſhop, Prieſt, or other Prelate. And whatſoeuer he be (though Emperour of all the world) if he take vpon him to preſcribe & giue lawes of religion to the Biſhops and Prieſts, whom he ought to obey and be ſubiect vnto religion, hee ſhall be damned vndoubtedly, except he repent, becauſe he doth againſt the expreſſe word of God and law of nature. And by this you may ſee the difference of an hereticall and a diſordered time, from other Catholike Chriſtian dayes. For hereſie and the like damnable reuolts from the Church of God, is no more but a rebellion and diſobedience to the Prieſts of Gods Church, when men refuſe to be vnder their diſcipline, to heare their doctrine and interpretation of Scriptures, to obey their lawes and counſels. This diſobedience and rebellion from the

the ſpirituall Gouernour vnder pretence of obedience to the Temporall, is the bane of our dayes, and ſpecially of our Country, where theſe new Sects are properly maintained by this falſe princip'e, That the Prince in matters of ſoule and religion may command the Prelate: which is directly and euidently againſt this Scripture and all other, that command the ſheep of Chriſts fold to obey their ſpirituall Officers.

CARTVV. 9. [17. *Obey your Prelates.*] It is true that no Prince nor Keiſar *is exempted* from the obedience of his *Paſtor* in things that belong unto God, ſo farre forth as they deliver and teach nothing but that which they haue in commandement from the Lord, but this maketh nothing for the Pope which is not our Biſhop or Paſtor, but againſt him, ſeeing Princes are to be ſubiect in Gods matters unto their owne, not to forraigne and ſtrange Biſhops and Paſtors.

Againe, we are bound (by the rule) to obey thoſe Paſtors which are to giue an account of our ſoules: ſeeing therefore the Pope holdeth not himſelfe accountable for our ſoules, eſteemeth that he may throw headlong into hell many thouſands of them without being once asked, *Sir, why do ye ſo?* it is evident that he is none of our Paſtor, but a cruel & a horrible Wolfe. Neither is it any more due unto your Popiſh Biſhops and Prieſts, then to the Pope; conſidering that thoſe to whom this obedience is done, are before deſcribed (*verſ.* 7.) ſuch as ſpeake the word of God unto their ſeverall flockes: where they either ſpeake not, or if they ſpeake, deliuer their owne and other mens fanſies, and not the word of God.

Diſt. 40. Si Papa. Gloſſ. Extran. de Sede vacante. Ad Apoſtolatus. Domine cur ita facis? Verſ. 7.

THE ARGVMENT OF THE EPISTLE OF S. IAMES.

RHEMIST.

THIS Epiſtle (as the reſt following) is directed ſpecially, as *S. Auguſtine* ſaith, againſt the errour of onely faith, which ſome held at that time alſo, by miſconſtruing S. *Pauls* words. Yea not onely that but many other errours (which then alſo were annexed vnto it, as they are now) doth this Apoſtle here touch expreſly.

Hee ſaith therefore that not onely faith, but alſo good workes are neceſſary: that not onely faith, but alſo good workes doe iuſtifie: that they are acts of Religion, or ſeruice and worſhip of God: that to keepe all the commandements of God, and ſo to abſtaine from all mortall ſinne, is not impoſſible, but neceſſary: that God is not author of ſinne, no not ſo much as of tentation to ſinne: that wee muſt ſtay our ſelues from ſinning, with feare of our death, of the Iudgement or hell: and ſtir our ſelues to doing of good with our reward that we ſhall haue for it in heauen. Theſe points of the Catholike faith he commendeth earneſtly vnto vs, inueighing vehemently againſt them that teach the contrary errors. Howbeit he doth withall admoniſh not to neglect ſuch, but to ſeeke their conuerſions, ſhewing them how meritorious a thing that is. Thus then he exhorteth generally to all good works, and dehorteth from all ſinne, but yet alſo namely to certaine, and from certain: as, from acception of perſons, from detraction and raſh iudging, from concupiſcence and loue of this world, from ſwearing: and to prayers, to almes, to humility, confeſſion and penance: but moſt copiouſly to patience in perſecution.

Which Iames wrote this Epiſtle.

Now, who this *Iames* was: It is not he, whoſe feaſt the Church keepeth the 25. of Iulie, which was S. *Iohns* brother, & whoſe martyrdom we haue *Act.* 21. but he, whom the Church worſhippeth the firſt of May, who is called *Frater Domini, our Lords brother*, and brother to *Iude*, and which was the firſt Biſhop of Hieruſalem, of whom we reade, *Act.* 15. & 21. and alſo *Gal.* 2. of whoſe wonderfull auſterity and purity of life, the Eccleſiaſticall ſtories do report. *Euſebius lib.* 2. *cap.* 22. *Hierome in Catologo.*

Therefore as the old high-Prieſt had power and charge ouer the Iewes, not onely in Hieruſalem and Iurie, but alſo diſperſed in other Countries (as we vnderſtand *Act.* 9. v. 1. & 2.) ſo S. *Iames* likewiſe, being Biſhop of Hieruſalem, and hauing care not ouely of thoſe Iewes with whom hee was reſident there in Iewrie, but of all the reſt alſo, writeth this Epiſtle, *To the twelue tribes that are in diſperſion*, and in them, to all Chriſtians vniuerſally diſperſed through the world.

Iam. 1.

THE CATHOLICKE EPISTLE OF IAMES THE APOSTLE.

Catholike Epiſtle.) The word Catholike though in the title of this Epiſtle and the reſt following (called the Catholike Epiſtles) be not wholy in the ſame ſenſe, as it is in the Creed, yet the Proteſtants ſo feare and abhor the word altogether that in ſome of their Bibles they leaue it cleane out, although it be in the Greeke, and in ſome they had rather tranſlate ridiculouſly thus, *The generall*

The Proteſtants abhor the word Catholike.

Epiſtle &c. whereas theſe are famouſly known and *ſpecified in antiquitie, by the name of Catholike
Euſeb. lib. 2. hiſt. c. 22. Epiſtles, for that they are written to the whole Church, not to any peculiar people or perſon, as S. *Pauls* are.

CARTVV. What this large quotation of *Auguſtin* meaneth without reſtraint either of Tome or book: the reader, not altogether partiall, may eaſily vnderſtand. For ſeeing they ſet the Dice on him euer when they alleage booke and chapter; that they now play falſe when they ſet him to range ouer *Auguſtines* whole works, is (euen of Charitie it ſelfe) more then to be ſuſpected. Wherein the better to vphold the reader, and to the end that *Auguſtines* iudgement touching the doctrine of this Epiſtle may be the better known, let it be a little conſidered what he writeth of this matter. Wherefore going about to recount the appearance of repugnancie between *Paul* and *Iames*, thus he ſpeaketh. *If Chriſt bee the foundation, then, out of controuerſie, the faith of Chriſt is alſo, for Chriſt dwelleth in our hearts by faith. Moreouer, it is the faith of Chriſt, euen that which the Apoſtle defineth, which worketh by Charitie: for the faith of Deuils cannot bee taken for a foundation, when as they alſo do beleeue and tremble, and confeſſe Ieſus the ſonne of God. Wherefore becauſe it is not that faith which worketh by charitie, but which is declared by feare, therefore the faith of Chriſt, the faith of the Chriſtian grace, that is, that faith which worketh by charitie, being laid or ſet vpon the foundation, ſuffereth no man to periſh*, where there are many gibbets to hang the popiſh doctrine on in this behalfe. As that firſt, hee maketh it all one to haue CHRIST our fouudation, and to haue faith our foundation, teaching thereby, that the iuſtifying faith hangeth not in the beleefe of GOD, and of all things belonging vnto him, but is reſtrained vnto Chriſt, as vnto her proper obiect whereof it onely layeth hold. Hereupon hee calleth it the faith of Chriſt, and the faith of the grace in Chriſt, noting thereby, that it faſteneth it ſelfe vpon the grace of God, which is ſhewed vnto men for Chriſt. Thereof it is alſo that he oppoſeth it to the faith of the Deuils, which haue no ſenſe of the grace of God in Chriſt; where the Papiſts confound the faith which *Paul* affirmeth to iuſtifie, with that of the Deuils. Secondly hee affirmeth that the faith which iuſtifieth, alwayes worketh by Charitie, which he other where confirmeth more
Lib. de 38. queſt. 470. pregnantly, ſaying, for he that is iuſtified by faith, how can he but worke iuſtly? where the Papiſts hold, that good works may be ſeuered from Chriſtian faith. Thirdly, hee ſaith that the faith which *Paul* ſpeaketh of, ſuffereth no man to periſh; directly contrary to the popiſh doctrine, which teacheth that a man may periſh which hath that faith. Otherwhere alſo hee doth ſet downe the
Lib de 83. queſt. 76. ſtate of the queſtion notably. *Paul* (ſaith he) *teaching that a man is iuſtified by faith without works, is ill vnderſtood of thoſe which take it ſo ſpoken, as if men that had once beleeued in Chriſt, might be ſaued by faith, although they liued wickedly and criminouſly. And againe, Iames is againſt them, which preſuming of faith alone, will not work well.* Not as you pretend him ſpeaking againſt thoſe which plead the whole cauſe of
Enarratione in Pſal. 31. Preſatione. their ſaluation in faith alone. Which yet appeareth more, in that *Abrahams* good work of offering his ſon, is ſaid to be of faith and a fruit or effect of faith: where you make it a fellow cauſe of Iuſtification with faith.

As for the commendation of *Iames* his authoritie over the Iewes Countrey, thereby to magnifie
Math. 28. 19. his Miniſtery aboue others, it is vnlearned, if he meane to compare him with other Apoſtles, who had authority in all the world. And if they meane that by compariſon and compact amongſt the Apoſtles, his ſpeciall charge lay towards them, it is true: but nothing therby groweth vnto *Iames*, which
Gal. 2. 7. 9 agreeth not to *Peter* and *Iohn* as well as vnto him. In which regard their Epiſtles are generall as well as his. Where alſo let the Reader iudge of the cauilling and ſnaring ſpirit of theſe trifling Ieſuites, which granting this, do yet finde fault that we haue tranſlated it rather generall, which is a meere Engliſh tearme, and of no doubtfull ſignification, then *Catholick*, which is both Greeke, and (by their ſaying) of double and therefore doubtful ſignification. Although theſe Idiots, ſaying that theſe Epiſtles were written to the whole Church, and not to any one people, are exceedingly confuted by the Inſcription of both this and S. *Peters* Epiſtle, which teacheth, that they were written not to the whole Church, but onely to one people, the twelue tribes of the Iewes; although the doctrine of them (as doth alſo the moſt ſpecialleſt of *Pauls*) belongeth vnto the whole Church. Which thing being expreſly ſet downe of *Iames* and *Peters* Epiſtles, may eaſily (if need were) bee proued of *Iohns*
1. Ioh. 2. 2. firſt Epiſtle; there, ſaying (of the difference of *Catholick*; here, from Catholicke in the Articles of our beleefe, which is not ſhewed) likewiſe *of our abhorring from the word of Catholick*, which is euidently falſe. And laſt of all, of our leaving out this Title in ſome of our Bibles, which is (if it be true) friuolous, conſidering that it were a leauing out of a few words of the Greeke Scholiaſt, and not of the Apoſtles themſelues) is vnworthy any anſwer.

CHAP. I.

MARGINALL NOTES.

Verſe. 25 BVT hee that hath looked in ‖ the law of perfect liberty, and hath remained in it, not made a forgetfull hearer, but a doer of the worke: this man ſhall be ‡ bleſſed in his deed.

RHEM. 1 [25. *Bleſſed in his.*] Beatitude or ſaluation conſiſteth in well working.

CARTVV. 1. [25 *Bleſſed in his.*] That they are bleſſed which worke well, is (verily) affir-
Rom. 4. 6. 7 med of *Iames*, and frankly yeelded vnto by vs: but that our beatitude or ſalvation conſiſteth in well-working, is a falſe gloſſe of yours. directly contrary to the teſtimony of the Apoſtle out of the Pſalm, who teacheth that our bleſſedneſſe conſiſteth in the forgiueneſſe of ſinne.

ANNO-

ANNOTATIONS.

Verse. 6. But let him | aske in faith nothing doubting: for hee that doubteth, is like to a waue of the sea, which is moved and carried about by the winde.

What faith is required in prayer.

RHEM. 2. [6. *Aske in faith nothing doubting.*] The Protestants would proue by this, that no man ought to pray without assurance that he shall obtain that which he asketh. Where the Apostle meaneth nothing els, but that the asker of lawfull things may not either mistrust Gods power & habilitie, or be in diffidence and despaire of his mercy: but that our doubt be onely in our own vnworthines or vndue asking.

CARTVV. 2. [6 *Aske in faith nothing doubting.*] If the Protestants would proue by this, that none must pray without assurance of obtaining that hee asketh, they proue it by the plaine and expresse words of the Scripture, which teach the same, not onely otherwhere in words of the same value, but in this place, in as many and as strong words as they affirme it in. Against which the Iesuites evasion, that the Apostle meaneth it not, is as much as if they said, that hee speaketh one thing, and meaneth another; and that hee thinketh one thing and speaketh another, notwithstanding that he speaketh in plaine *words*, in vnfigured, and vnborrowed speaches, which if their forehead, (harder then the adamant) will say of *Iames*, yet ought they to blush to ascribe such double dealing to the H. Ghost who spake in *Iames*. But if it be not his meaning which the Protestants (vsing the same words do) affirm, it is much lesse his meaning which the Iesuits, swaruing from the words, pretend. And what do the Iesuits say his meaning to be; that the lawfull asker may neither mistrust Gods power, nor dispaire of his mercy. But how do these wretches gather that which *Iames* neuer saw, for what syllable is there to restrain the assurance rather to the trust of Gods power then his mercy. And if to the obtaining of any thing it be necessary to be assured of the power of God, why is it not as well necessary to be assured of the mercy of God? And if it be enough to the getting of our petitions, onely not to despaire of Gods mercies, although we be not assured of them, why should it not be enough to the obtaining of our sutes, that we dispaire not in the power of God, although we haue no vndoubted faith of this ability to perform them? where the truth is, that these words, rather respect the vndoubted faith of the Lords good will, then of his power; as it appeareth by our S. Christ, who compareth diuers times this cõmon faith of Gods children, with the particular faith of working miracles, Wherefore, if the Iesuits be ashamed to say, that the faith of miracles, rather consisteth in beleeuing that God is able to do wonders by them whom he calleth thereunto then that hee will work by them, they also ought to couer their faces here. As for that they adde, that our doubt should onely be in our own vnworthinesse, it is very sottish, for if we regard our own unworthines, we are not only to doubt of Gods mercy, but vtterly to dispaire of it; and to be out of all doubt, that in steed of all the good we prayed for, we shall receiue the euils that are most contrary thereunto: our assurance of trust, standing onely in the mercy and free grace of God, which hee hath made promise of, to all that beleeue in him.

Luk. 17. 5. 6. 7.

Psa. 130. 3. & 143. 2. *Psal.* 130. 4 *Rom.* 4. 16

Verse. 13. | Let no man when he is tempted, say that he is tempted of God. For | God is not a tempter of evils, and he tempteth no man.

God is not author of euill.

RHEM. 3. [13. *Let no man say that he is tempted of God.*] We see by this, that when the Scriptures (as in the *Pater noster* and other places) seeme to say, that God doth sometimes tempt vs, or lead us into tentation: they meane not, that God is any wayes the author, causer, or mouer of any man to sin, but ouely by permission, and because of his gratious power hee keepeth not the offender from tentations. Therefore the blasphemy of Heretikes, making God the author of sin, is intolerable See *S. Aug. ser.* 9. *de diuers. c.* 9.

CARTVV. 3. [13. *Let no man say that he is tempted of God.*] That the Iesuites doe belye vs in saying that we make God the author of sin, and that they are truly charged with that which they falsly accuse vs of, let the reader look before upon *Math.* 6. 13

Partiall and nulfull translation.

RHEM. 4. [13. *God is not a tempter of euils.*] The Protestants as much as they may, to diminish the force of the Apostles conclusion against such as attribute their euill tentation to God (for other tentations God doth send to trie mens patience and to proue their faith) take and translate the word passiuely, in this sense that God is not tempted by our euils. Where more consonantly to the letter and circumstance of the words before and after, and as greatly to the Greek, it should bee taken actiuely as it is in the Latin, that God is no tempter to euill, for being taken passiuely, there is no coherence of sense to the other words of the Apostle.

* ἀπείραστος κακῶν

CARTVV. 4. [13. *God is not a tempter of euils.*] Neither doth the circumstance of the place nor the Greeke word suffer it to bee translated as the Iesuites, after the vulgar, haue done, for the purpose of. *Iames*, being to shew that no man is tempted to euill by God, his reason is drawn from pares: that as God cannot be tempted to euill, so he can tempt none to it, where, in translating it as the Iesuits haue done, it is a meere nugation, wherein the proofe and the thing proued are all one. Besides that if this were the meaning, that God is not a tempter of euils, then the first coniunction should haue been turned into the later place, and contrariwise. And in steed of this, *For God is not tempted of euils, as he verily tempteth none*, it should haue been, *God verily is not a tempter of euils, for he tempteth no man.* Besides that it is well known, that this word is formed of a particle of the passiue, and neither of actiue nor meane voyce. Whereunto also commeth the authority of the Syriack Paraphrast, who expoundeth it as we doe, passiuely. Likewise, of the Greeke Scholiast, who doth evidently so interpret it, alledging first the saying of the heathen, who affirme that that which is divine and blessed, (meaning God) is neither busied himselfe, nor busieth others. And a little after he expoundeth it in his owne words, saying: He *hath sufficiently shewed that the diuine Nature neither can it selfe be tempted, nor*

And for δὲ *he should haue said* γαρ.

Oecumenius. τὸ θεῖον τε καὶ μακάριον ὅτι οὔτε αὐτὸ πραγμάτων ἔχει τι τῶν ἐπὶ γῆς πειρᾶται

do that to others. We paſſe by *Eraſmus* who hath amended the vulgar in this point, where the Reader may eaſily ſee, how beſides the Ieſuites Ignorance both in Logicke and in the tongues, they are extreamely impudent, that could not paſſe that in ſilence, wherein themſelues lie open to ſo evident reproach.

Verſe.15. Afterward ſ concupiſcence when it hath conceived, bringeth forth ſin, but ſ ſinne when it is conſummate, ingendreth death.

Concupiſcence of it ſelfe no ſinne.

RHEM.5.[15 *Concupiſcence when it hath conceiued.*] Concupiſcence (wee ſee here) of it ſelfe is not ſin, as Heretikes falſly teach: but when by any conſent of the mind we do obey or yeeld to it, then is ſin ingendred and formed in vs.

CARTVV.5. [15 *Concupiſence when it hath conceiued.*] If concupiſcence be not ſin unleſſe there come conſent; then it followeth, that the breach of the tenth commandement is not ſin, ſeeing the deſire that is with conſent is againſt the other commandements: and vnder the tenth, thoſe onely contained which come not to conſent; when therefore concupiſence without conſent is againſt the Law, and whatſoever is againſt the Law is ſinne, it followeth alſo that concupiſence without conſent is ſinne. Againe, when the Apoſtle declareth that there is ſinne even in the yong infants which cannot giue conſent, it is manifeſt that there are ſinnes that are not done with conſent. Moreover, when the Apoſtle *Iames* aſſigneth the concupiſcence without conception or conſent, the cauſe of ſinne, the effect being ſinne, the cauſe from whence it commeth muſt needs be ſo: Except they dare ſay that our Saviour Chriſts rule faileth of the goodneſſe of the fruite if the tree bee good, and naughtineſſe thereof if the tree be naught. And why elſe doth hee here exhort againſt it, complaining it to be a baite. Laſt of all, when hee ſaith, that the deſire that is without conſent is not of God, hee thereby implyeth that it is of the devill, there being no lawfull deſire but may well be ſaid to be of God. Whereupon *Auguſtine* ſaith, that the *concupiſcence of the fleſh doth ſomewhat when the conſent of the heart is not given*: And asking after, what that ſomewhat is, he anſwereth, *evill and filthy deſires.* Now let the Ieſuites ſhew how deſires without conſent may be evill and filthy, and yet not ſinne. Another ſaith, that ſinne is committed foure waies in the heart: by ſuggeſtion, by delight, by conſent, and by a boldneſſe to defend it. And therefore the Papiſts heerein are more ſhamefull heretickes then the Pelagians; for in denying that there is no ſinne but that whereunto conſent commeth, they are their fellowes which denied the originall corruption to be ſinne. But in that they deny to be ſin, not onely theſe firſt motions that come from naturall corruption, and break out from the beſt men, without all manner liking of them, but thoſe alſo wherewith the fleſh is tickled and delighted, although not to conſent and reſolution to do them: they are worſe then the Pelagian Heretickes. Nay, by the Ieſuites ſaying, not ſo much as concupiſence with conſent ſhould be ſinne, ſeeing *Iames* doth not ſay here, that concupiſence which conceiveth or conſenteth, is ſin, but that it bringeth forth ſinne: wherefore, when *Iames* ſaith, it *bringeth forth ſinne*, his meaning is, that it bringeth forth the ſinne which he ſpeaketh againſt in this place, namely actuall, as to ſay that God is the Author of this tentation.

Aug. lib. de Imp. Iuſt. lib. 2. c. 19. de ſummo bono, called ἐξαίρεσις of S. Iames: called by him, ἐπιστροφὴς.

Not every ſin mortall.

RHEM.6.[15. *Sinne conſummate ingendred death.*] Here we ſee that not all ſin nor all conſent vnto concupiſcence is mortall or damnable, but when it is conſummate, that is, when the conſent of mans mind fully and perfectly yeeldeth to the committing or liking of the act or motion whereunto concupiſcence moueth or inciteth vs.

Rom.6.23. Rom 5.14. Eſay 5.20.

CARTVV.6. [15 *Sinne conſummate engendreth.*] The reward and wages of ſinne is death: and if the ſinne of infants without conſent deſerue death, as the Apoſtle teacheth: how much more, that which is with conſent? and therefore to ſay as the Ieſuites do heere, is as much to ſay, that ſome concupiſcence with conſent, is no ſinne at all, which becommeth you well, that the curſe due to thoſe which ſay evill is good evill, and good is, ſowre is ſweet, and ſweet is ſowre, may lay hold of you; and that you may ſhew your ſelues to be the men which teach, that we are nothing beholding unto our Saivour Chriſt, for the pardon of many our grievous ſinnes, as thoſe which deſerving no damnation, needed not to be ranſomed by the death of Chriſt. Go on forward hardly, play the men, and fill up the iniquitie of your fathers; that upon you and your Baſtards may come the bloud of the Sonne of God, which you ſo manifeſtly do offer wrong unto: whereas *Iames* by the conſummation of ſinne, doth not meane every actuall ſinne, but ſinne cocked and heaped up to ſuch a height as that it calleth for an utter and uncurable and unreſiſtable deſtruction, from the iuſt revenging hand of God: as when a man doth not onely walk in the counſell of the wicked, ſtand in the way of ſinners, but even ſit him down in the ſeate of the ſcornefull: which are of ſuch deſperate hope, as *Salomon* will not haue them once checked, the onely remedy of recovering them, if they were recoverable.

Pſal. 2.1. Pro.9.7.8.

What is the law of liberty in the new Teſtament.

RHEM.7.[25. *The law of perfect libertie.*] The law of the Goſpell and grace of Chriſt is called the law of liberty, in reſpect of the yoke and burden of the old carnall ceremonies, and becauſe Chriſt hath by his bloud of the new Teſtament deliuered all that obey him from the ſeruitude of ſinne and the Diuell. But not as the Libertines and other Heretickes of this time would haue it, that in the new Teſtament euery man may follow his owne liking and conſcience, and may chooſe whether hee will bee vnder the lawes and obedience of Spirituall or temporall Rulers, or no.

Verſe.27. ſ Religion cleane and unſpotted with God and the Father, is this, to viſite pupilles and widowes in their tribulation: and to keep himſelfe unſpotted from this world.

Good works a parts of mans iuſtice.

RHEM.8.[27. *Religion cleane.*] True religion ſtandeth not onely in talking of the Scriptures or onely faith, or Chriſts iuſtice: but puritie of life and good works, ſpecially of charity and mercy, done by the grace of Chriſt. This is the Apoſtolicall doctrine, and far from the Hereticall vanitie of this time.

CARTVV.

CARTVV. 8. [27 *Religion cleane.*] Seeing the word *Religion* containeth the whole ſervice of God, and doctrine of pietie, it is no marvell although it ſtandeth not in faith, or in the Iuſtice of Chriſt alone, when to a true worſhip of God, good workes are neceſſarily required. But if you meane thereof to conclude, that we are not ſaved by faith alone, it will require more cord to binde it, then all your robbers of the poore and ſimple ones will affoord.

CHAP. I.

MARGINALL NOTES.

Verſe 20. BVT wilt thou know ‡ O vaine man, that faith without workes is idle.

RHEM 1. [20. *O vaine man,*] He ſpeaketh to all Heretikes that ſay, faith onely without works doth iuſtifie, calling them vaine men, and comparing them to Deuils.

ANNOTATIONS.

Verſe 1. My brethren, Haue not the faith of our Lord Ieſus Chriſt of glory ‖ in acception of perſons.

RHEM 2. [1. *In acception of perſons*] The Apoſtle meaneth not, as the Anabaptiſts and other ſeditious perſons ſometime gather hereof, that there ſhould be no difference in common weales or aſſemblies, betwixt the Magiſtrate and the ſubiect, the free man and the bond, the rich and the poore, betwixt one degree and another, for, God and nature, and the neceſſity of man, haue made ſuch diſtinctions, and men are bound to obſerue them. But it is meant onely, or ſpecially, that in ſpirituall gifts and graces, in matters of faith, Sacraments, and ſaluation. and beſtowing the ſpirituall functions and charge of ſoule, we muſt eſteeme of a poore man or a bond man, no leſſe then of the rich man and the free, then of the Prince or the Gentleman: becauſe as Chriſt himſelfe calleth all, and endueth all ſorts with his graces: ſo in ſuch and the like things we muſt not be partiall, but count all to be fellowes, brethren, and members of one head. And therefore the Apoſtle ſaith with a ſpeciall clauſe. That wee ſhould not hold or haue the Chriſtian faith with or in ſuch differences or partialitie.

Scripture abuſed by the Anabaptiſts, to make no diſtinction of perſons.

What the Apoſtle meanes by acception of perſons.

CARTVV. 2. [1. *Acception of perſons.*] Not onely in matters controverſed, but even in others of greateſt evidence and plainneſſe, the vaile of ignorance is upon theſe Ieſuites hearts. For it is evident that he ſpeaketh here of the acception of perſons in civill meetings, and common tables: ſo farre is it that he meant ſpecially, much leſſe onely, of accepting of perſons in ſpirituall gifts and matters of faith: for he checketh them that they ſo farre regarded the outward perſon or face of a man, that in gueſting certaine to their houſes, they preferred the wicked rich unto the godly poore: and not onely preferred them, but even neglected or contemned the other; that where the Farmer had an honorable place at their Tables, the other had ſcarce any place as it were with their Dogges. And notwithſtanding that it be true generally that is here ſaid, *that no acception of perſons is admitted in ſpirituall gifts*: yet (beſides that it is not the ſpeciall, much leſſe the *onely meaning of Iames*) it is untrue, that *in ſpirituall functions and charge of ſoules, there ought to be no diſtinction of bond and free*: it being not onely inconvenient that a ſervant ſhould be a Miniſter of the Church, but unlawfull alſo, as one that being under bond ſervce cannot attend the Miniſtery of many. It is the common ſhame of all Papiſts, that their Munkeries are Receits of children ſtarting from their fathers, and of ſervants running from their maſters: but it is (as we eſteeme) the proper dotage of our Engliſh Ieſuites to teach *that a bond-man may haue charge of ſoules in a ſpirituall function, as well as a free.*

Verſe 10. And whoſoever ſhall keepe the whole Law, but offendeth in one, ‖ is made guilty of all.

RHEM 3 [10. *Is made guilty of all.*] He meanth not, that whoſoeuer is a theefe, is alſo a murderer, or that euery murderer is an aduouterer alſo: or that all ſinnes be equall, according to the Stoikes. and the hereſie of *Iouinian*: much leſſe, that he ſhall haue as great damnation that tranſgreſſeth one commandement, as if hee had offended againſt euery precept, but the ſenſe is, that it ſhall not auaile him to ſaluation, that he ſeemeth to haue kept certain and not broken all the commandements: ſeeing that any one tranſgreſſion of the Law, proueth that he hath not obſerued the whole, which he was bound to do, ſo far as is required and as is poſſible for a man in this life. S. *Auguſtine* diſputing profoundly in his 29, Epiſtle to S. *Hierom*, of this place of S. *Iames*, expoundeth it thus: that he which offendeth in one, that is, againſt the generall and great commandement of loue or charitie (becauſe it is in maner all, as being the ſumme of all, the plenitude of the Law, and the perfection of the reſt) breaketh after a ſort and tranſgreſſeth all, no ſin being committed but either againſt the loue of God, or of our neighbour.

How he that offendeth in one commandement is guilty of all.

CARTVV. 3. 10. *Is made guilty of all.*] Here are two expoſitions; the one of *Auguſtines*, and the ſame (as they ſay) profound: another of their owne, which (in truth) although they ſpeak it not in ſo many words, they eſteeme profounder then *Auguſtines*; yet neither of them (by *Auguſtines* good leaue, and the Ieſuites good or bad) is to the purpoſe of that which *Iames* ſpeaketh. For whereas thoſe which made much of the wicked-rich, with contempt of the godly-poore, alledged for their defence, that in entertaining them which were their neighbours, as well as the poore, they followed the Law of *Charity*, and of common humanity, which is, *to do good to all men*, even to their enemies: *Iames* replieth, that if they entertaine the wicked-rich in regard of loue and conſcience to obey the Lord, they will much more make account of the godly poore, and entertaine them courteouſly, as thoſe which

which are not onely in the common reckoning of neighbours, and children of one Father *Adam*, but as those which are knit more straightly in the spirituall consanguinity of being the children of one heavenly father in Iesus Christ their elder brother. And thereupon the better to discover their shamefull hypocrisie, he saith, not that he that breaketh one commandement offendeth against all; but that whosoever maketh no conscience of keeping of one commandement, the same (though hee yeeld an outward and civill obseruation of other commandements) doth it not in regard of obedience unto God, but either to avoyd losse, or to obtaine honour and gaine, or for some such by-respect. For if he that abstaineth from murder doth it in regard of conscience to God-ward, and reverencing the Lords authoritie in that commandement, it is certaine that the same will haue a care of not committing adultery, which bindeth his conscience towards God as well as the other, and is inhibited by the same authority of Gods commandement that the other is.

Verse. 13. For iudgement without mercie to him that hath not done mercy. And mercy exalteth it selfe aboue iudgement.

Workes of mercy exceeding gratefull to God.

RHEM. 4. [13. *Iudgement without mercy.*] Nothing giueth more hope of mercy in the next life, then the works of almes, charitie, and mercie, done to our neighbours in this life. Neither shal any be vsed with extreme rigour in the next world, but such as vsed not mercy in this world. *August. de pec. merit. li. 2. c. 3.* Which is true, not onely in respect of the iudgement to euerlasting damnation but also of the temporall chastisement in Purgatorie, as *S. August.* signifieth declaring that our veniall sinnes bee washed away in this world with daily works of mercy, which otherwise should be chastised in the next. See *ep. 29.* aforesaid *in fine* and *li. 21. de Ciu. Dei c. 27. in fine.*

Mat. 22. 36 37. 38. 39.

CARTVV. 4. [10. *Iudgement without mercy.*] *Augustine lib. de peccat. meritis lib. 2. cap. 3.* saith not either the same words or same sence, that *nothing giueth more hope of mercie in the next life, then the workes of Almes, Charitie, and Mercy.* And it is diuersly false. For first, *Hope* is the daughter of *Faith*, and not of workes. Secondly, euen amongst workes, it is evidently false that workes of mercy confirme the *hope* greatliest: seeing it is certaine, that as the workes of the first table well performed in the service of God, are more excellent then those of the second performed to the neighbour, so they must needs bring greater assurance of the hope of life everlasting to them that are holily exercised in them, in as much as from them commeth a more plentifull testimony of a liuely faith, then from the other of the second Table.

Aug. de sp. et lit. c. 12. Item lib. 2. retract. c. 9. 10. 11. Rom. 4. 13. 14.

In his Epistle 29. he saith nothing of *Purgatory*, but of purging sinnes in this life by workes of *mercy*, he hath somewhat that might appeare to make for them: were it not that *Augustines* ordinary language to the contrary, doth sufficiently declare, that he meaneth onely thereby to teach, rather the necessity then the desert of good workes: As when he saith, *that a man is not iustified by the precepts of good life, but by the law of faith; not by the letter, but by the spirit; not by the merits of workes, but by free grace.* And euen in this place when he saith, that the promise is thus given unto them; he giveth to understand, that he speaketh not of such merit as secludeth grace, for if it be by promise it is by faith.

In the next place, *lib. 21. de ciuit. Dei, c. 27.* his discourse is to proue, that by *Almes* a man cannot receiue profit, if he continue in sinne; but of this purgatory there is nothing, rather there is to the contrary. For not daring to take upon him to determine which are the sinnes whereof a man may be eased by other mens intercessions, which notwithstanding the Iesuites dare undertake to set downe, he saith: *But the deliuerance which is, whether it come by a mans owne prayers, or by the Saints that pray for him, bringeth that to passe, that one is not sent into everlasting fire, and not, that he should be pulled from thence after that he hath been some long time there.*

Verse. 14. What shall it profite my brethren, if a man say he hath faith: but hath not works? Shall faith be able to saue him?

The proud & impudent dealing of the Heretickes against this Epistle, because it is so plaine against onely faith.

RHEM. 5. [14. *What shall it profite, if a man say he hath faith?*] This whole passage of the Apostle is so cleere against iustification or saluation by onely faith, damnably defended by the Protestants, and so euident for the necessitie, merite, and concurrence of good works, that their first author *Luther* and such as exactly follow him, boldly (after the manner of Heretickes) when they can make no shift nor false glose for the text, deny the booke Canonicall Scripture. But *Caluin* and his companions disagreeing with their Masters, confesse it to bee holy Scripture, but their shifts and fond gloses for answer of so plaine places, bee as impudent as the denying of the Epistle was in the other, who would neuer haue denied the booke, thereby to shew themselues Heretickes, if they had thought those vulgar euasions that the Zuinglians and Caluinists do vse (whereof they were not ignorant) could haue serued. In both sorts the Christian Reader may see, that all the Heretikes vaunting of expresse Scriptures and the word of God, is no more but to delude the world, whereas indeed, bee the Scriptures neuer so plaine against them, they must either bee wrested to sound as they say, or else they must bee no Scriptures at all. And to see *Luther*, *Caluin*, *Beza*, and their fellowes, sit as it were in iudgement of the Scriptures, to allow or disallow at their pleasures, it is the most notorious example of Hereticall pride and miserie that can bee. See their prefaces and censures vpon this Canonicall Epistle, the Apocalypse, the Macabees and other.

CARTVV. 5. [14 *What shall it profite, if a man say hee hath faith?*] If the mettall of any mans wit and understanding be so bate, as not to know that it hindreth not at all the sole iustification by faith, that the man that saith he hath faith and hath no workes, is not profited thereby, he is verily worthy to be condemned to dig in the mettall pits, or (as the practise now is against such blockheads) to be sent unto the Gallies for ever. If he had said, that if a man haue faith and no good workes, it will availe nothing; as hee should thereby haue proved the necessity and concurrence of good workes with faith: so, the merit of them he could not haue iustified: But upon the fruitlessenesse of a brag, and boast of faith without good works, to conclude against the sole iustification of faith,

and

and that so triumphantly, and with banner displayed, as do the Iesuites, it is either extreme folly or impudency. For let them answer whether it is all one to haue a true faith, and to say he hath a true faith: Which if it be not cleere enough in it selfe, yet it is evidently explained by the similitude which this Apostle useth. For, saith he, *what profiteth it if one say to the naked or hungry, be warmed and refreshed, and in the meane season give him nothing*: As therefore it is no true charity which professeth good will to help, and helpeth not; so it is not true faith which is severed from good workes. And when he compareth the faith he here speaketh of, with the faith of devils, which look assuredly, notwithstanding their faith, to be damned: is there any so senseless as not to see that this is not spoken of the faith of Gods children? wherefore, the profite which is denied unto such a faith, is not denied to the faith of Gods children, which alwaies *purgeth the heart*, and worketh by charity: whereby appeareth how neither M. *Calvin*, *Beza*, nor *Zuinglius*, are put to any shift of defending the sole iustification by faith, nor M. *Luther* driven to any necessity of denying the sacred authority of this Epistle: whom as we will not iustifie for his not so full and through reverence given to this Epistle as was due, so also that he is therein shamefully slandered by this viperous generation of Iesuites, let the Reader look ‡ otherwhere in the learned Treatises of our Brethren. Reade I pray you (good Reader) M. *Calvins* and M. *Bezaes* Prefaces, together with *Erasmus* upon this Epistle and the Apocalyps, and thou shalt see that there is nothing spoken of them but that which beseemeth godly learned men to speake of the heavenly Oracles of the ever-living God: otherwise thou maist assure thy selfe that they would not send thee to them, but would haue brought them to thee. As for their censures on the books of the Machabees, and others like to them, which as chaffe (in comparison of the Lords wheate in the other two) they haue winnowed out of the Canonicall Scriptures, it hath been shewed (in the answer to the Preface, and otherwhere) that they haue done it with the breath of the Lords mouth, and even with the fanne of the ancient Councels and Fathers, which haue esteemed no better of them then these men haue done.

Vers. 15. 15. *Vers.* 19.

Augl. in Gal. 5.

In M. *Whitakers against Campion, & the disputations in the Tower.*

Verse. 21. ¶ Abraham our father was he not iustified by workes, offering Isaac his sonne upon the Altar?

RHEM. 6. [21. *Abraham was he not iustified by works?*] It is much to be noted that S. *Augustine* in his booke *de fide & operibus c.* 14. writeth that the heresie of onely faith iustifying or sauing, was an old heresie euen in the Apostles time gathered by the false interpretation of some, of S. *Pauls* profound disputation in the Epistle to the Romanes, wherein hee commended so highly the faith in Christ, that they thought good works were not auaileable: adding further, that the other three Apostles, *Iames*, *Iohn*, and *Iude*, did of purpose write so much of good works, to correct the said errour of onely faith, gathered by the misconstruction of S. *Pauls* words. Yea when *S. Peter* (*Epist.* 2. *c.* 3.) warneth the faithful that many things be hard in S. *Pauls*, and of light vnlearned men mistaken to their perdition: the said S. *Augustine* affirmeth, that hemeant of his disputation concerning faith, which so many Heretickes did mistake to condemne good works. And in the preface of his commentarie vpon the 31. Psalme, hee warneth all men, that this deduction vpon S. *Paul* speach, *Abraham was iustified by faith, therefore good works bee not necessarie to salvation*: is the right way to the guise of Hell and damnation.

Onely faith an old heresie.

S. Iames and the rest inculcate good workes against the errour of onely faith falsly gathered of S. Pauls words.

Loco citato. Lib. 83. *q.q.* 76.

S. Augustines whole disputation in this point very notable, and directly against onely faith. Heresies against good workes.

And lastly (which is in it selfe very plaine) that we may see this Apostle did purposely thus commend vnto vs the necessitie of good works, and the inanitie and insufficiency of onely faith, to correct the errour of such as misconstructed S. *Pauls* words for the same; * the said holy Doctor noteth that of purpose he tooke the very same example of *Abraham*, whom S. *Paul* said to bee iustified by faith, and declareth that hee was iustified by good works, specifying the good worke for which hee was iustified and blessed of God, to witte, his obedience and immolation of his onely sonne. But how S. *Paul* saith that *Abraham* was iustified by faith, see the Annotation vpon that place. *Rom.* 4. *vers.* 1.

Rom. 4. 10. 11.

CARTVV. 6. [21 *Abraham, was hee not iustified by workes?*] That this Iustification is to be referred to the iustification of *Abraham* before men, and declaration that he was iustified, it appeareth evidently in that this offering of *Isaac* was long after his Circumcision; he being therefore iustified before God before Circumcision, was much more iustified before the Lord or ere this offering of *Isaac* was offered to be done. And if Circumcision, being a principall work of the Law, could not therefore iustifie him, because it came after his faith was imputed unto him to righteousnesse: how much lesse can this sacrifice iustifie him before the Lord, that came long after Circumcision?

That *Augustine*, *de fide & operibus cap.* 14. *li.* 83. *quest.* 976. is directly against you, hath as been already (in the answer to the Argument of this Epistle) shewed: where his purpose is not to shew (as you falsly pretend) that we are not iustified by faith onely, but to shew that we are not iustified by faith alone, that is to say, by a faith which is naked and destitute of good workes: which is evident in that hee teacheth plainly (as hath been shewed) that good workes as a divers thing do follow iustification, and maketh good workes not causes of iustification, but effects of faith wherewith wee are iustified. *Augustin. Prefat. Psal.* 3. is idlely alleaged, *that it is the right way to hell, upon iustification by faith onely to conclude that workes are not necessarie to salvation*, it being freely accorded, that good works, as effects of a saved man or of salvation, are necessary, and that no man without holinesse can see God.

Heb. 12. 14.

Verse. 22. Seest thou that ¶ faith did worke with his workes: and by the workes the faith was consummate?

RHEM. 7. [22. *Faith did worke with.*] Some Hereicks hold, that good works are pernitious to saluation and iustification: other, that though they be not hurtfull but required, yet they bee no causes or workers of saluation, much lesse meritorious, but are as effects & fruits necessarily issuing out of faith.

Both which fictions, falſhoods, and ſlights from the plaine truth of Gods word, are refuted by theſe words, when the Apoſtle ſaith, That faith worketh together with your workes: making faith to be a coadiutor or cooperator with works, and ſo both ioyntly concurring as cauſes and workers of iuſtification, yea afterward he maketh works the more principall cauſe, when he reſembleth faith to the body, and works to the ſpirit or life of man.

Workes concurre with faith, as cauſe of iuſtification.

CAR TVV 7. [22 *Faith did worke with.*] That *Abrahams* faith wrought with his workes, we acknowledge for the voyce of the Holy Ghoſt; but that it wrought with workes to one and the ſame iuſtification, is the gloze of the Ieſuites, directly contrary to the diſcourſe and drift of *Iames*, who aſſigneth the uſe of good workes to ſhew forth faith, and therefore to iuſtifie before men, and not before God, which is the ſame *Paul* teacheth, that *Abraham* in doing good workes might by them be iuſtified, and glory before men, but not before God. Two may well bee ſaid to worke together perfecting one and the ſame thing, and yet either of them to haue the diverſe and proper effects in the performance thereof. As in the building of a houſe, hee that buildeth upon the foundation is coadiutor unto him that laid the foundation of the houſe, albeit he gaue no aſſiſtance nor help at all to the laying of the ground-worke thereof. Even ſo many good workes labour together with faith in the work of our ſalvation, and yet haue no manner of ſtroake in our iuſtification before God, but do beare ſway in our iuſtification before men, which is a part of our ſanctification.

Rom.4.2.

And that this offering of *Iſaac* thirty yeares after the Lord had given teſtimonie of *Abrahams* iuſtification by faith, is not referred to a cauſe of righteouſneſſe, but unto the declaration thereof, the very wordes of the ſtory do evidently declare: wherein the Angell ſhewing the uſe of this work of oblation of his ſonne, ſaith, *now I know that thou feareſt God.* But to ſtay the cackle of theſe pratling Ieſuites, let the Reader obſerue, that there is ſo great light of the truth in this place of *Iames* for us againſt them, that *Thomas Aquinas* whom they haue beſainted unto the ninth degree, was conſtrained to vaile his bonnet unto the truth, which we teach out of this place, in this wiſe: *Becauſe faith wrought with workes, that is to ſay, faith whereby hee was iuſt before God, led him unto workes: and of the workes which follow faith, his faith was perfected, that is to ſay, augmented, approved and declared.* Touching the other reaſon, that faith is compared unto the body, and workes unto the ſoule, it ſhall appeare after how vainely and unprofitably it is alledged.

Gen.22.12

Verſe.23. And the Scripture was fulfilled, ſaying, Abraham beleeved God and it was reputed him to iuſtice, and hee was called the friend of God.

Workes made us iuſt indeed before God.

RHEM.8.[23. *The friend of God.*] By this alſo an other falſe and friuolous euaſion of the Heretickes is ouertaken, when they feyne, that the Apoſtle here when hee ſaith, workes do iuſtifie, meaneth that they ſhew vs iuſt before men, and auaile not to our iuſtice before God. For the Apoſtle euidently declareth that *Abraham* by his works was made or truely called the friende of God and therefore was not (as the Heretickes ſay) by his workes approoued iuſt before man onely.

CAR TVV.8. [23 *The friend of God.*] That *Abraham* was the friend of God, it came of that the Lord loved him firſt, and not that *Abraham* loved him; and therefore this title of *Abraham* being friend unto God, proceeding meerely from the fountaine of Gods loue towards him, is impudently and forcibly carried to the merite of his workes, not onely directly contrary to the tenor of other Scriptures, but manifeſtly againſt this place where they ground this note, conſidering that it is annexed unto the righteouſneſſe imputed by faith. For *Iames* having ſhewed before that a man is outwardly and to the view of men and Angels iuſtified by workes, addeth that as touching the iuſtification which is before God, it muſt needs haue place which the Scripture ſaith, that through faith, righteouſneſſe was imputed unto *Abraham*, through which imputation, hee was called, that is to ſay, was the friend of God.

Hitherto alſo belongeth, that where the friendſhip is aſcribed unto workes as unto a cauſe, the cauſe is ſet to be in the workes of God toward us, and not in our workes to him: For *therefore* (ſaith Chriſt) *I call you friends, for that whatſoeuer I haue heard of my Father, I haue made known unto you.* It is very true that our Saviour ſaith, *that they are his friends if they do his commandements*; but that the keeping of his commandements are the cauſe of his friendſhip, hee ſaith not. The contrary whereof is evidently taught of *Iohn*, who declareth that this is the uſe of keeping the commandements, not to make us one with God (which is the ſame as to be friends with him) but to make it known that we are one with him, and abide in him.

Ioh. 15.15.
Ioh.15.14.
1.Ioh.2.4.
5.

Verſe.24. Do you ſee that by works a man is iuſtified: and not by faith onely.

The Proteſtants ſay, By faith onely. S. Iames eleane contrary, Not by faith onely. See the Annot. upon the Epiſtle to the Rom.c.2. v.13. The manifold meaning of certain fathers when they ſay onely faith.

RHEM 9.[24. *Not by faith onely.*] This propoſition of ſpeach is directly oppoſite or contradictorie to that which the Heretickes hold. For the Apoſtle ſaith, Man is iuſtified by good works and not by faith onely, but the Heretickes ſay, Man is not iuſtified by good works, but by faith onely. Neither can they pretend that there is the like contradiction or contrarietie betwixt S. *Iames* ſpeach and S. *Pauls*, for though S. *Paul* ſay, man is iuſtified by faith, yet he neuer ſaith, by faith onely, nor euer meaneth by that faith, which is alone, but alwayes by that faith which worketh by charity, * as he expoundeth himſelfe. Though concerning works alſo, there is a difference betwixt the firſt iuſtification, whereof S. *Paul* ſpecially ſpeaketh: and the ſecond iuſtification, whereof S. *Iames* doeth more ſpecially treate. Of which thing *elſewhere there is enough ſaid.

The fathers indeed vſe ſomtimes this excluſiue, *ſola, onely*: but in far other ſenſe then the Proteſtants. For ſome of them thereby exclude onely the works of *Moyſes* law, againſt the Iewes: ſome, the works of nature and morall vertues without the grace or knowledge of Chriſt, againſt the Gentiles: ſome, the neceſſitie of externall good works where the parties lacke time and meanes to doe them, as in the caſe of the penitent theefe: ſome, the falſe opinions, ſectes, and religions contrary to the Catholicke faith, againſt the Heretickes and miſcreants, ſome exclude reaſon, ſenſe, and arguing in

matters

matters of faith and myſterie, againſt ſuch as will beleeue nothing, but that they ſee or vnderſtand: ſome, the merite of works done in ſinne before the firſt iuſtification: ſome, the arrogant Phariſaicall vaunting of mans own proper works and iuſtice, againſt ſuch as referre not their actions and good deeds to Gods grace. To theſe purpoſes the holy Doctors ſay ſometimes, that onely faith ſaueth and ſerueth: but neuer (as the Proteſtants would haue it) to exclude from iuſtification and ſaluation, the cooperation of mans free will, diſpoſitions and preparations of our hearts by prayers, penance, and ſacrament, the vertues of hope and charitie, the purpoſe of well working and of the obſeruation of Gods commandements: much leſſe, the works and merites of the children of God, proceeding of grace and charitie, after they bee iuſtified and are now in his fauour: which are not onely diſpoſitions and preparations to iuſtice, but the meritorious cauſe of greater iuſtice, and of ſaluation.

CARTVV. 9. [24 *Not by faith onely.*] That the Scripture teacheth that we are iuſtified *by faith onely*, both in ſo many words, when it ſaith *onely beleeue*, and by neceſſary collection, when it ſaith, *by faith without workes*, hath been already ſhewed upon *Rom* 3.28. Neither is this any contradiction thereunto, that *wee are not iuſtified by faith onely*: (ſeeing as hath been ſeen) theſe ſayings of *Paul* and *Iames*, are not of one and the ſame righteouſneſſe or iuſtification: whereas to make an oppoſition or contradiction between them, is required that they be underſtood of one and the ſame thing. And how truely we haue expounded and gathered of the Scripture that *wee are iuſtified by faith onely*, the ancient Fathers (by the Ieſuites own confeſſion) giue us plentifull teſtimony, who uſe the ſame words that wee do of being iuſtified by *faith onely*. *Mar.* 5. 36.

Now where the Ieſuits (for ſhift) affirme that the Fathers ſpeaking as we, meane otherwiſe then we, in that by the word *onely*, they ſhut forth this and that, & every thing rather then that which they do indeed ſhut forth: Firſt, by this anſwer it falleth out, that it is no abſurd thing that ſome Fathers ſhould affirme we are not iuſtified by *faith alone*, as they ſurmiſe of them, & yet affirme alſo we are iuſtified by *faith alone*; which they are here conſtrained to confeſſe of them: Whereas the Ieſuits would proue it abſurd that *Paul* ſhould teach iuſtification *by faith alone*, becauſe *Iames* teacheth that we are not iuſtified by *faith alone*: condemning that for contrariety in the holy Apoſtles, which they hold to be a good conſent in the Fathers. Secondly, they ſhew their dog-teeth in ſnapping & ſnarling at us becauſe we dare adde the word *onely*, not found (as they ſay) in the Scriptures: whereas, if this be a fault in us, it is the ſame in the Fathers; ſo much alſo the greater in them, as their hand was firſt in it, & ours by imitation and prouocation of others. Thirdly, we haue ſhewed that *Pauls* meaning is, *by onely*, to ſhut from the cauſe of our ſalvation the good works that are done after faith, & according to the direction of the holy Spirit: and therefore if the Fathers meant not to ſeclude the workes of the Law which are done after faith, their meaning is farre different from *Pauls*. Fourthly, it hath been ſhewed, that as the Fathers ſhut forth other things by them recited, ſo from the cauſe of our ſalvation they ſeclude the beſt workes that are done of thoſe which haue beleeved, Laſt of all, to ſay, that by the words, *faith onely iuſtifieth*, are ſecluded ceremoniall workes, or workes before faith, &c. and not the good works which godly men do: is all one as if they ſhould ſay, *we are iuſtified before the Lord by faith onely*, yet not ſo iuſtified that we are iuſtified before God by faith without the company of any thing elſe, then which what can be more brutiſh. As if the word of *faith onely*, ſhutting forth all but faith, doth not as well ſhut forth workes after faith, as workes before faith, except they will ſay that workes after faith are faith it ſelfe and no workes.

Verſe. 25. And in like manner alſo Rahab the Harlot, was not ſhee iuſtified by workes, receiving the meſſengers and putting them forth another way?

RHEM. 10. [25. *Rahab.*] This Apoſtle alleageth the good works of *Rahab* by which ſhe was iuſtified, and S. *Paul* (11. *Hebrew.*) ſaith ſhe was iuſtified by faith. Which are not contrary one to another, for both is true, that ſhe was ſaued by faith, as one ſaith: and that ſhe was ſaued by her works, as the other ſaith. But it were vntruely ſaid, that ſhe was ſaued either by onely faith, as the Heretikes ſay: or by onely good works, as no Catholicke man euer ſaid. But becauſe ſome Iewes and Gentile Philoſophers did affirme: they, that they ſhould bee ſaued by the workes of *Moyſes* law: theſe, by their morall works: therefore S. *Paul* to the Romanes diſputed ſpecially againſt both, prouing that no works done without or before the faith of Chriſt, can ſerue to iuſtification or ſaluation. *S. Paul nameth faith, and S. Iames workes, confeſſes of iuſtification: but neither the on faith onely: nor the [other workes onely.*

CARTVV 10. [25. *Rahab.*] To anſwer ſomewhat to their irkſome repetitions without tiring the Reader with that which is before alledged, let the reader firſt obſerue how unworthy their outcries are againſt our men, affirming that in ſome place of this Epiſtle *Iames* ſpeaketh not of the iuſtifying faith, nor of the faith which is proper to the children of God. For ſeeing they muſt be compelled to ſay, that *Iames* ſpeaketh of other workes in his Epiſtle, then *Paul* doth in his, the one ſpeaking (as they ſay) of workes before faith; the other of workes after faith, why may it not be as lawfull for us to fly to another ſignification of faith, as for them to haue their refuge to another ſignification of workes. Whereas (indeed) unleſſe the ſame workes be underſtood in the Epiſtle to the Romanes, which are here meant, there is no good correſpondence between theſe two doctrines, which the Ieſuits affirme to be given out of the Apoſtles, we are not *ſaued by workes alone, we are not ſaued by faith alone*, but by *faith* and *workes* together. And if it be true that *Iames* and *Paul* did in a divers manner of ſpeech teach one and the ſame doctrine, then it followeth, that our interpretation which expoundeth the workes mentioned of *Paul* and *Iames*, to be of one and the ſame kinde, is neerer to the truth then yours, which ſuppoſeth the workes *Paul* ſpeaketh of to be before faith, and thoſe *Iames* mentioneth to be after faith. For to ſay (as we doe) that *Paul* teacheth our iuſtification before God by faith without good workes done after faith, and that *Iames* teacheth iuſtification before men not to be by *faith* alone without good workes of the ſame kinde, hath more agreement and leſſe diſſent with themſelues then to make them ſay as you do, that *Paul* taught iuſtification by faith without workes before faith, and *Iames* not by faith onely without workes after faith. And the better to aſſure the

Reader that *Iames* meant that we are not iuſtified by faith alone before men without good workes, as we expound it, let him obſerue that where the principall good workes are Repentance or the inward change of the minde, and ſincere loue of the heart towards God and towards our neighbour: yet *Iames* in both the examples that he uſeth, taketh thoſe workes onely which might bee ſeene of all men, as is *Abrahams* offering of *Iſaac*, and *Rahabs* receiuing of the ſpies. And wherefore theſe rather then thoſe other more principall workes of the Law? but that thereby he would declare, that in this iuſtification he ſpeaketh of, he reſpected the eye of men rather then of God.

Verſe. 26. For even as the body without the Spirit is dead: ſo alſo faith without workes is dead.

Faith without workes is a true faith, but not available: as the body without the ſpirit is a true body though it be dead. What faith the Apoſtle ſpeaketh of: and that hee knew no ſpeciall faith.

RHEM. 10 [26. *Faith without works is dead*] S. *Iames* (as the Proteſtants fain) ſaith that faith without good works is no faith, and that therefore it iuſtifieth not, becauſe it is no faith, for he ſaith that it is dead without works, as the body is dead without the ſoule, and therefore being dead hath no actiuitie or efficacie to iuſtifie or ſaue. But it is a great difference, to ſay that the body is dead, and to ſay that it is no body, euen ſo it is the like difference, to ſay that faith without workes is dead, and to ſay that faith without works is no faith. And if a dead body be notwithſtanding a true body, then according to S. *Iames* compariſon here, a dead faith is notwithſtanding a true faith, but yet not auaileable to iuſtification, becauſe it is dead, that is, becauſe it is onely faith without good works.

And therefore it is a great impudencie in Heretickes, and a hard ſhift, to ſay that the faith of which the Apoſtle diſputeth all this while is no true or properly called faith at all. It is the ſame faith that S. *Paul* defined and commended in all the 11. chapter to the Hebrewes, and the ſame which is called the Catholicke faith, and the ſame which being formed and made aliue by charitie, iuſtifieth. Many true it is, that it is not that ſpeciall faith which the Heretickes feine onely to iuſtifie, to wit, when a man doth firmely beleeue as an article of his faith, that himſelfe ſhall be ſaued, this ſpeciall faith it is not whereof the Apoſtle here ſpeaketh, for neither he, nor S. *Paul*, nor any other ſacred Writer in all the holy Scriptures euer ſpake or knew of any ſuch forged faith.

CARTVV. 10. [26. *Faith without workes is dead.*] This place of all other ſeemeth to ſmile vpon the popiſh iuſtification by workes, in that it ſeemeth to giue that place to works in our iuſtification, which the ſoule hath towards the conſtitution of a man. Whereupon, whether workes be the eſſentiall forme of faith, as the ſoule (of ſome) is ſet for the eſſentiall forme of a man: or whether it be a member of the whole of iuſtification, as other ſome eſteeme the ſoule the principall part or member required to the frame of a man, they gaine that which they deſire. Howbeit herein they are like the fooliſh hungry Wooers which ſnap euery ſhadow of look or word that may carry any ſound of good liking unto them, paſſing by all the frownes and threats whereby they of modeſt behauiour, and ſetled underſtanding, would take themſelues anſwered. Firſt therefore they muſt underſtand that the word here uſed, doth more properly ſignifie the breath which a man draweth and ſendeth forth againe, than the ſoule which is the principall part of a man. And this being the more proper ſignification of the word, ought (unleſſe other circumſtances overthrow it) to be taken: the rather for that he uſeth a word for the body which is generall and common to all living things which haue ſence, without reſtraint of that which is proper to men. And ſo it falleth out that good workes haue the ſame place in iuſtification which we giue it, namely, to be as neceſſary an effect of man iuſtified by faith, as to draw breath is a neceſſary effect of a man living. And if the word ſhould be unproperly taken for the ſoule and principall part of a man, yet for all that the ſimilitude may not bee racked further then the words of *Iames* carry it, which is onely to declare, that as the body without the ſoule is but a carkaſſe, ſo is faith without workes dead. Noting rather a cauſe as they terme it, *ſine qua non*, then a true and a making cauſe. As albeit a man can haue no ſence without his heart, yet the cauſe of the ſence commeth from the head, and not from the heart. As for their ſophiſtication, that as a dead body is a true body without the ſoule; ſo faith without works is a true faith, and therfore that we are deceiued which eſteem dead faith no faith: let it be noted that they falſifie our iudgement in affirming that we ſay it is no faith which onely deny it to be a true faith, or that faith which is proper to the children of God. And therefore as it cannot be logically ſaid, and agreeably vnto the name of things, that a dead horſe is a true horſe, no more can it be ſaid that a dead faith is a true faith. And if *Ariſtotle* (whoſe profeſſion was narrowly to enquire into theſe quiddities) may be received, he telleth you that to argue, he is a man becauſe he is a dead man, is a fallation of diviſion, where one eſteemeth it alwayes true in the ſimple, that was ſo in the compound. Beſide that, the ſimilitude and compariſon of *Iames* ſought not to be ſtretched and drawne further then that wherein he maketh the compariſon, which is onely, that as the body is unprofitable to any worke or action belonging unto a body, unleſſe it haue life and breath: ſo is faith unleſſe it ſend forth (as it were) the breath of goood workes. The reſt againſt the ſpeciall application of Chriſt by faith, is vaine babling, before manifoldly and often confuted.

πνεῦμα breath, whereof alſo came the ſpeeches animã agere, animam expiare, animam efflare, &c. And ſo our S. Chriſt is ſaid to haue giuen up the Ghoſt. Math 27.50.

In his Antipredicaments, and his Elenchs.

CHAP. III.

ANNOTATIONS.

Verſe. 1. BEeyee not many maſters my brethren, knowing that you receiue the greater iudgement.

Many maſters are many proud Sectmaſters.

RHEM. 1. [1. *Many Maiſters.*] He meaneth principally Sect maiſters that make themſelues ſenerall Ringleaders in ſundry ſorts of new deuiſed doctrines: euery one arrogating to himſelfe to bee maſter and none ſo humble as to be a ſcholler, either to Gods Church and true Paſtors, or to other guides

guides and authors of the ſaid ſects. So did *Zuinglius* diſdaine to bee *Luthers* ſcholler, and *Caluin* to be the follower of *Zuinglius*.

CARTVV. 1. [*Many maſters.*] Your tongues are your owne, and who ſhall let you to ſpeake; but thankes be unto God they are no ſlander, but amongſt ſuch as your ſelues be, from whom ſtrokes are better then ſtrokings. To ſay nothing of your ignorance in the ſtory of the times, which teſtifie that *Zuinglius* preached the Goſpell before *Luther*.

CHAP. IIII.

MARGINALL NOTES.

Verſe 6. AND ‡ giueth greater grace. For the which cauſe it ſaith, God reſiſteth the proud, and giueth grace to the humble.

RHEM. 1. [*6. Giueth greater grace.*] The boldnes of Heretiks adding here the word *Scripture* to the text thus, *and the Scripture giueth greater grace.*

CARTVV. 1. [*8. Giueth greater grace.*] If any added here the word *Scripture*, he added it not ſo boldly as you in the verſe next before ſervilely and ſottiſhly haue turned, *To enuy doth the ſpirit couet*, for, *the ſpirit coueteth to envy*. The other fault ſavoureth more of a ſlip for want of due conſideration of circumſtance, then of any puffe of pride, as you pretend.

Verſe 8. ‡ Approch to God and he will approch to you. Cleanſe your hands yee ſinners, and ‖ purifie your hearts ye double of minde.

RHEM. 2. [8. ‖ *Approch to God.*] Free will and mans own endeuour neceſſary in comming to God.

ANNOTATIONS.

RHEM. 3. [*8. Purifie your hearts.*] Man (we ſee here) maketh himſelfe cleane and purgeth his own heart. Which derogateth nothing to the grace of God being the principall cauſe of the ſame. Yet Proteſtants think we derogate from Chriſts Paſſion, when we attribute, ſuch effects to own work or other ſecundarie helpes and cauſes. *Mans working with Gods grace, is no derogation thereunto*

CARTVV. 3. [*8. Purifie your hearts.*] When the Apoſtle calleth the ſpirit of ſanctification given in Chriſt ours, inſomuch as he feareth not to ſay, we do that which the Spirit of God worketh in us, and that (after a ſort) it is not we that doe the evill which ſinne dwelling in us doth: is it any marvell although we be ſaid to purge our ſelues when no naturall power or free will of ours doth it, but onely the Spirit of God that is within us, ſeeing his ſpirit by grace is no more ours then our ſinne by nature? Againe, when the action is ſometimes aſcribed unto the inſtrument wherewith it is wrought, the naturall powers of the body and ſoule being the inſtruments of the Spirit of God to work by: it is eaſie to ſee that wee may be ſayd to purifie our hearts without any cooperation of any naturall free will in us, further then the ſpirit of regeneration hath wrought it. It is therefore notably ſayd, If thou ſhalt convert ſo faire as I (meaning God which ſpeaketh) ſhall *conuert thee*. *Rom. 7. 17. 20.* *Ier. 31. 18.*

CHAP. V.

MARGINALL NOTES.

Verſe 19. CONfeſſe therefore your ſinnes one to another: and pray one for another, that you may be ſaved. For the continuall prayer of a iuſt man availeth much.

RHEM. 1. [*16. Confeſſe therefore.*] The heretikes tranſlate *acknowledge your ſins &c.* So little they can abide the very word of confeſſion.

CARTVV. This is anſwered in the Annotation upon this verſe.

Verſe 20. He muſt know that he ‖ which maketh a ſinner to be converted from the errour of his way, ‖ ſhall ſaue his ſoule from death, and ‡ covereth a multitude of ſinnes.

RHEM. 2. [*20. Couereth a multitude.*] He that hath the zeale of conuerting ſinners, procureth thereby mercy and remiſſion to himſelfe which is a ſingular grace.

ANNOTATIONS.

Verſe 4. Behold ‖ the hire of the workemen that haue reaped your fields, which is defrauded of you, crieth: and their cry hath entred into the eares of the Lord of Sabboth.

RHEM. 3. [*4. The hire.*] To withold from the pore or labourer the hire or wages that is due or promiſed to him for his ſeruice or work done, is a great iniquitie and one of thoſe fiue ſinnes which in holy write be ſaid to call for vengeance at Gods hand, as we ſee here. They be called in the Catechiſme, *Sinnes crying to heauen*. The other foure be Murder, *Gen. 18. v. 20.* vſurie. *Exod. 22. v. 27.* The ſins againſt nature, *Gen. 18. v. 20.* The oppreſſion and vexation of widows, pupilles, ſtrangers and ſuch like. *Ib. & Exod. 3. v. 9.* *The ſinnes crying to heauen.*

CARTVV 3. [4 *The hire.*] Your Catechists which teach but fiue sinnes crying to heaven, that is to say, principally provoking the wrath of God, haue more need to be Catechised themselues: seeing it is cleere that the sinnes against the first table (whereof none of those crying sinnes are any) make a greater noise in the eares of the Lord of hosts, then these crying sinnes they speake of; yea in the very second Table there are divers sinnes, as cursing and striking of Parents (especially the Prince, the common Parent of all the Country) and the Governours of the Church; likewise robbery of the common Treasury, especially of the Church, cry louder then *some* of those sinnes which their Catechismes terme crying sinnes. And if they haue taken their survey of crying sinnes by this, that of these onely which they recite, there is expresse mention that their cries goe up to God; although it be a childish and idiotelike pole wherewith they haue measured this high Divinity of theirs; yet even by their own measure, their ignorance is easily descried, there being also other sinnes, whereof this manner of speech is used, which are not contained under any of your Catechisticall crying sinnes.

Esay 22.12 13. 14.

Verse. 12. But before all things my brethren I sweare not, neither by heaven, nor by earth, nor other oath whatsoever. But let your talke be yea, yea: no, no: that you fall not under iudgement.

What othes are lawfull, what not.

RHEM. 4. [12. *Sweare not.*] He forbiddeth not all othes, as the Anabaptists falsely say, for in iustice and iudgement we may be by our lawfull Magistrate put to sweare, and may lawfully take an oth, as also for the aduantaging of any necessary trueth when time and place require, but the custome of swearing, and all vaine, light, and vnnecessary othes in our daily speech do displease God highly, and are here forbidden by the Apostle, as also by our Saviour. Mat. 5.

CARTVV. 4. [12 *Sweare not.*] S.

Verse. 14. Is any man sick among you? let him bring in the Priests of the Church, and let them pray over him, anoiling him with oile in the name of our Lord.

Heretical translation against Priesthood.

Neither their Elders (so called) nor their Ministers, can bee those whom the Apostle heere calleth, Presbyteros.

RHEM. 5. [14 *Let him bring in the Priests.*] The Protestants for their speciall hatred of the holy order of Priesthood, as elsewhere often, so here they corrupt the text euidently, translating *Presbyteros*, elders. As though the Apostle had meant men of age, & not such as were by the holy office, Priests. S. Chrysost. who knew the sense & signification of the Greek word according to the Ecclesiasticall vse and the whole Churches iudgement, better then any Protestant aliue taketh it plainely for *Sacerdotes*, that is, Priests *li. 3. de Sacerdotio prope initium*. And if they confesse that it is a word of office with them also, though they call them elders, and not Priests: then wee demand whether the Apostle meane here men of that function which they in their new Churches call Elders. If they say no, as they must needs (for Elders with them are not deputed specially to publike praying or administration of the sacraments, such as the Apostle here requireth to be sent for) then they must needs graunt, that their Elders answer not to the function of those which in the new Testament are called *Presbiteri* in Greek and Latin, and therefore both their translation to be false and fraudulent, and also their naming of their new degrees or orders to be fond and Incongruous.

They haue no reason to call their Ministers by that name.

Their Deacons should rather be called Ministers.

They should keep the name Priest, as well as Deacon.

If they say their ministers be correspondent to such as were called *Presbiteri* in holy writ and in the Primitiue Church, and that they are the men whom the Apostle willeth to be called for to anoile the sicke and to pray for him, why do they not then translate *Presbyteros* Ministers? Which they might do with as good reason, as call such as they haue taken in steed of our Catholike Priests, Ministers? Which word being in large acception common to all that haue to doe about the celebration of Diuine things, was neuer appropriated by the vse either of the Scripture or of the holy Church, to that higher function of publike administration of the Sacrament and Seruice, which is Priesthood: but to the order next vnder it, which is Deaconship And therefore if any should bee called Ministers, their Deacons properly should be so termed. And the Protestants haue no more reason to keepe the ancient Greeke word of Deacon, appropriated to that office by the vse of antiquitie, then to keepe the word Priest, being made no lesse peculiar to the state of such onely as minister the holy Sacraments, and offer the sacrifice of the Altar. But these fellowes follow neither Gods word nor Ecclesiasticall vse, nor any reason but mere phantasie, noueltie and hatred of Gods Church. And how little they follow any good rule or reason in these things may appeare by this, that here they auoid to translate Priests, and yet in their Communion book, in their order of visiting the sick they commonly name the Minister, Priest.

CARTVV. 5. [14 *Let him bring in the Priests.*] Wee confesse wee hate indeed and that with perfect hatred, all Priesthood under the new Testament that properly is called Priesthood, saving that of our Saviour Christs: and especially wee hate the Popish Priesthood, as that which pretending, and presuming, the sacrificing of the excellentest thing, is so much more abhominable as it giveth that which is the basest, even their own invention, which commeth from the very base and bottom of hell. And as our hatred is especially bent against the Office, so are we not in loue with the Name in that use. And if we fault, our fault lyeth, that in the great desire of comming neerer unto you, that you might come neerer unto the truth, we haue left more roome for it then it deserveth: which when you your selues are not ignorant of, confessing that our Communion book in the visitation of the sicke, commonly nameth the Minister Priest: it is your fore-head-lesse face thus to charge us, as if in the hatred of all Priesthood, rather then in the loue of the truth, we haue shunned the name of Priest; for if in our communion booke, where our choise was free, and no constraint of translation, wee haue used the name of Priest to note a *Minister*, how much more would we haue used it heere, if there had been either force of word or of deed to haue procured that translation? And that the word heere used, cannot signifie a Priest, it hath been before (upon *Act.* 14. 22.) disputed; against which you should say some-what, if you were able to shew (which you

you would seeme unto your Reader) that *Chrysostom li. 3. de Sacerdote*, expounding the nature of this word, should say it to be all one with that which under the Law noted *Priests*: we know right well that *Chrysostome*, and other ancient Fathers (for the causes before declared) termed the Ministers of the Gospell Priests; but that, seeing into the nature and precise valuation and weight of the word, he esteemed it to be as much as *Priest*, is not *Chrysostomes* language, but a lying dialect of the Iesuites.

After this, not able to conclude any thing, they vent their by-questions; and first, the poore fooles thinke to disgrace the holy calling of those Elders which the Churches in divers Countries use for watch and government without Preaching of the Word, and administring of the Sacraments, concluding that no such Elders can be meant in this place, because they are not deputed specially to publick prayer and administrations of Sacraments as these are; As if they had already obtained that the annointing of the sick were a Sacrament (which is so constantly and effectually denied) or that the prayer in a private house, where the Church meeteth not, were a publik prayer. Wherefore there being nothing heere done but that which the father of the house may as well doe as the Minister, if his ability be the same that his, it is evident that this place is no barre unto that holy and necessary function of the Church. And when the Apostle placeth the gift of healing in those which had not the Ministery of the word, it is evident that men that were not called to the administration of the Word, and consequently not of the Sacraments, might, notwithstanding heale a sick man by annointing of him. Yea, it is so farre that this place overthroweth their function of Eldership, that this oile wherewith they annointed the sick, is yet fresh and greene upon their heads to giue witnesse unto the lawfulnesse of their calling; For when by *Iames* it appeareth that in every particular Church there was an Eldership or a company of Elders, and cannot appeare, nor hath no probability that there were a company or good number of Preaching Ministers (and consequently of such as administred the Sacraments) it remaineth that some of these Elders must needs bee such as having charge to watch in Governement, had no calling either to Preach the Word, or administer the Sacraments. Where they aske why we do not translate πρεσβυτερους Ministers rather then Elders, the word of Minister being common to all that haue to doe about the celebration of the divine things: We answer, we translate Elders because of the force of the Greeke word so signifying, and used of Writers both prophane and Ecclesiastiall, tearming their Governours Elders, and the society and assembly of them, a Senate or an Eldership. And marvell that you should moue this question, when your Oracle the vulgar translation, and you after it, sometime translate it *Ancients*, which is a word of iust value with *Elders*. And although we use not the word Ministers so generally as it is used in Scripture, yet we use it more generally then doth *Optatus* when he divideth the Church Governours into Bishops, Elders, Deacons, and Ministers: for we use it for all those which haue to deale in the Word and Sacraments, and use the more speciall names of Pastor and teacher to note the distinct and severall Ministers of the Word and Sacraments. And if neither Scripture nor Church, appropriate the word Minister to the higher function of publicke administration of Sacraments, it is the more shame for you, who upon the word (which by your translation signifieth ministring) thinke your selues greatly wronged that you may not with all mens good leaue translate it Massing, confidently affirming that by ministring there is properly meant Massing. And yet againe more shame it is, that unto your Deacons another word signifying (in truth and by your owne confession) ministers; you permit the administration of the holy Sacrament of Baptisme.

1. Cor. 12. 9. 30.

Lib. 2. contra Parme.

Vpon Act. 13

RHEM. 6. [14. *Anoiling with oyle.*] Here is the sacrament of extreme Vnction so plainely promulgated (for it was instituted, as all other Sacraments of the new Testament, by our Sauiour Christ himselfe, and, as Venerable *Bede* thinketh and other ancient writers, the anoiling of the sicke with oyle *Marc. 6.* perteineth thereunto) that some Heretikes for the euidence of this place also) as of the other for good works) deny the Epistle. Other (as the Caluinists) through the confidence of cunning shifts and glosses, confessing that S. *Iames* is the author, yet condemne the Church of God for vsing and taking it for a Sacrament. But what dishonour to God is it (we pray them) that a Sacrament should bee instituted in the matter of oyle, more then in the element of water; Why may not grace and remission of sinnes be annexed to the one as well as to the other, without derogation to God?

The sacrament of extreme vnction

But they say, Sacraments endure for euer in the Church, this is but for a season in the Primitiue Church. What Scripture telleth them that this generall and absolute prescription of the Apostle in this case, should endure but for a season? when was it taken away, abrogated, or altered? They see the Church of God hath alwaies vsed it vpon this warrant of the Apostle, who knew Christs meaning and institution of it better then these deceiued men, who make more of their own fond ghesses and coniectures grounded neither on Scripture nor vpon any circumstance of the text, nor any one authenticall author that euer wrote, then of the expresse word of God. It was (say they) a miraculous practise of healing the sicke, during onely in the Apostles time, and not long after. Wee aske them whether Christ appointed any certaine creature or externall element vnto the Apostles generally to worke miracles by. Himselfe vsed sometimes clay and spittle, sometimes hee sent them that were diseased, to wash themselues in waters, but that hee appointed any of those or the like things for a generall medecine or miraculous healing onely, that we read not, for in the beginning: for the better inducing of the people to faith and deuotion. Christ would haue miracles to be wrought by sundry of the Sacraments also. Which miraculous workes ceasing, yet the Sacraments remaine still vnto the worlds end,

The heretickes obiections against the said sacrament answered: withall it is to be proued to be a sacrament.

Againe we demand, whether euer they read or heard that men were generally commanded to seek for their health by miraculous meanes. Thirdly, whether all Priests, or (as they call them) Elders, had the gift of miracles in the primitiue Church? No, it cannot be, for though some had, yet all these indifferently of whom the Apostle speaketh, had not the gift: and many that were no Priests, had it both men and women, which yet could not bee called for, as Priests were in this case. And though the

Remission of sins annexed to creatures. Holy water.

the Apoſtle and others could both cure men and reuiue them againe, yet there was no ſuch generall precept for ſick or dead men, as this, to call for the Apoſtles to heale or reſtore them to life againe. Laſtly, had any external element or miraculous practiſe, vnleſſe it were a Sacrament, the promiſe of remiſſion of all kind of actuall ſins ioyned vnto it? or could S. *Iames* inſtitute ſuch a ceremony himſelfe, that could ſaue both body and ſoule, by giuing health to the one, and grace and remiſſion to the other? At other times theſe contentious wranglers raile at Gods Church, for annexing onely the remiſſion of veniall ſins to the element of water, made holy by the Prieſts bleſſing thereof in the name of Chriſt: and loe here they are driuen to hold that S. *Iames* preſcribed a miraculous oile or creature which had much more power and efficacie. Into theſe ſtraits are ſuch miſcreants brought that will not beleeve the expreſſe word of God, interpreted by the practiſe of Gods vniuerſall Church.

Holy oyle bleſſed by the Biſhop.

Venerable Bede in 9. Luc. ſaith thus. *It is cleere that this cuſtome was deliuered to the holy Church by the Apoſtles themſelues, that the ſick ſhould be annointed with oyle conſecrated by the Biſhops bleſſing.* See for this and for the aſſertion and vſe of the Sacrament, S. *Innocentius, ep. 1. ad Decentium Eugubinum c. 8. to. 1. Conc. & Lib. 2. de viſitatione infirmorum* in S. Auguſtine *c. 4. Concil. Cabilonenſe 2. c. 48. Con. Wormatienſe c. 72. to. 3. Conc. Aquiſgra. c. 8. Florentinum*, & other later Councels S. *Bernard* in the life of *Malachie in fine*. This holy oyle becauſe the faithfull ſaw to haue ſuch vertue in the primitiue Church, diuers carrie it home and occupied it in their infirmities, not vſing it in the Sacramentall ſort which the Apoſtle preſcribeth as the Aduerſaries vnlearnedly obiect vnto vs; but as Chriſtians now do (and then alſo did) concerning the water of Baptiſme, which they vſed to take home with them after it was hallowed, and to giue it their diſeaſed to drinke.

The peoples deuotion toward ſuch hallowed creatures.

CAP. TVV. 6. [14. *Annoynting with Oyle.*] In the firſt Section of this Annotation they begin with a falſe and idle charge, *that in the euidence of this place for extreame unction, ſome deny this Epiſtle.* Secondly, they fight with their owne ſhadow, asking *what diſhonour it is to God to inſtitute a Sacrament in matter of oyle, more then in matter of water*, as if we placed any other difference herein, but that the Lord hath commanded the one, and left no commandement for the other. Although beſide the ſimplicity and commonneſſe of the element greater in water then in oyle, and therefore more fitting to the time of the Goſpell, it hath been ſhewed upon *Gal. 4. 3.* that all the gracious promiſes of the Goſpell being ſealed by two ſacraments of Baptiſme and the Lords Supper, this of oyle ſerueth better for the Popes kitchin then for the Church of God: and therefore it is a third vntruth which beginneth the ſecond Section, that *the Church of God hath alwayes uſed this unction upon this Warrant of the Apoſtle*, whereas the Church hath not alwayes as much as vſed it, much leſſe hath vſed it for a ſacrament: but of the contrary part the *Valentine* Heretickes haue vſed this aneeling as you doe, that is to ſay, having received no grace nor gift of healing no more then you) did notwithſtanding annoynt thoſe with oyle which were ready to dye. And as you haue of your owne braine added Balſome, ſo did theſe ioyne water. And laſt of all, as they did it with opinion of being delivered from their ſinnes, ſo do you: ſo that herein the Valentinian franſie ſhall never dye ſo long as Popiſh hereſie liueth. It was therefore your great impudency in lying, not onely to affirme that the Church of God hath alwayes vſed it; but alſo to ſay, *that we ſee the ſame*, it being ſo farre from vs to ſee it, which teach againſt it, that your ſelues which defend it, cannot ſee it vnleſſe it be in a drowſie dreame of your owne phantaſie. After this, where ſound and pithy diſputers are wont to commit that to queſtions or interrogations which carrieth ſuch euidence as the aduerſarie either dare not deny; or denying, dare not ſhew his face in any lawfull or tollerable court of Iudgement, theſe fellowes haue thought good by queſtions and interrogations to vent that, the abſurdity wherof would forthwith haue appeared if it had bin uttered in any lawful forme of argument.

Iren. ibid. in 18. Look the like unto it in Epiphanius of hereſies, in hæreſi Heracleonitarum.

Their firſt queſtion (therefore) in the ſecond ſection is, *whether Chriſt appointed any certaine externall element to the Apoſtles generally to work miracles by*: which, albeit it be here preciſely denied of them, and affirmed that he did not: yet otherwhere they confeſſe, that the oyle wherewith all the Apoſtles annointed the ſicke, might well be commanded them of Chriſt, although the ſame be not laid downe in the Scripture. Where alſo hath been ſhewed, that it was both commanded by Chriſt, and the commandement (although not expreſly, yet impliedly to a ſufficient underſtanding) ſet downe in writing. And as it is maruell, if in ſo long a time as came between the writing of that and this note, they forgat themſelues to a croſſing and ſhaking of their owne iudgement, when as in this very place, euen in the very next words, as it were with one and the ſame breath, they haue even contraried it and utterly ouerthrown it in theſe words: *In the beginning, for the better inducing of people to faith, Chriſt would haue miracles to be wrought by ſundry of the Sacraments alſo.* Which although it be a meere fable, yet doth it turne vpſide downe their former ſentence. For if God would haue miracles wrought by Sacraments, the Sacraments both having alwayes an externall element, and being ordinarily miniſtred by the Apoſtles, it followeth the Lords pleaſure was, that miracles ſhould be wrought of the Apoſtles ordinarily, or generally by externall elements.

Vpon Mark. 6. 13.

Secondly, in the third Section they demand whether *we read that men are generally commanded to ſeeke helpe by miraculous meanes*: Why not? for if men be commanded to ſeeke for health, and to vſe the beſt meanes they can for their recouery, it muſt follow, that the cure being more certaine and more ſpeedy by miraculous gift of healing, then by ordinary courſe of phyſicke, and naturall cauſes, ought eſpecially and principally to be ſought; vnleſſe the Ieſuits eſteeme that men are at their choyce whether they will take the royall and princely gifts of the Lord, when he by reaching out of his hand maketh offer of them, or not.

Thirdly, they aske whether all *Elders had the gift of miracles in the Primatine Church*: If we ſay they had, we eaſily ſee that it is but their blunt weapon of bare deniall wherewith they can ſtrike us. And if private perſons, as they ſay, and as wee will not gaine-ſay, had this, how much more thoſe that were in the charge of the Church? eſpecially ſince it was a godly wiſedom of the Church, to make choiſe of thoſe for charge in the Church, whom God had graced and beautified with extraordinary gifts of working miracles: which if they did in the office of a Deacon, in-

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seriour to that of the Elder, how much more is it to be esteemed that the same regard was had in the Elders choyce? But to make your oyle stinke, it was enough if of divers and sundry Elders in every Church, one of them alone had then an extraordinary gift of healing, seeing it had been a folly to do that by many, which might be done by few, and to haue sent for the whole Eldership to heale the visited, which one onely, having that gift, was able to performe. The cause therefore why the whole Eldership is rather desired, is, that by the faithfull prayer of many, the visited might haue stronger comfort, and greater assurance of the forgiuenesse of his sinne. *Act. 6. 3. 8. & 8. 6.*

Their last question is, whether *any externall element or myraculous practise had the promise of remission of all kinde of actuall sinnes, unlesse it were a Sacrament?* yea verily, of all actuall sinnes, and (which is more) of originall also: which he Iesuites (were they not idiotes in the word of God) would never haue made question of, much lesse by questioning so arrogantly and confidently denied. For who is there, that hath but tasted of the beginning of Christian Religion, which knoweth not that the myraculous healing of all bodily diseases, was a pledge of the curing of the soules diseases? so farre, as where the Prophet saith, that *Christ bare all our diseases,* meaning our sinnes. The Euangelist declares that the same was performed and fulfilled when our Saviour Christ cured men of all manner of sicknesses. Neither is it any hinderance hereof that many were cured in body, which remained diseased in their soules; seeing the same also commeth to passe in the holy Sacraments when they are not received in faith, according to their institution. *Esay 53. 4. Mat. 8. 16. 17.*

After this, they would make shew of some contradiction with our selues, because we deny there is any *vertue in their holy Water to forgiue veniall sinnes,* and yet are heere driuen to giue greater power unto *Oyle*: and not content therewith (in the great desire they haue to triumph, although it be in a dung-cart, when they cannot, through their beggery, do it in a Chariot) they adde, *into these streights are such miscreants brought, &c.* Alas (poore fooles) what contradiction is this, to deny any power to holy water, which we hold an invention of your own head, and to ascribe power to that which the Lord in his wisedome commanded to be used, as we teach, and you confesse this annointing in times past to haue been? And that you may know that we are in no *straights,* call to your remembrance that it was not our doctrine to giue unto any extreme element (not so much as in the Sacraments themselues) the vertue of healing any disease of the body, much lesse of the soule, but that the whole power and vertue thereof is in the spirit of God, which onely useth the outward element as a meane wherewith his Spirit is pleased to worke. For you know well that it is our doctrine, that notwithstanding that the inward grace is given with the outward element, to all those which receiue the Sacrament worthily, and that they are no trulyer in their bodies partakers of the one, then they are in their soules of the other: yet that this grace is not tyed nor enclosed in the elements, & which is here evidently confirmed, where it is not ascribed unto the oyle, that the sick is recovered, but to the prayer of faith, or faithfull prayer, which is made for the grace and strength of God to be put upon the sick.

Now where you say that because we reiect (to speake fauourably) your invention, we *will not beleeue the expresse word of God*: We answer, that you haue no word of God either expressed in the Scriptures, or collected from them for that annoi ng which you use: For this commandement of annointing, having a promise of recovery of health annexed to it, as the grace that the Oyle was the instrument of, this promise falling away, the commandement also is determined. Secondly, the very end for which this annointing was appointed of the Lord is changed of you; for not onely there followeth, no such effect of health as heere is promised, but the case is so ordered by you, that this *Oyle* shall not be applyed but onely when the sick, in all reasonable discourse, is past recovery: so that a man may truly say, that death is in your Oyle-pot, he seldome or never recovering, that your tar-box hath overtaken. Thirdly, in refusing your annoi ling, we cannot be said to refuse the word of God, because yours is made of another drug and ingredience then the oyle *Iames* speaketh of; and is wont to bee applyed onely to the instruments of sen e: where (in all likyhood, according to the example of our Saviour Christ) this Oyle was (as neere as might be) applyed to the affected parts. Last of all, if it were yet to be done, yet being to be done in the private house, it could not be administred as a Sacrament, which being a seale of the publick Ministery of the Word, ought to be done in the publick assembly. So that, as the Apostle appointeth the private house for the bodily repaste, and not for the spirituall Supper; so may it be said, that the house serveth for the bodily annointing, tending either to ease of griefe in the sicke, or further solace of the whole, then to the medicine of the soule. *1. Cor. 2.*

And where you adde that this expressed word of God is *interpreted by the practise of Gods universall Church*, albeit the interpretation of the Word is better fetched from the living then the dead, and from those whose calling is to expound it, then from such whose calling that they had thereunto is at end; yet it will fall out that the practise of the Church will giue but a faint and weake testimony to your Oyle. *Bede Luk 9.* contrarieth the Iesuites and diu rs other Papists, for he in saying that the Apostles delivered this to the Church, thereby declareth that they had first received it of Christ before, they using to giue nothing but that onely which they had receiued. Now both the Iesuites and others affirme, that that which the Apostles did, *Mark 6.* was not a Sacrament but a preparatiue to a Sacrament; when therefore the Apostles commanded the Church to doe that which they were commanded of Christ, Christ not commanding them to administer it as a Sacrament, it followeth, that they commanded it not to the Church as a Sacrament. And therefore *Bede* hath not a word of the nature or name of the Sacrament; Onely he saith, *that the oyle was sanctified by the Bishops blessing*, which is nothing else, but that being applyed of the Bishop unto the sicke, it was made effectuall by the Spirit of God, which the Bishop called for in his prayer or Blessing: for to blesse and to pray in the Scripture phrase is all one; So that if *Bede* followeth the phrase of the Scripture, rather then of the corruption of the time wherein hee lived, heere is nothing said but that which we can well affoord, without loosing any the least point of that in debate betwen us. *1. Cor. 11. 23.*

Howbeit let it be obſerued, that contrary vnto themſelues, they haue in this Note ſet down, that our Saviour Chriſt himſelfe *inſtituted this Sacrament*, having before affirmed that it was no Sacrament which was adminiſtred in his time, but a *Preparatiue to a Sacrament*; For when they ſay that our Saviour Chriſt *himſelfe* inſtituted this Sacrament, by theſe words [*him ſelfe*] they manifeſtly put a difference betweene that which Chriſt ordained in his own proper perſon, and that which hee ordained by his Apoſtles.

The two next places are anſwered before vpon Gal. 4. 3. & it argueth great ſcarcity of antiquity when ſuch Councels as theſe, *viz. Cabilonenſe*, 2 *Wormatienſe*, *&c.* are brought to proue the antiquity of their annoiling, which being holden after 800 yeares from the Incarnation of Chriſt vnder the Antichriſt of Rome, can bring no preiudice at all vnto this cauſe; ſo that it appeareth that this Popiſh cauſe of Sacramentall vnction hath no manner of teſtimony from true Antiquity. That of *Barnard* in *Malachies* life touching the carrying home of this Oyle in the Primitiue Church, compared with that which hee reporteth of drinking of the reſidue of water which remained after Baptiſme againſt diſeaſes, argueth nothing but that the Oyle given to heale beganne betimes to be much abuſed: for as it was a fooliſh ſuperſtition to eſteeme that the water of Baptiſme hath any ſingular efficacy, but when it is by the Miniſter applyed to the body of him to whom it belongeth: ſo it was a meere dotage, to eſteeme that the oyle profited any further to health then vnder the hand of him to whom the gift of healing was given.

Verſe. 15. And the prayer of faith ſhall ſaue the ſick: and our Lord ſhall lift him vp: and if he be in ſinnes, they ſhall be remitted him.

The ſacramental words

RHEM. 7. [15. *The prayer of faith.*] He meaneth the forme of the Sacrament, that is, the words ſpoken at the ſame time when the partie is annoiled, which no doubt are moſt ancient & Apoſtolike. Not that the word or prayer alone ſhould haue that great effect here mentioned, but ioyned with the foreſaid vnction, as is plaine.

CARTVV. 7. [15. *The prayer of faith.*] That the forme of words vſed in Popery at their annoyling, hath any teſtimony ſo much as in a letter or a ſillable out of the word, or out of any vnſuſpected antiquitie, it is evident; for that the Ieſuites labouring ſo painfully in this behalfe, can bring none of any kindred with theirs. That their forme of words (*In the name of the Father the Sonne and the Holy Ghoſt I annoynt thee with the oyle, that thereby thou may receiue full remiſsion of thy ſins*, is no prayer, but a ſurly and ſtately publiſhing of their owne phantaſie is likewiſe manifeſt. Laſtly, that the oyle had no vertue to heale contained in it, but onely was vſed to ſet forth the vertue of the Spirit in curing the ſick, and that the ſtrength of the cure reſteth wholy in the Spirit of God; it is evident, in that the Apoſtles, and Prophets before them, healed the ſicke, yea raiſed up the dead without the vſe of oyle. For which cauſe alſo the prayer of *Elias* is called to witneſſe, which of it ſelfe without any outward element, obtained raine, wherewith the whole land, and the inhabitants thereof were healed of many diſeaſes which the famine of thoſe times drew with it, where it cannot bee ſhewed that the Miniſters without prayer vnto God in the name of our Saviour Chriſt, did ever worke any miraculous cure.

RHEM. 8. [15 *Shall ſaue.*] The firſt effect of this Sacrament is, to ſaue the ſoule, by giuing grace and comfort to withſtand the terrours and tentations of the enemie, going about (ſpecially in that extremitie of death) to driue men to deſpration or diſtreſſe of mind and other damnable inconueniences, the which is ſignified in the matter of this Sacrament ſpecially.

CARTVV. 8 *Shall ſaue.*] Theſe words are referred vnto the reſtoring of the health, as the words immediatly following doe declare; and the very phraſe of S. *Iames* in this place wherein hee ſaith, that the prayer of faith ſhall ſaue the diſeaſed, and not as the Ieſuites pretend, this Sacrament ſhall ſaue his ſoule.

The three effects of this Sacrament.

RHEM. 9. [15 *Shall lift him vp.*] When it ſhall be good for the ſaluation of the partie, or agreeable to Gods honour, this Sacrament reſtoreth alſo a man to bodily health againe, as experience often teacheth vs. Which yet is not done by way of miracle, to make the partie ſuddenly whole, but by Gods ordinary prouidence and vſe of the ſecond cauſes which otherwiſe ſhould not haue had that effect, but for the ſaid Sacrament. This is the ſecond effect.

CARTVV. 9. [15. *Shall lift him vp.*] This is an abſolute promiſe, and given as you ſay, vpon condition, as may appeare not onely for that the words ſo ſound, and the practiſe thereof was declared in the Apoſtles ſent out to heale, by the oyle here ſpoken of: but alſo by this, that *Iames* (who vpon an abuſe crept into the Church, that men would ſpeake certainly of things uncertaine, taught men to ſay, *if the Lord will, &c.*) would undoubtedly (hauing ſo fit a cauſe offered him as the Ieſuits pretend) haue given here an example of the practiſe of that doctrine.

Mark. 6. 13.

As for the often experience of recoveries after the Prieſt hath annoyled, how untrue it is, let the world iudge. And the common proverbe partly bewrayeth it, wherein to note the certaine death and murder of a man, it is ſaid, I *will be thy Prieſt*: thereby ſignifying that he ſhall as hardly eſcape death, as he doth whom the Prieſt with this deadly Oyle hath once annoynted.

RHEM 10. [15. *They ſhall be remitted him.*] What ſinnes ſoeuer remaine vnremitted, they ſhall in this Sacrament and by the grace thereof be remitted, if the perſons worthily receiue it, this is the third effect. S. *Chryſoſtome* of this effect ſaith thus. They (ſpeaking of Prieſts) *do not onely remit ſinne in baptiſme, but afterward alſo, according to the ſaying of S. Iames. If any be ſicke, let him bring in the Prieſts &c. Lib. 3. de Sacerd. prope initium*, Let the Proteſtants marke that he calleth *Presbyteros*, *Sacerdotes*; that is, *Prieſts*, and maketh them the onely miniſters of this Sacrament and not elders or other lay men. By all which you ſee this Sacrament of all other to bee maruelous plainely ſet forth by the Apoſtle. Onely ſick men and (as* the Greek word giueth) men very weake muſt receiue it: onely Prieſts muſt be the miniſters of it: the matter of it is holy oyle: the forme is prayer, in ſuch ſort as we ſee now vſed: the effects be as is aforeſaid, Yet this ſo plaine a matter and ſo profitable a Sacrament, the enemie by Heretikes would wholy aboliſh.

Prieſts (and not Elders) are the Miniſters of this Sacrament.

ἀσθενῶν τὸν

CARTW.

CARTVV. 10. [15. *They shall be remitted.*] It hath been shewed, that as the Priest in times past could pronounce no man cleane but him whom God had first cleansed; so the Minister of the Gospell can absolue none from his sinne, but him whom by undoubted tokens drawne out of the Scripture, he knoweth to haue been before forgiven of the Lord. And therefore your Canon out of *Augustine* saith, *That it is ridiculous that we should call him cleane which is tied with the bonds of his sinne, for this cause onely, because the Bishop is said to haue such power, that those which he loosed of him, are loosed in heaven.* Now as for that which *Cyrysostom* saith, *lib. 3. de Sacerd. that the Priests haue power to forgiue sinne*, not onely in baptisme, but when men are sicke, according as *Iames* saith, how idlely and sottishly is it here alledged? as if it were any marvell that they should then haue power to forgiue sin which haue power so to doe, as often as a man at any time in his life shall be truely penitent for his sinne? *Chrysostom* sheweth here the priviledges which the Priests haue of preaching, administring of the sacraments of Baptisme and of the Supper of the Lord, and of forgiving of sinnes: and addeth that the Priests are more profitable against sicknesses then the naturall parents, sometimes by restoring a man to life that is neere death; and other some time by mittigating the paine: and thirdly, in not suffering them to fall into diseases. But of sacramentall unction, or any manner of aneeling as of a thing that was a meere stranger in the Church then, he saith not a word. And if *Chrysostome* should meane any oynting in this place, it is manifest that the oyle must be laid as well upon those that are not sicke, as upon them that be sicke: for even as he affirmeth, that the Priests by their strong comforts (out of the word of God) oftentimes *restore those that are neere to death, and mitigate their sorrowes which are tormented*: even so (by faithfull warning to beware of sinne) he saith they keepe men also from falling into diseases. And when you will haue us note that he calleth them *Sacerdotes*, and Ministers of the sacraments to whom this appertaineth, and not Elders: note you it: and note it again, that it is no more against the Elders of the Reformed Churches, then against your sir Dominies; *Chrysostome* here speaking properly of the Bishop between whom and them, whom the Scripture and the purest Ecclesiasticall Writers most properly call *Presbyteros*, or Elders, there is so great a difference, that (as hath upon 1. *Tim.* 5. 17. and may further be shewed) to them by right of their proper function in no sort belongeth the administration of the Sacraments, but onely unto the Bishop: which if it be true, it appeareth that if any sacramentall unction were here used, it was used by the Bishop onely, where in your Synagogue it is so continually administred by your simple *Sir Iohns*, that (you know unlesse you bee strangers at home) it is disputed amongst you whether a Bishop may administer the sacrament (forsooth) of extreme unction or no.

RHEM. 11. [16. *Confesse therefore.*] It is not certaine that he speaketh here of sacramentall Confession: yet the circumstance of the letter well beareth it, and very probable it is that he meaneth of it: and Origen doth so expound it, *hom. 2. in Lenit.* and Venerable *Bede* writeth thus. *In this sentence* (saith he) *there must be this discretion, that our daily and little sinnes we confesse one to another, vnto our equals, and beleeue to bee saued by their daily prayer: but the vncleannesse of the greater leprosie let vs according to the law open to the Priest, and at his pleasure in what manner and how long time he shall command, let vs be carefull to bee purified.* But the Protestants fleeing from the very word confession in despite of the Sacrament translate thus, *acknowledge your faults one to another.* They doe not well like to haue in one sentence, Priests, praying ouer the sicke, anoyling them, forgiuing them their sinnes, confession, and the like *Confession.* *In hunc locũ.*

CARTVV. 11. [16. *Confesse therefore,*] If this be Sacramentall Confession, then the Priest is as well bound to confesse his sinnes to lay men (as they terme them) as they are bound to confesse their sinnes to the Priest: For *Iames* hauing taught the duty of the Church Gouernours before, teacheth here what is the dutie of euery good and righteous man. And first that the whole be not ashamed to confesse his sinnes to him that is sick, that by knowing how, notwithstanding some great sins of his, he did obtaine mercy of the Lord for health when he was sick, the sick also may bee strengthned in his faith of recouerie of health if it bee needfull. Secondly that the sick should not blush (for his further good) to confesse the sinne which he hath committed thereby to draw forth from another which is whole, the acknowledgment of the comfort, that (notwithstanding the like sin) he hath been partaker of. And besides that the word doth euidently signifie a mutuall confession of ech party vnto other; *Augustine* doth interpret this very place of *Iames* of that confession wherewith a man hauing offended his neighbour is commanded to giue satisfaction vnto him. *Origen. 2. Hom. in Lenit.* saith that the Confession here spoken of is annexed to true Repentance, but that either Repentance is any Sacrament, or that this Confession is sacramentall, he hath not a syllable, vnlesse you would haue him to think that to giue Almes, and to forgiue a mans brother the offence hee hath comitted against him be also Sacraments; considering that as of the seuen wayes he prescribeth to get remission of sinnes, he nameth Repentance for one, whereunto he annexeth this confession here spoken of; so he maketh the other two, of these seuen meanes. And therefore if you will make all these Sacraments because *Origen* maketh them meanes of obtaining remission, there must bee (by your doctrine and *Origens* together) twelue Sacraments at the least: seeing of all those seuen there recited, there are but two onely Baptism & Repentance which you recken for Sacraments. As for *Bedes* counsell of discretion for laying open of the greater faults to the Priest, it liketh vs well so that the Priest (as it was vnder the Law) be so instructed out of the word of God, that he be able vpon the sight or hearing of the sin to iudge rightly of it. Neither are we against this that according to the stubbournesse of the sinner both the Priest do inioyne, and he accept of a deeper and sharper sorrow according to the outrage of the sinne that is committed; prouided againe that the standard of this sorrow be not defined altogether by time (which is a deceitfull measure, some mens sorrow being more in one day, then othersome is in a whole yeare:) but measured rather by a liuely touch and quick feeling of that griefe which he conceiueth for offending so deare a father, may procure him a sufficient witnesse, that he hath truely beleeued in him, which iustifieth the wicked through faith, and therefore will much more freely pardon him all his offences, in whom there are dwelling such effectuall tokens of the spirit of sanctification. And there- *Aug. tract. in Ioh. 56.*

fore notwithſtanding *Bede* may ſeeme to ſauour in ſome ſort of the corruption of the time wherin he liued: yet there is nothing in this ſentence, which by friendly interpretation agreeth not with the doctrine of our profeſſion; aſſured we are that he is neerer vnto vs then vnto you. That we abhor not the word of Confeſſion (notwithſtanding it hath bn ſo horrible abuſed of you) may appeare, for that euen they whom you charge which exchanging *Confeſſe* with *Acknowledge*, haue oftener turned this word Confeſſing then Acknowledging: And therefore any man that hath halfe an eye may ſee that you are very quarelling *Sycophants*. If there were any fault herein, it was this, (which you and your vulgar often fall into) that one and the ſame word they haue tranſlated by diuers words: and yet that wanteth not defence; for in other places it being ſpoken of publick and open confeſſion, in the face and hearing of the whole Church, as hath been ſhewed on *Math.3.6.* & *Act.19.18.* and heere of a private uttering of an offence: there was good reaſon that for divers things ſignified in one and the ſame word, they ſhould anſwerably uſe diverſity of ſpeech to put the Reader in minde of ſome other confeſſion in this place, then was meant in the former.

Verſe. 17. Elias was a man like unto us paſsible: and with prayer he prayed that it might not raine upon the earth, and it rained not for three yeares and ſixe months.

Truths vnwritten, and knowen by tradition vnwritten.

RHEM. 12. [17. *He prayed.*] The Scriptures to which the Apoſtle alludeth, make no mention of *Elias* prayer, therefore he knew it by tradition or reuelation. Whereby we ſee that many things vnwritten be of equall truth with the things written.

1. King. 17. 1. Phil. 4. 6. Ioh 14.13. 14.

CARTVV. 12. [17. *He prayed.*] The Scripture ſaith, that *Elias* by an oath confirmed unto *Achab* that for ſome yeeres there ſhould be no raine but by his direction. Wherefore it is evident, that *Elias* deſired that (for Gods glory in the avenge of Idolatry that had over-ſpred that land) there ſhould be no rain for a time. And this being his godly deſire, there is a commandement of God that thoſe godly deſires ſhould be layd open unto the Lord by prayer. And ſeeing we are bound to pray for thoſe things that may concerne our good in this life, how much more are we bound to pray for thoſe things which concerne the glory of God? *Iames* therefore knowing by Scripture, that *Elias* was a righteous man, and knowing by the ſame Scripture that righteous men aske thoſe things at the hand of God which they know greatly to concerne his glory, muſt neceſſarily alſo know by the Scripture, that *Elias* prayed for that which he knew ſo highly and neerly to touch Gods glory. Alſo it being a miracle that *Elias* wrought in the ſhutting and opening of the heauens, he could not otherwiſe doe it then (as other the ſervants of God both *Prophets* and *Apoſtles* which wrought miracles) by invocation of the name of God: it being proper onely unto our *Saviour* Chriſt to worke wonders by *Commandement*. Wherefore that *Iames* knew that *Elias* prayed, he had it neither by Tradition nor Revelation, but by certaine and undoubted analogie and reſolution of the Scripture. Albeit, if God revealed any thing unto the holy Apoſtles who ſpake and wrote by inſpiration, it was a priviledge of their *Perſons* or *Office* rather, which now being ceaſed, is with the Office it ſelfe expired. Beſide that, it is evident out of the Scripture by the ſeparation of himſelfe to prayer, and by the geſture and behaviour he vſed, that he prayed at the opening of the heavens.

2 Tim.3.16 2. Pet.1.21 1. Reg. 18. 42.

Converting of ſoules.

RHEM. 13. [20. *Maketh to be conuerted.*] Here wee ſee the great reward of ſuch as ſeeke to conuert Heretikes or other ſinners from errour and wickednes: and how neceſſary an office it is, ſpecially for a Prieſt.

CARTVV. 13. [20. *Maketh to be covered.*] S.

Our ſaluation attributed to men, without derogation to Chriſt.

RHEM. 14 [20. *Shall ſaue.*] We ſee it derogateth not from God, to attribute our ſaluation to any man or Angel in heauen or earth, as to the workers thereof vnder God, by their prayers, preaching, correction, counſell, or otherwiſe. Yet the Heretickes are ſo fooliſh and captious in this kinde, that they cannot beare patiently, that our B. Lady or others ſhould bee counted meanes or workers of our ſaluation.

CARTVV. 14. [20. *Shall ſaue.*] It is anſwered often before, (as 2. *Cor.1.11.* 1. *Tim.2.5.* and 3.16.) and hath no new ſupply of ſtrength.

THE

THE ARGVMENT OF BOTH THE EPISTLES *OF S. PETER, THE FIRST AND THE SECOND.*

RHEMIST.

OF *S. Peter* we read at large, both in the Gospels and in the Acts of the Apostles: and namely, that Christ designed him, and also made him his vicar (as *S. Matthew* for that cause in the catalogue of the Apostles, calleth him *Primus, the first*, and all antiquitie, *Princeps Apostolorum, the Prince of the Apostles*) and that hee accordingly executed that office after Christs departure, planting the Church first among the Iewes in Hierusalem and in all that country and coasts about, as Christ also himselfe before had preached to the Iewes alone. c.10.v.2.

But preaching at length to the Gentiles also, according to Christs commission (*Math* 28.v.19.) and being now come to Rome, the head cittie of the Gentiles, from thence hee writeth this Epistle to his Iewes, hauing care of them in his absence, no lesse then when hee was present: and not to the Iewes that were at home, (belike because they had *S. Iames*, or his successour *S. Simon Cleophæ*, resident with them) but *to them that were dispersed in Pontus, Galatia, Cappadocia, and Bithynia. 1. Pet.1.

And that he writeth it from Rome, himself signifieth, saying: *The Church that is in Babylon saluteth you.* *Where by Babylon he meaneth Rome, as all antiquitie doth interprete him: not, that he so calleth the Church of Rome, but the heathen state of the Romane empire, which then, and 300. yeeres after, vnto the conuersion of *Constantius* the Emperour did persecute the elect Church, in so much that the first 33. Bishops thereof vnto *S. Silvester*, were all Martyrs. * See the Annotation 1.Pet.5.13

For the matter whereof hee writeth, himselfe doth signifie it in these words: *This Ioe the second Epistle I write, to you, my deerest, in which (Epistles) I stirre vp by admonition your sincere minde, that you may be mindfull of those words &c.* So he saith thereof both together. And againe of the same purpose, in another place: *I haue briefly written, beseeching and testifying that this is the true grace of God wherein you stand,* For there were at that time certaine Seducers as *S. Augustine* also hath told vs) who went about to teach *Onely faith*, as though good works were not necessary nor meritorious, there were also great persecutons, to compell them with terrour to deny Christ and all his religion. He therefore exhorteth them accordingly, neither for persecution, neither by seduction to forsake it: though in the first his exhortation is more principally against persecution: and in the second, more principally against seduction. The first epistle is noted to be very like to *S. Pauls* epistle to the Ephesians, in words also, and so thick of Scriptures, as though he spake nothing else. 2.Pet.3. 1.Pet.5. See the Annot. upon Iam.2.21.

The time when the first was written, is vncertain: the second was written, a little before his death as is gathered by his words in the same c.1.v.14.

CARTVV. That in the first Section of *Peters* Vicarage, is old rubbage, which is before (upon *Math.*10.2. & 16.18.) thrown out; where is shewed that he hath no presentation thereunto from our Saviour Christ.

In the second and third sections touching Rome, from whence this is supposed to be written, it shall after be answered, upon 1.*Pet.*5. where it is againe repeated.

In the fourth section, the Arguments of both these Epistles are rightly and with some dexterity drawn from the Epistles themselues. But against iustification by faith onely, there is not a word: but contrarily, all the causes of our salvation in the very fore-head of the first Epistle are placed without our selues, in the free grace of God through the obedience of Christ.

THE FIRST EPISTLE OF *PETER THE APOSTLE.*

CHAP. I.

MARGINALL NOTES.

Verse 17 AND if you invocate the Father, him which without acception of persons

iudgeth according to every ones ǀ work: in feare converſe yee the time of your peregrination.

RHEM. 1. [17. *Worke.*] God will iudge men according to euery ones works, and not by faith onely.

CARTVV. 1. Look the anſwer before vpon *Matth.* 25 15. and otherwhere.

Verſe. 18. Knowing that not with corruptible things, gold or ſilver, you are redeemed from your vaine converſation of your fathers ǀ Tradition.

RHEM. 2. [18. *Tradition*] He meaneth the errours of Gentility, or if hee write to the Iewes diſperſed, he meaneth the yoke of the Law with the fond and heauie additions of their latter Maſters, *called Deuteroſes.* The Heretickes to make it ſound to the ſimple againſt the traditions of the Church corrupt the text thus, *Which you haue receiued by tradition of the Fathers.*

CARTVV. 2. [18 *Traditions.*] If Traditions received from their fathers, who were the
Rom. 9. 4. 5 onely people of God untill the comming of Chriſt our Saviour, led to deſtruction: how much more ſhould we caſt out the Traditions of all others; which, notwithſtanding they be the Churches of God, haue not the priviledges which they had? but moſt of all the Traditions of the Popiſh Synagogue, ought by this and ſuch like rules to be deteſted. Where their charge of our corrupting of the Text by tranſlating, *Which you haue receiued by Tradition from the Fathers,* is either quarellous, or very ſilly, as if they know not that by one Relatiue expreſſed, muſt bee ſupplyed the other which is not ſet down: and therefore for more evidence of the ſenſe, *Peter* ſaying that their fathers gaue them, we haue tranſlated that the Iewes received them from their Forefathers. And how would theſe Sophiſters (if they durſt) wrangle with the Apoſtle, who in ſteed
Pſal. 68. 18 of that the Pſalm hath, *take,* expoundeth *gaue,* becauſe hee *tooke* to *gaue*: And if this bee not that
Epheſ. 4. 8. which theſe curres arre at, let them aſſigne wherein our corruption of the text ſtandeth: for it is their common practiſe, in conſcience (as may ſeeme) of their cauſeleſſe quarrell to giue their charge generall, leſt in aſſigning the particular fault of our Tranſlation, their madneſſe ſhould bee too manifeſt unto all.

CHAP. II.

MARGINALL NOTES.

Verſe 8 AND a ſtone of offence and a rocke of ſcandall, to them that ſtumble at the word, neither do beleeue ‡ wherein alſo they are put.

RHEM. Whereto alſo they are ordained.

CARTVV *Reynolds* againſt maiſter *Whitaeres* condemneth this tranſlation in us as moſt blaſphemous, and as that which placeth God in ſtead of the devill: which notwithſtanding the Ieſuites heere haue plainely ſet downe for Catholick and holy, and this they haue done in the Margent, as of the ſame value with that which they haue ſet down in their Text: ſeeing there is no divers reading that (as at other times) cauſeth theſe Marginall Tranſlations; which we obſerue heere, not onely to ſhew their differences among themſelues, but the itch that divers haue in their heads to write ſomewhat to wrangle with our tranſlation, though it be never ſo much without reaſon.

Verſe. 9. But you are an elect generation, a ‡ kingly Prieſthood, a holy nation, a people of purchaſe: that you may declare his vertues which from darkeneſſe hath called you into his meruailous light.

RHEM. 1. [9. *Kingly Prieſt.*] The Proteſtants can no more gather of this, that all Chriſtians be Prieſts: then, that all be Kings: as is moſt plaine, *Apocalyp.* 1. 6. and 5. 10. *Thou haſt made vs a kingdom (or Kings) and Prieſts.*

CARTVV. 1. [9 *Kingly Prieſts.*] It is very true, that as all Chriſtians are Prieſts to offer ſpirituall ſacrifice; ſo are they all Kings to maiſter and over-rule their evill concupiſences, which make rebellion againſt the good motions of Gods Spirit in them: And therefore under the Goſpell there is properly but one true Church King, Chriſt our Saviour, which giveth Lawes unto his Subiects; ſo properly there is but one *Prieſt* that once offering himſelfe, made a full ſatisfaction for the ſinnes of the world, and now liveth to make interceſſion for all thoſe that come unto God by him.

Verſe. 13. ǀ Be ſubiect therefore ǀ to every ‡ humane creature for God: whether it be to ǀ King as excelling.

RHEM. 2. [13. *Humane creature.*] So is the Greeke, but the Proteſtants, in fauour of temporall lawes made againſt the Catholike religion, tranſlate it very falſly thus, *to all manner ordinance of man:* themſelues boldly reiecting Eccleſiaſticall decrees as mens ordinances.

CARTVV. 2. Look in the Annotations.

ANNOTATIONS.

Verſe. 5. Be ye alſo your ſelues ſuperedified as it were living ſtones, ſpirituall houſes, a holy Prieſthood, to offer ǀ ſpirituall hoſtes, acceptable to God by Ieſus Chriſt.

RHEM. 3. [5. *Spirituall hoſts.*] Here we ſee that as he ſpeaketh of ſpirituall hoſts, which euery Chriſtian

Christian man offereth, so he speaketh not properly of Priesthood, when he maketh all Priests, but of a spirituall Priesthood, which spirituall priesthood was also in all the Iewes: but the Priesthood (properly so called) was onely in the sonnes of *Aaron*, and they offered the sacrifices (properly so called) which none besides might offer. *Spirituall hosts and Priests.*

CARTVV. 3. [5 *Spirituall hostes.*] All is true heere, and yet nothing that can put any breath into your Priesthood, so oftentimes put to the sword by the whole course of the Scriptures; especially in the Epistle unto the Hebrewes.

RHEM. 4. [13. *Be subiect.*] Not onely our Master Christ, but the Apostles and all Christians were euer charged by such as thought to bring them in hatred with princes, with disobedience to kings and Temporall Magistrates, therefore both *S. *Paul* and this Apostle do specially warne the faithfull, that they giue no occasion by their ill demeanure to secular Princes, that the Heathen should count them disobedient or seditious workers against the States of the world. *Obedience to temporall Princes. Rom. 13.*

CARTVV. 4. [13 *Be subiect.*] S.

RHEM. 5. [13. *To euery humane creature.*] So he calleth the temporall Magistrate elected by the people, or holding their Soueraintie by birth and carnall propagation, ordained for the worldly wealth, peace, and prosperity of the subiects: to put a difference betwixt that humane Superiority and the spirituall Rulers and regiment, guiding and gouerning the people to an higher end, and instituted by God himselfe immediately, for Christ did expresly constitute the forme of regiment vsed euer since in the Church. He made one the chiefe placing *Peter* in the Supremacie: he called the Apostles and Disciples, giuing them their seuerall authorities. Afterward * God guided the lot for choice of S. *Matthias* in *Iudas* place: and the holy Ghost expresly and namely seuered and chose *Paul* and *Barnabas* vnto their Apostolicall function: and generally the Apostle saith of all spirituall Rulers, *The holy Ghost hath placed you to rule the Church of God.* *God instituted the spirituall gouernement in more excellent maner then the temporall. Acts. 1. Acts. 20.*

And although all power of God, and Kings rule by him, yet that is no otherwise, but by his ordinary concurrence, and prouidence whereby he procureth the earthly commoditie or wealth of men, by maintaining of due superiority & subiection one towards another, and by giuing power to the people & Commonwealth to choose to themselues some kind or form of regiment, vnder which they be content to liue for their preseruatiō in peace & tranquillity. But spiritual superiority is far more excellent, as in more excellent sort depending, not of mans ordinance, election, or as this Apostle speaketh creation, but of the H. Ghost, who is alwayes resident in the Church (which is Christs body mysticall, and therefore in another manner of Commonwealth then the earthly) concurring in singular sort to the creation of all necessary officers in the said Church, euen to the worlds end, as S. *Paul* writeth to the Ephesians. *Eph. 4.*

Lest therefore the people, being then in so precise sort alwayes warned of the excellencie of their Spirituall gouernours *and of their obedience toward them, might neglect their duties to temporall Magistrates, specially being infidels, and many times tyrants and persecutors of the Faith, as *Nero* and other were then: therefore S. *Peter* here warneth them to bee subiect, for their bodies and goods and other temporall things, euen to the worldly Princes both Infidels and Christians, whom he calleth humane creatures. *Heb. 13.*

CARTVV. 5. [13. *To euery humane creature.*] It is true that Magistrates be called an humane creature, because although it be Gods ordinance there should be Magistrates, yet they come to their office by no constant and certaine rule of God, but are left at the libertie of the people and Cōmon-weals whether they will haue them by *Election* or *Propagation*, whether they will haue *Monarchies* or other kindes of governments. But that they haue authority not to procure the *Outward peace and prosperity* of the people onely, but also (and especially) that they take care that their people may liue godlily and honestly, hath been already shewed. It is also true that *Christ did ordain the forme of government in the Church*, but of *Peters supremacy*, whereof the Iesuites here haue their vagary, which serueth them for loading as often as their other store is short, he ordaineth nothing. But remembring that they are here pricked, while *Peter* willing the whole Church to be subiect to their Magistrates, thereby shutteth the Bishops, and in them the Bishop of Rome under the humble subiection of their and his lawfull Magistrates, it is no marvell though they haue sought by saying something of the excellency of the Church government aboue the civill Regiment, to make the silly reader beleeue that they had said somewhat for freeing their shaven crownes from the loyall subiection of their lawfull Magistrates: as if the excellency of the Church governement aboue the regiment of the Common-wealth could not stand, unlesse the sacred head of Princes were brought under the foot of a proud and arrogant prelat of Rome. Or as if *Paul* yeelded any thing from the height of his spirituall supremacie when he appealed to *Cæsar* as unto his Iudge, at his bar to haue triall of life and liberty which the Iewes had called in question. Or as if *Aaron* had lost any thing of the iust stature of Gods highest and most *supereminent Priest*, because *Moses* was both by Gods appoyntment and his owne acknowledgement his soveraigne Lord, and (for loyall and subiectly obedience after a sort) even his God also. *Rom. 13. 1. Act. 25. 10. 11. Exod. 32. 22 & 4. 16.*

RHEM. 6. [13. *To the king as excelling.*] Some simple Heretikes and others also not vnlearned at the beginning, for lacke of better places, would haue proued by this, that the king was head of the Church, and aboue all Spirituall rulers: and to make it sound better that way, they falsly translated it, *To the king as the chiefe head*, in the Bible of the yeare 1562. But it is euident that he calleth the king the precellent or more excellent, in respect, of his Vicegerents, which he calleth Dukes or Gouernours that be at his appointment; and not in respect of Popes, Bishops, or Priests, as they haue the rule of mens soules: who could not in that charge be vnder such kings or Emperours as the Apostle speaketh of no more then the kings or Emperours then, could be heads of the Church, being Heathen men and no members thereof, much lesse the cheefe members. See a notable place in S. *Ignatius* epist. ad *Smyrnenses*, where hee exhorteth them first to honour God, next the Bishop, and then the King. *Herct. translation. The kings excellency of power is in respect of the Nobility and lay Magistrates vnder him.*

This is an inuincible demonstration, that this text maketh not for any spirituall claime of earthly kings

Christian Princes haue no more right to be ſupreme head in ſpirituall cauſes, then the heathen.

kings, becauſe it giueth no more to any Prince then may & ought to be done & granted to a Heathen Magiſtrate. Neither is there any thing in all the new Teſtament that proueth the Prince to be head or cheefe gouernour of the Church in ſpirituall or Eccleſiaſticall cauſes, more then it proueth any heathen Emperour of Rome to haue been, for they were bound in temporall things to obey the heathen being lawfull kings, to be ſubiect to them euen for conſcience, to keep their temporall lawes, to pay them tribute, to pray for them, and to do all other naturall duties: and more no Scriptures bind vs to do to Chriſtian kings.

CARTVV. 6. [13. *To the King as excelling, &c.*] The Bible which tranſlateth, *vnto the king as vnto the head*, carrieth a weake ſound toward a proofe that the King *is head of the Church*. But the word of *excelling*, or *head*, which are in effect all one, proue ſufficiently that the King is the ſupreame gouernour of the Common-wealth, and conſequently of the Biſhop which is a ſubiect and member thereof. And although the Biſhop can haue no authoritie ouer the Prince that is no member of the Church: yet the Prince ceaſeth not to haue power ouer the Biſhop, for that hee is a member of his Common-wealth. Neither is the right of the Prince leſſe (as many not ſo adviſedly thinke) becauſe the Prince is heathenish, or otherwiſe wicked; for the right of government of all Eccleſiaſticall and Civill perſons, and of dealing in cauſes both Civill and Eccleſiaſticall (ſo far as the Princes meaſure appoynted in the word will ſtretch) is the ſame in tyrants which it is in noſter-fathers of the Church. And therefore the tyrant ſhall anſwer vnto God for leaving that part of his duty vnperformed vnto his people, which could not be, if he had no right of government over Eccleſiaſticall perſons in their Church affaires. Onely this authority is not therefore ſought vnto, becauſe the edge *thereof is turned againſt it*. That any of ours haue hereof gathered the *King to be head of the Church*, we do ſo much the leſſe beleeue it, as you are ſo ſparing of their names, which are ſo ready to blaze them vpon the leaſt hope of impairing their credit. And it is (thankes be to God) well knowne that it is the doctrine of our Churches, that Chriſt alone is the head of the Church, and of every member thereof. And where you would haue the reader ſo diligently to note that which *Ignatius* hath *ad Smirnæos*, who (after God) will haue the Biſhop to *haue the firſt place in honour before the King*: let him note alſo withall, that there groweth thereby nothing vnto the Pope of Rome ouer the Princes which are not in his territories: *Ignatius* ſpeaking this of the Biſhop in every particular Congregation, making his Biſhop no more geyſon then the common table which he calleth an Altar. Secondly, let him note (if they will here be biting vpon the word) that he caſteth not the King, as they doe, vnder the Prieſt and other of the Clergie, but onely vnder the Biſhop. Thirdly, let him vnderſtand that *Ignatius* there ſpeaketh of the policie and gouernement of the Church where it behoueth the Emperour to be ſubiect vnto the Biſhop as vnto Chriſt, from whom he withdraweth himſelfe if he withdraw himſelfe from the obedience of the Biſhop in the things which the Biſhop adminiſtreth according to the commandement of Chriſt. Yet this hindereth not but the Prince may be aboue the Biſhop, and the Biſhop his humble vaſſaile; ſeeing as the Biſhop is immediately between Chriſt and the King, ſo the King is immediatly vnder God (who is the head of Chriſt himſelfe) as the Biſhop is deputed vnder Chriſt. And therefore another ſaith euen as notably and as truely as Ignatius. *We honour the Emperour ſo as it is lawfull for vs and expedient for him, as a man ſecond from God, and onely inferiour vnto God.*

Luk. 10. 16 Rom. 13. 4. 1. Cor. 11. 3 Tertul. ad ſcapulam.

Verſe. 16. As free and not as having the freedome for a cloke of malice, but as the ſeruants of God.

Libertines.

RHEM. 7. [16. *Not as having.*] There were ſome Libertines in thoſe dayes, as there bee now, that vnder pretence of liberty of the Goſpell, ſought to be free from ſubiection and lawes of men as now vnder the like wicked pretence, Heretickes refuſe to obey their ſpirituall rulers and to obſerue their lawes:

CARTVV 7. [16. *Not as having.*] If vnder the colour of the Goſpell *we ſhould free our ſelues from Spirituall Rulers*, then might your mouth be iuſtly open vpon vs: but now that refuſing a ſtranger and a Woolfe, we put our ſelues vnder the yoke of a home and a lawfull Miniſtery, all ſee how expedient it were that you were gagged, which like a ſort of Goſlings gaggle and prate contrary to an euidence of truth that all the world is witneſſe of, and your ſelues muſt confeſſe if you would never ſo little while let your conſcience haue the guiding of your pens.

Verſe. 18. Seruants be ſubiect in all feare to your maſters, not onely to the good and modeſt, but alſo to the wayward.

Deadly ſinnes of Princes or Superiours exempt not the ſubiects from obedience, as Wickliffe held.

RHEM. 8 [18. *But alſo to the wayward.*] The *Wickleſiſts* & their followers in theſe daies ſometimes to moue the people vnto ſedition, hold & teach that maſters and magiſtrates looſe their authoritie ouer their ſeruants and ſubiects, if they be once in deadly ſinne, and that the people in that caſe need not in conſcience obey them. Which is a pernitious and falſe doctrine, as is plaine by this place where we be expreſly commanded to obey euen the ill conditioned, which muſt be alwayes vnderſtood if they command nothing againſt God, for then this rule is euer to be folowed. *We muſt obey God rather then men. Act. 5. 29.*

CARTVV. 8 [18 *But alſo to the wayward.*] As Harlots lay their baſtards and miſ-begotten children at honeſt mens doores: ſo you falſely father vpon *Wicliffe* the ſhaking off the yoke of ſuch as God hath placed in authoritie: euen the ſame thing that you partly teach, and more buſily practiſe: who not content to renounce your naturall allegeance, and to withdraw your owne heads from the yoke of your commanded ſubiection, do alſo vnder colour of that which you haue fancied to be hereſie, endeuour to take away euen the life of your naturall Prince, and dread Soueraigne.

CHAP.

CHAP. III.

ANNOTATIONS.

Vers. 19 IN the which spirit comming, hee preached to them also that were in prison.

RHEM. 1. [19 *To them that were in prison.*] S. *Augustine* in his 99. Epistle *in principio*, confesseth this place to be exceding hard to vnderstand, and to haue many difficulties which he could neuer explicate to his own satisfaction. Yet vnto Heretickes this and all other texts be easie, not doubting but that is the sense, which themselues imagine, whatsoeuer other men deeme thereof. S. *Augustine* onely findeth himselfe sure of this, that Christs descending into Hell in soule after his death, is plainely proued hereby. Which thing he declareth there, to be conformable to diuers other expresse words of holy Writ, and namely to this same Apostles sermon *Act.* 2. and at length hee concludeth thus. *Quis ergo nisi infidelis negauerat fuisse apud inferos Christum* that is, *Therefore who but an infidell, will deny that Christ was in Hell?* Calvin then (you see) with all his followers are infidels, who in steed of descending of Christ in soule after his death, haue inuented another desperate kind of Christ being in Hell, when he yet was aliue on the Crosse. S. *Athanasius* also in his epistle cited by S. *Epiphanius haer.* 77. *in principio*, and in his book *de Incarnatione Verbi propius initio.* S. *Cyril de recta fide ad Theodosium, Oecumenius*, and diuers other vpon this place, proue Christs descending to Hell. As they likewise declare vpon the words following, that he preached to the spirits or soules of men deteined in Hell or in Prison.

Christ in soule descended vnto hell, whiles his body lay in the graue.

The Caluinists denying the same, are (by S. Augustines iudgment) infidels.

But whether this word *Prison* or *Hell* be meant of the inferiour place of the damned, or of *Limbus patrum* called *Abrahams* bosome, or some other place of temporall chastisement: and, to whom he preached there, and who by his preaching or presence there were deliuered, and whom they were that are called, *Incredulous in the dayes of Noe*: *all* these things S. *Augustine* calleth great profundities confessing himselfe to bee vnable to reach vnto it: onely holding fast and assured this article of our faith, that he deliuered none deputed to damnation in the lowest hell, and yet not doubting but that hee released diuers out of places of paines there, which cannot bee out of any other place then Purgatory. See the said Epistle, where also hee insinuateth other expositions for explication of the manifold difficulties of this hard text, which were too long to rehearse, our speciall purpose being onely to note briefly the things that touch the controuersies of this time.

Certaine difficulties whereof S. Augustine doubteth.

Purgatory.

CARTVV. 1. [19 *To them that were in prison.*] What we hold of Christs going down into hell, may appeare by that we haue before spoken vpon *Act.* 2. But that the soule of Christ is no more proued out of this place to *haue descended into hell*, then the body, it shall easily appeare: For *Peter* exhorting to suffer afflictions for righteousnesse, bringeth in our Saviour Christ, who was mortified and crucified, as touching the flesh thereby meaning the whole Manhood consisting both of body and soule, as the Apostle *Paul* also so calleth the whole Humane nature of our Saviour Christ. For notwithstanding that the soule of Christ died not, yet it was (as hath been shewed) horribly afflicted and crucified. And in that sense of mortification we are said to mortifie the powers of our soule, whiles with paine and griefe wee refraine the lusts and concupiscenses thereof. Neither should there be any such sound comfort in this example of our Saviour Christ; if, as we suffer for righteousnesse and a good conscience, not in body alone but in soule also; wee had not our Saviour Christ to haue gone before us, by his suffering in the same parts which we do. Seeing therefore it is euident, that the drift of *Peter* was in the same and greater afflictions indured by our Saviour Christ, to sweeten the bitternesse of that cup of sorrowes which he offereth them to drinke; it followeth (as well by conference of other places, as by the scope and drift of this present place) that vnder the name of being mortified as touching the flesh, the whole Humanity of Christ both body and soule must needs be vnderstood. And if it be granted that by the flesh is meant the Humanity of our Saviour Christ, then it must needs follow that by his Spirit is vnderstood his Diuinity, whereby that his flesh was quickned: and consequently that it was the same Diuinity that went and Preached, &c. considering *Peter* declareth that the same Spirit whereby hee was quickned *went*, &c. which also is another inuincible argument that it was not the soule of Christ whereof *Peter* speaketh, considering that the soule of Christ could not quicken, or raise from the dead our Saviour Christ, but his Diuinity onely. And how strange soeuer the Iesuites make it; amongst other senses *Augustine Epist.* 99. hath this also. For (saith hee) *ere euer hee came in the flesh to die for us, hee came often before in the Spirit to such as hee thought good, admonishing them by visions in the spirit as he thought good by which Spirit hee was quickned when in his passions he was mortified in his flesh.* *August.* also in the same Epistle doth once againe vtterly ouerthrow the Iesuites, which teach that *Limbo Patrum* is *a part of hell*, by saying plainly, that *wee are not to think that the place of the Fathers rest which died before the comming of our Saviour Christ, is any part or member of hell.* Whereunto also appertaineth, that he affirmeth that *the word hell is neuer in the Scriptures taken in the good part.*

Rom. 1. 3.

Rom. 8. 13. *Col.* 3. 5.

August. ad Euodium Epist. 99.

Tertullian also doth plainely confute this wicked opinion of theirs in the heretick *Marcion*, who held (as they do) that the Fathers before the Gospell were in a part of hell: and this he doth, saying, *If Abrahams bosom be not heaven, yet it is higher then hell.*

Tertul. lib 4 *aduer. Marcion*

Let also the Iesuites tell us what is the cause that he is said to haue Preached vnto those of *Noes* time, rather then to those of *Abrahams* and *Moses* time? Verily, if he should as touching his soule haue Preached to men in hell, hee should rather haue been said to haue Preached vnto them, then to the other: for as touching his *Manhood*, *hee was the Minister of Circumcision*, and therefore for his personall Ministerie kept himselfe within the bounds of *Iury*, not going to any of the Heathen,

Rom. 15. 8. *Mat.* 15. 24

nor communicating with them further then they came to him: whereas touching his eternall ſpirit hee was euen from the beginning of the world the teacher of his Church, and therefore alſo of thoſe which were in the daies of *Noe*. But it would require a volume, to bring all the reaſons wherewith the vanity of this dreame might be laid forth: Notwithſtanding it is not denied but that it is (in part) fauoured of men, which for their auntienty are of good regard in the Church of God; without the which (either in regard of it ſelfe, or in reſpect of any weight that commeth vnto it by the Popiſh Patronſhip of it) it was vtterly vnworthy of confutation. Howbeit, that the Fathers were ſaid to be in *Purgatorie* (where the paines are affirmed not to differ from the torments of hell but in time onely) it never entred into the thoughts of any antiquity.

Verſe.20. Which had been | incredulous ſometime, when they expected the patience of God in the daies of Noe, when the Arke was a building: in the which, few, that is, eight ſoules were ſaued by water.

What were the incredulous perſons of whom the Apoſtle here ſpeaketh.

RHEM. 1. [20. *Incredulous ſometime.*] They that take the former words, of Chriſts deſcending into Hell, and deliuering certaine there deteined, do expound this, not of ſuch as died in their infidelitie or without all faith in God, for ſuch were not deliuered: but either of ſome that once were incredulous, and afterward repented before their death: or rather and ſpecially of ſuch as otherwiſe were faithfull, but yet truſted not *Noes* preaching by his worke and word, that God would deſtroy the world by water. Who yet being otherwiſe good men, when the matter came to paſſe, were ſorry for their errour, and died by the floud corporally, but yet in ſtate of ſaluation, and being chaſtiſed for their fault in the next life, were deliuered by Chriſts deſcending thether, and not they onely, but all others in the like condition. For the Apoſtles gueth theſe of *Noes* time but for an example.

CARTVV. 2. [20 *Incredulous ſometime.*] This is another euident reaſon to ouerthrow the fable of *Chriſts deſcending into hell*, in their ſenſe: for ſeeing *Peter* declareth that hee preached not to any but to Infidels, and miſcreants, vnto whom deliuerance out of hell cannot appertaine; it is euident that there was never a ſoule gained by this Preaching, nor ever a one therefore brought out of hell by this diſcent. Which ſo vnauoidable reaſon that the Ieſuites might in ſome ſhew eſcape; they ſay that thoſe which haue followed their own ſenſe, in the former words, expound *incredulous*, or faithleſſe men, ſuch as *were otherwiſe faithfull, but that they truſted not Noes Preaching that the world ſhould be deſtroyed by water.* Here we will take you at your word, whereby we gaine this, that few or none but Papiſts, expounding theſe words *of incredulous* as you do; it muſt follow, that few or none beſides your ſelues expound the former words as you do: which, as it may
2. Pet. 2. 5. well be concluded from your words, ſo will it indeed appeare to bee true if your expoſition in euery part be compared with theirs. And now for your expoſition, *that they were faithfull otherwiſe, but yet truſted not Noe, &c.* it is confuted by this, that *Peter* defineth that *Noes preaching* was
1. Pet. 3. 20 21. of righteouſneſſe, and not alone of the deſtruction of the world, which appeareth alſo by the ſeale of his Preaching which *Peter* euen in this place maketh mention of; for the water of the floud ſealing the righteouſneſſe of Chriſt vnto us: it is euident alſo, that his preaching was accordingly. Neither remember we that the Scripture calleth it a Miniſteriall or Church Preaching, where a worldly incommodity is onely fore-told, without publiſhing faith or repentance: for ſo it ſhould haue been called a bare Propheſie rather then a Preaching. And the * Greek word which *Peter* uſeth, noteth not onely an infidelity but alſo a diſobedience proceeding from infidelity, which hath no place in that ſenſe which you lay down.

Verſe.21. Whereunto Baptiſme being | of the like forme now ſaueth you alſo: not the laying away of the filth of the fleſh, but the | examination of a good conſcience toward God by the reſurrection of Ieſus Chriſt.

Noes Arke & the water a figure of Chriſts croſſe & Baptiſme

RHEM. 3 [21. *Of the like forme.*] The water bearing vp the Arke from ſinking, and the perſons in it from drowning, was a figure of Baptiſme, that likewiſe ſaueth the worthy receiuers from euerlaſting periſhing. *As Noe* (ſaith S. *Auguſtine*) *with his, was deliuered by the water and the wood, ſo the familie of Chriſt by baptiſme ſigned with Chriſts Paſſion on the Croſſe.* Li. 12. *Cont. Fauſtum* c. 14. Againe he ſaith, that as the water ſaued none out of the Ark, but was rather their deſtruction: ſo the Sacrament of Baptiſme receiued out of the Catholike Church at Heretickes or Schiſmatikes hands, though it be the ſame water and Sacrament that the Catholike Church hath, yet profiteth none to ſaluation, but rather worketh their perdition. Which yet is not meant in caſe of extreme neceſſity, when the party ſhould die without the ſaid Sacrament, except hee tooke it at an Heretickes or Schiſmatickes hand. Neither is it meant in the caſe of infants, to whom the Sacrament is cauſe of ſaluation, they being in no fault for receiuing it at the hands of the vnfaithfull, though their parents and friends that offer them vnto ſuch to bee baptized, bee in no ſmall fault. S. *Hierome* to *Damaſus* Pope of Rome, compareth that See to the Arke, and them that communicate with it, to them that were ſaued in the Arke: all other Schiſmatikes and Heretikes, to the reſt that were drowned.

Baptiſme receiued of heretikes or ſchiſmatickes, when damnable, when not.

CARTVV. 3. [21 *Of like forme.*] If an *Hereticke* ſtand ſtill in his Miniſtery vndepoſed of the Church whereupon he attendeth? we eſteeme it more orderly to be Baptized of him being an heretick, and yet the ordinary Miniſter, then of a Catholike which is a ſtranger; but if the Church after conviction throw him out; then there is no cauſe of *feined Neceſſity* that can driue a godly man to his Baptiſme; It is another caſe when Baptiſme is adminiſtred by one that is both an Heretike, and out of the ſociety of the Church too; whereof notwithſtanding we will not diſpute at this time. *Ierom Epiſt.* 57. maketh no more reckoning of the Church of Rome when he calleth it the *Arke*, then of any other Church, which (holding the truth of doctrine that it did then) is the *Arke*, as well as Rome was in his daies: and therefore your own words, that *all other ſchiſmatickes and heretickes be compared to the reſt that are drowned*, carry a note of the

weakeneſſe

weakeneſſe and watriſhneſſe of your argument; ſeeing that to haue ſaid ſomewhat to the purpoſe, you ſhould haue ſhewed that *Ierom* affirmeth that all others that are not of the Church of Rome, as ſchiſmatickes and heretickes, are drowned.

RHEM. 4. [21. *The examination of a good conſcience.*] The Apoſtle ſeemeth to allude here to the very forme of Catholike Baptiſme conteining certaine interrogatories and ſolemne promiſes made of the articles of the Chriſtian faith, and of good life, and of renouncing Satan and all his pompes and works, which (no doubt) howſoeuer the Caluiniſts eſteeme of them, are the very Apoſtolike ceremonies vſed in the miniſtration of this Sacrament. *See S. Dionys in fine Ec. hierarchæ. S. Cyrill. li. 12. in lo. c. 64. S. Auguſtine ep. 23. S. Baſil de Sp. ancto c. 12.* and 15. *Ambroſe de ijs qui myſterijs initiantur c. 2. 3. 4.*

The ceremonies of Baptiſm, namely, abrenuncio, &c.

CARTVV. 4. [21 *The examination of a good conſcience.*] It is true, that hee alludeth to the *Interrogations miniſtred in Baptiſme*; but unto whom? verily to perſons that were of age; of which ſort moſt commonly they were that then were baptiſed, and of which ſort alſo they were to whom he giveth this inſtruction. And therefore to tranſlate this forme of queſtioning unto infants which haue neither underſtanding to know what is demanded, nor ſpeech to make anſwer, appeareth not to be ſo adviſed and ſeaſonable. *Denys in fine Eccleſ. Hierarch.* if he were good mony, yet is hee heerein none of yours: For thus hee ſaith; *The Biſhop requireth that the witneſſes promiſe a renouncing of euill, and confeſſion of the faith. But how? Not (ſaith hee) as ſome ieſt, that one is Baptized for another: for hee ſaith not thus, I renounce for the child, or profeſſe the myſteries of faith, but the childe thus renounceth and profeſſeth: That is to ſay, I promiſe unto God to induce this child, by my diligent exhortations, when hee commeth to underſtanding, that hee ſhall profeſſe holy things, and renounce the contrary:* Then the which what can be more directly againſt you? *Cirill. li. in 10h.* ſpeaketh euidently of thoſe that are of age: And therefore hee ſaith, thoſe which come to Baptiſme (not thoſe which are borne, or brought to Baptiſm) *are thrice aſked. Auguſtine* maketh faith, the Sacrament of faith, which is nothing to this purpoſe; but he affirmeth alſo directly againſt them, that *the Miniſter aſketh* (of the parents) *whether the child beleeued, they anſwering that it did. Baſil de ſpiritu ſancto cap. 12. & 15.* onely affirmeth, that the deuill is renounced, and the faith profeſſed before Baptiſme: but that children do that by others, in ſuch ſort as they affirme, there is not a word: And if there were, yet that there is no manner of weight in it, becauſe of Baſtardy, hath already been ſhewed. *Ambroſe de his qui iuſte initiantur, c. 2. 3. 4.* ſpeaketh of thoſe of diſcretion onely, ſaying, *Repeat that which thou art asked, and conſider what thou haſt anſwered.* So it appeareth that the queſtions in Baptiſme propounded to yong children, crept into the Church, not having one foote, either of the Scripture, or of Antiquity to ſtand upon.

Aug. Epiſt. 23.

In the anſwer to their προλεγομενα.

CHAP. IIII.

MARGINALL NOTES.

Verſe 6 FOR, for this cauſe alſo was † it euangelized to the dead: that they may be iudged indeed according to men, in the fleſh: but may liue according to God in the Spirit.

RHEM. 1. [6. *It euangelized.*] It hath the ſame difficultie and ſenſe that the other like words haue before, *Chapter 3.* See the annotations there *v.* 19. *S. Auguſtine ep. 96.* and *Oecumenius vpon this place.*

CARTVV. 1. [6. *It Euangelized.*] Even this place declareth that Chriſt preached not unto the ſoules in hell, ſeeing it is ſaid he preached unto the dead. For ſeeing a man is ſaid to bee dead onely in regard of his body: it were abſurd and without all example of Scripture or other good writer that (ſpeaking of the ſoule as it is ſeparated from the body) he ſhould tearme it dead; which notwithſtanding the Ieſuites would impudently face downe (in that hereby they muſt be conſtrained to underſtand *Peters* words, *that was preached to the dead*, that is to ſay, was preached unto the ſoules *whoſe bodies were dead*: conſidering they ſay this place hath the ſame ſence which the other words had, 1. Pet. 3. 19. whereas by the word *dead* he alludeth to thoſe that liued in *Noes* time, and were dead at that time *Peter* wrote this Epiſtle) yet hath not this verſe the ſame ſence with the former place. For the ſcope thereof is (for the comfort of Gods perſecuted children) to declare how God is auenged upon the contemners of his Goſpell, although he beare them, and beare with them very long, as in *Noes* dayes when he wayted for the repentance of the old world an hundred and twenty yeares. But here he giueth a reaſon of that his exhortation to the godly which he had made in the firſt and ſecond verſes of this chapter, that they dying to ſinne (although it be through great afflictions, as Chriſt through extreame ſufferings died for ſinne) ſhould liue the reſt of their life unto God. Which exhortation having two branches, the one of *Sanctification*, the other of the *continuance of time*: the latter (as the leſſe) being according to the cuſtome of the Scripture argued in the third, fourth and fifth verſes, he commeth here unto the former, which he confirmeth from the end of preaching, that men being by obedience unto the truth condemned or mortified as touching the fleſh, which is according to the corrupt man, might be quickned in the ſpirit or inner man, which is according vnto God. And this he yet ſtrengtheneth with another reaſon of compariſon of the leſſe, which compariſon he noteth in the word *καὶ*, verſ. 6. That ſeeing the truth when it was not ſo cleare and euident as now it is, was preached vpon no other condition unto the Fathers before and under the Law that are now dead; we which liue now ſhould not looke for any other eſtate then they had in this behalfe.

ANNOTATIONS.

Verse. 8. But before all things hauing mutuall charity continual among your selues: becausse charity covereth the multitude of sins.

Not only faith. Workes of mercy.

RHEM. 2. [8. *Charitie covereth.*] Faith onely cannot iustifie, seeing that charitie also doth cause remission of sinnes. And saying charitie, hee meaneth loue and charitable works towards our neighbours, vnto which works of mercy the Scriptures do specially attribute the force to extinguish all sinnes. See S. *Augustine c. 69. Enchirid. and tract. 1. in Epist. 1. Ion. cap. 2.* and Venerable *Bede vpon this place.* And in the like sense the holy Scriptures commonly commend vnto vs almes and deeds of mercy for redemption of our sinnes. *Prouerb. cap. 10. Ecclesiastic. 12 ver. 2. Daniel in cap. 4. vers. 24.*

Pro. 10. 12.

CARTVV. 2. [8. *Charitie covereth.*] The Apostle *Peter* exhorting vnto loue, and shewing that it ought to be stretched out to the benefit of others, proveth the same by a verse of *Pron. 10.* that *Charity covereth the multitude of sinnes*, as if with the length and bredth thereof it were able to ouerspread many sinnes. Which, that it is referred vnto man which hath this true loue whereby he covereth and concealeth another mans faults so farre as Christian wisedome will suffer him, and not vnto God, as if he in regard of the charitie of a man, did forgiue his sinnes, as the Iesuits pretend, it is evident by the opposition which *Salomon* (from whom this place is taken) maketh vnto this covering of sinne. For he saith, that *hatred stirreth vp, discovereth, and as it were setteth abroad contentions*, because the hater holdeth out as it were at the armes end, the falles on him whom he hateth, partly by publishing them to others, partly by casting them in the teeth of the sinner whereunto not the Lords forgiuenesse, but a mans concealing is contrary: whereas if this had been the sense that you speake of, then *Salomon* should not haue said, that *hatred breedeth enmity and contention with men*, but that it maketh a man hatefull and an enemy vnto God. Besides that *Salomon* saith, that *loue covereth all sins*, meaning such as may be concealed lawfully: so that if your sence may haue place, a man should haue the forgiuenes of all his sinnes which may be forgiven by the merit of his loue: which is directly not onely against the truth, but against your own doctrine, which ascribing the greatest part of our iustification vnto *charity*, giue some part thereof vnto faith, and that even in this note wherein yo say. *Faith onely cannot iustifie, seeing charity also doth cause remission of sinnes.* Last of all, if that sence which you choose were followed, yet when this reward of loue is not for it (as for a cause) but as for a thing annexed vnto the forgiuenesse of sinnes (as hath been shewed) it is evident that by this and such like speeches, there can be gathered nothing that is able to raise up your iustification by workes, which the Scripture with so high and strong a hand hath throwne downe into the bottom of hell. That of *Daniel 4. 24.* hath been answered vpon *Luke 11. 41. Augustine 69. Enchirid.* hath no such meaning, as appeareth in that after he had affirmed that a man may with almes do away his sinnes, he addeth, *that then he may truely and humbly desire forgiuenesse of his sinnes of God*: thereby declaring, that by doing away of sinne, he meaneth the breaking of from sinne, by being mercifull now, which was mercilesse before. For otherwise if he had already received remission of sinnes by doing of almes, hee should haue taught vs rather, that wee should haue desired of God confirmation of the forgiuenesse of our sinnes, then simply the forgiuenesse of sinnes. But his meaning was to declare, that men doe in vaine pray for the forgiuenesse of sinne, vntill they haue resolued to giue ouer the former cruelty and oppression wherein they lived. As for that *Tract. 1. in epist. 1. Ioh. cap. 1.* it is lesse to this purpose. For when he saith that *Charity quencheth sinne*, his meaning is, that charity and a sinfull life cannot stand together, but doe expell one another as *Pride doth Charity*. *Bedes* words carry a sound of merit, but having no weight of reason at all, hath by reason of his yonger yeares small counterpoise of authority to supply his want of reason.

Verse. 17. For the time is, that iudgement begin of the house of God. And if first of vs, what shall be the end of them that beleeue not the Gospell of God?

The better men most afflicted in this life.

RHEM. 3. [17. *That iudgement begin*] In this time of the new Testament, the faithful & all those that meane to liue godly (specially of the Clergie) must first and principally bee subiect to Gods chastisement and temporall afflictions, which are here called iudgement. Which the Apostle recordeth for the comfort and confirmation of the Catholike Christians, who were at the time of the writing hereof, exceedingly persecuted by the heathen Princes and people.

Ier. 25. 29. Ezek. 9. 6.

CARTVV. 3. [17. *That iudgement begin.*] This is the manner of Gods proceeding, not onely in the time of the new Testament, but also under the old, that the Lord in visiting and afflicting, beginneth at his own house.

Verse 18. And if the iust man shall scarse be saued: where shall the impious and sinner appeare.

The iust man himselfe is hardly saued

RHEM. 4. [18. *If the iust.*] Not that a man dying iust and in the fauour of God, can afterward be in doubt of his saluation, or may be reiected of God: but that the iust being both in this life subiect to all faults, tentations, troubles, and dangers of falling from God, and loosing their state of iustice, and also oftentimes to make a strait count, and to bee temporally chastised in the next life, cannot be saued without great watch, feare, and trembling, and much labouring and chastisement. And this is farre contrary to the Protestants doctrine, that putteth no iustice but in faith alone, maketh none iust indeed and in trueth, teacheth men to be so secure and assured of their saluation, that he that hath liued wickedly all his life, if he onely haue their faith at his death, that is, if he beleeue stedfastly that he is one of the elect, he shal be as sure of his saluation immediatly after his departure, as the best liuer in the world.

Against the same security of only faith

Pro. 11. 31.

CARTVV. 4. [18. *If the iust.*] It is new sophistry to carry that to the life to come, which is evidently meant of this present life, which the place of the *Proverbs* alledged by *Peter* doth evidently declare; where *Salomon* affirmeth that vnto the *iust there is* (by affliction) a reward of sinne, even

in

in this life, how much more unto the wicked and unto the sinner? For as touching the assurance of the life to come, it is so from this, that they are scarce saved or doubt of salvation, that the Apostle affirmeth that they do *more then overcome*, and that *we runnot as at an uncertain mark*, & striue not *as beating the aire*. And when in the next verse the same men of whom it is said, that *they are scarce saved*, are bidden to commend their soules unto God, as unto one that is faithfull and will most assuredly keep the pledge and gage which they haue laid up in his hand, every man seeth how foolishly this is alledged for the shaking off the assurance of Gods children. It is therefore their idle fansie touching the *falling away* of the children of God, oftentimes confuted, and even in this place somewhat, if a man should follow their own sense; for when hee saith, that the *iust man is scarcely saved*, he thereby giveth to understand that hee is saved, although it be hardly. And by this false opinion of *the children of God falling away* altogether, they confirme the heresie of *Anabaptisme*: for, if the children of God should utterly be cut off from Christ, it is certaine that Baptisme being that onely Sacrament that sealeth up our putting on of Christ, and our ingrafting into him, it must of necessity follow, that he that falling away returneth againe, must be so oftentimes Baptized as (after separation from Christ) he is returned unto him againe. It is also their old, not so much Sophistry, as sottery, heereof to conclude, that we are not iustified *by faith alone*, because the children of God cannot enter salvation but by afflictions; as if every thing that is ioyned with salvation and accompanieth it, were by and by a cause thereof: then which, there can be nothing more unworthy a man of least sight in the Art of reasoning. But that, of all other is most absurd, that hereof they would conclude *temporall chastisement in the next life*, I say absurd, not onely because Peter speaketh of the afflictions wherewith the Lord tryeth his children in this world, but because hee speaketh here of those which are in that degree of Righteousnesse, as they suffer persecution for the truths sake, to whom their own doctrine giveth pasport to go straight to heaven without baiting in the scalding house of Purgatory. And among these kinde of iust men of whom this is here spoken Peter reckoneth himselfe, saying, *if it first beginne with us*. Vnlesse therefore Peter himselfe may be yoked to grind in the Popish Mil-house of Purgatory, it is evident that their proofe out of this place is but a dry draught for so thirsty a cause as it is.

Rom. 8. 37. *1 Cor. 9. 26*

Rom. 6. 3-5 *Gal. 3. 27.*

Vers. 17.

CHAP. V.

ANNOTATIONS.

Verse 1 THE I Seniors therefore that are among you, I beseech, my selfe a fellow senior with them, and a witnesse of the passions of Christ, who am also partaker of that glory which is to be reuealed in time to come.

RHEM. 1. [1. *Seniors.*] Though the Latine, *Senior*, bee not appropriated to holy order by vse of speach, neither in the Latine nor in our language: yet it is plaine that the Greeke word *Presbyter*, which the Apostle here vseth, is here also (as commonly in other places of the new Testament) a word of Ecclesiasticall office, and not of age, and is as much to say as *Priest* or *Bishop*. For the Apostle himselfe being of that order, speaketh (as by his words it is plain) to such as had charge of soules saying. *Feede the flooke of God which is among you.* Because we follow the vulgar Latine translation, wee say *Seniors* and *Senior*: whereas otherwise we might and should say according to the Greeke, *The Priests therefore I beseech, my selfe a fellow-priest with them.* So doth S. *Hierome* reade (*Presbyteros compresbyter*) and expound Ep. 85. So translateth *Erasmus*, and *Beza* himselfe.

Senior, in the vulgar translation often Priest or Bishop. See Act. 15.

CARTVV. 1. [1. *Seniors.*] Yee wicked seruants, we iudge you here out of your own mouthes: for if (as you say) *you should haue sayd according to the Greeke, Priest rather then Senior*: why (in so disordered and uncanonicall partialitie) had you rather erre with the vulgar Latine, then say the truth with the Greek.

Verse. 3 Neither I as over-ruling I the Clergie, but made examples of the flocke from the heart.

RHEM. 2. [3. *Ouerruling.*] Not superioritie, preeminence, soueraintie, or rule on the one side, nor obedience, subiection, and inferioritie on the other side, be forbidden in the Clergie: but tiranny, pride, & ambitious domination be forbidden, & humilitie, meekenesse, moderation are commended in Ecclesiasticall Officers, the Greeke word here of ruling or ouer ruling being the same that our Sauiour vseth in the Gospell, of the tyrannicall rule of secular heathen Princes, saying to his Apostles, that *It shall not be so among them*: according as here the prince of the Apostles teacheth his brethren the Ecclesiasticall rulers.

Not superiority, but tyranny and Lordlinesse is forbidden in the Clergy.

CARTVV. 2. [3. *Ouer-ruling.*] Looke the answer before upon *Math.* 20. 25. Notwithstanding that the circumstance of words ioyned with the word of *Ruling* (as to ouer-see compelledly and for filthy lucre) doth here (as otherwhere) lead to the signification of an excesse of rule or over-ruling, whereof there is no step in the former place, yet the former doctrine, that one Bishop should not command another, is here much confirmed: for when even towards the people, the gouernement ought to be moderate, and that the Church Officers should rather get their authoritie and credit by good example of life, then by Princely and Royall gouernement, it is to be esteemed, that he will allow no commandement of one Apostle over another, or of any other Church Officer over his fellowes that are in the same ranke and order that he himselfe is of.

κατακυριευοντες. *Act. 19. 16.*

RHEM. 3. [3. *The Clergie.*] Some of the English new translations turne it corruptly, *Parishes*: others, *heritages*: both, to auoid the most known, true, and common word in all Christian languages, to wit, *Clergie*, a word, by vse of all antiquity, and agreably to the holy Scriptures, made proper

Heret. translation.

to the Spiritualty or Clergie: though in another more vulgar acception it may agree to all Christs chosen heritage, as well of lay people as Priests, which the Protestants had rather follow because they will haue no difference betwixt the laity and the Clergie. But the holy fathers farre otherwise euen from the beginning. Whereof see S. *Cyprian ep.* 4. 5. 6. *&c.* And S. *Hierome ep.* 2. *to Nepotianus* c. 5. where he interpreteth this word. *Therefore* (saith he) *Clericus*, that is, *a Clergie man, which serueth the Church of Christ, let him first interprete his name, and the signification of the name being declared, let him endeuour to be that which he is called. If* κλῆρος (*Clerus*) *in Greeke, be called in Latine,* Sors, *therefore are they called* Clerici, *that is, Clergie men, because they are of the lot of our Lord, or because our Lord himselfe is the lot or portion of Clergie men &c.*

The name of Clergie and Clarke.

κληρονομία. κλῆρος μερὶς

Which calling no doubt was taken out of the holy Scriptures *Num.* 18. and *Deut.* 18. where God is called the inheritance, lot, and portion of the Priests and Leuites: and now when men bee made of the Clergy, they say *Dominus pars hereditatis meæ*, that is, *Our Lord is the portion of mine inheritance*, but specially out of the new Testament, *Act.* 1. 17. 25. and 8. 21. Where the lot or office of the Ecclesiasticall ministery is called by this κλῆρος, *Clerus*. See in Venerable *Bede* the causes why this holy state being seuered by name from the Laity, doth weare also a crown on their head for distinction. *Lib.* 5. *hist. Angl. c.* 22.

Priests crowns

κλῆρος.

CARTVV. 3. [3 *Clergie.*] That the Lords heritage, which they call *Clergie*, is not (as they haue fansied) restrained unto the Church Officers, but unto the whole Church, and in this place especially, unto the people that are governed, appeareth evidently, for that *Peter* hath made it of the same value and weight with the word *Flock*. And seeing they are the Church Officers which are said to rule over this *Heritage*, which they call Cleargie, how are they forsaken of all understanding, that do ground the signification of Clergy (restrained unto the Church Officers) out of this place: considering that thereby it should follow that *Peter* should command the Church Rulers to watch over themselus, and not over the flock, to governe themselues and not the people. We deny not, but that the name of *Lot*, is given to the Ministers under the Law, and under the Gospell unto the Church officers: But that the name of the *Lords heritage*, or Clergie, should bee appropriated and made the severall of Church-officers, which the Scripture doth lay open unto all Christians, both here and in other places, is a Church-robbery well beseeming your unfaithfulnesse in other the matters of God, of which you haue in like manner defrauded Gods people. And as it is a shamefull iniury thus to inclose, so to do it with such a hedge as hath the prickes alwaies towards your selues and in the stakes whereof your wicked and wrongfull incroching is evidently marked out, is Gods most iust iudgement upon you that you should thus fome out your own shame. For besides that this place is shamefully wrested that way, it is more then a palpable ignorance to put in the mouth of your Popish creatures, in the day of their annointing the verse of the Prophet which he first spake of himselfe (who was neither Priest nor Levite) and in himselfe of all the people of God: *The Lord is the portion of mine inheritance*: They might as well haue said, that theirs onely is the inheritance of the Kingdom, considering that thereof they are said κληρονομοι of the Kingdom, for that they are the Lords κληρος.

Ephes. 1. 11. *Col.* 1. 12.

Psal. 16. 5.

It is true, that the ancient Fathers do often restraine this word to the Church officers: but (besides that their manner of speech hath no authority, being besides the use of the holy Scripture) it appeareth that the speech at the first did arise from this, that the Church Officers were chosen by Lot; not that they were onely in the Lot of Gods people, or in the account of Gods inheritance, but that the Papists understand it in this latter sense appeareth by their other robberie of calling themselues *spirituall* (a title common to all the children of God) as if all besides them were carnall: Which also their shameless mouth feareth not to professe, whilst to proue that a Lay mans accusation may not be admitted against a Priest, they allege that *carnall men hate the spirituall*. You need not haue haue gone to *Bede* for proofe, that the *Priests weare crownes for distinction*, seeing *Iohn* noteth it as a marke of the Antichristian *Priests to haue crownes upon their heads.*

1. *Cor* 2. 15 *&* 3. 1. *Gal.* 6. 1.

Apoc. 9. 7.

Verse. 4. And when the Prince of Pastors shall appeare, you shall receiue the incorruptible crown of glory.

RHEM. 4. [4. *Crown of glorie.*] As life euerlasting shall be the reward of all the iust; so the preachers and Pastors that do well, for their doing shall haue that reward in a more excellent degree, expressed here by these words, *Crown of glorie*, according to the saying of *Daniel* c. 12. *They that sleepe in the dust of the earth, shall awake, one sort to life euerlasting, others to euerlasting rebuke, such as bee learned, shall shine as the brightnesse of the firmament: and such as instruct many to iustice, shall bee as starres, during all eternitie.*

The heauenly crownes of Doctors and Preachers.

CARTVV. 4. [4 *Crown of gloy.*] We yeeld that good *Pastors* shall haue a crown in *more excellent degree* then other iust men, as if their crownes should be beset with Rubies, when others be with common Pearle; or with Diamonts when others with Rubies. But such a crown as you speak of for *their well-doing*, because it pulleth the Crown from the head of our Saviour Christ, we are sure *Peter* will never put it on.

Verse. 13. The Church saluteth you that is in Babylon, coelect, and Mark my sonne.

RHEM. 5. [13. *That is in Babylon.*] The Protestants shew themselues here (as in all places where any controuersie is, or that maketh against them) to bee most vnhoneſt and partiall handlers of Gods word. The ancient fathers namely S. *Hierome in Catologo de scriptoribus Ecclesiasticis, verbo Marcus*: *Eusebius lib.* 2. *c.* 14. *hist. Oecumenius* vpon this place and many moe agree, that Rome is meant by the word Babylon, heere also as in the 16. and 17. of the *Apocalypse*: saying plainely that *Peter* wrote this Epistle at Rome, which is called Babylon for the resemblance it had to Babylon that great citie in *Chaldea* (where the Iewes were captiues) for magnificence, Monarchie,

S. Peter writeth from Babylon, that is, Rome.

narchie, resort and confusion of all peoples and tongues, and for that it was before Christ and long after, the seate of all Ethnike superstition and idolatrie, and the slaughter house of the Apostle and other Christian men, the heathen Emperours then keeping their chiefe residence there. See *S. Leo Ser. 1. in Nati Petri & Pauli.*

This being most plain, and consonant to that which followeth of *S. Mark*, whom all the Ecclesiasticall histories agree to haue been *Peters* scholler at Rome and that he there wrote his Gospell: yet our aduersaries fearing hereby the sequel of *Peter* or the popes supremacy at Rome, deny that euer he was there, or that this Epistle was written there, or that Babylon doth here signifie Rome: but they say that *Peter* wrote this Epistle at Babylon in Caldea, though they neuer read either in Scriptures or other holy or prophane history, that this Apostle was euer in that town, but see their shameleſſe partiality, here Babilon (say they) is not taken for Rome, because it would follow that *Peter* was at Rome &c. but in the *Apocalypse*, where all euill is spoken of *Babylon*, there they will haue it signifie nothing else but *Rome*, and the Romane Church also, not (as the fathers interpret it) the temporall state of the heathen Empire there. So do they follow in euery word no other thing but the aduantage of their own heresie. See the Annot. vpon the last to the Romanes, *v.* 16. and vpon the 17. of the Apocalypse *v.* 5.

The Protestants wrangle about the time of Peters being at Rome.

And as for their wrangling vpon the supputation of the time of his going thither, and the number of yeeres that he was there, and the diuersitie that seemeth to be in the Ecclesiasticall writers concerning the same, read B. *Fisher* and other that substantially answer all such cauils. And if such contentious reasoning might take place, we should hardly beleeue the principall things recorded either in Ecclesiasticall histories, or the Scriptures themselues. Concerning the time of Christs fleeing into AEgypt, of the comming of the Sages to adore him, yea of the yeares of his age, and the time of his death, all ancient Writers doe not agree, and concerning the day of his last supper and institution of the holy Sacrament, there is diuersitie of opinions. Shall we therefore inferre that he neuer died, and that the other things neuer were? Can the Heretikes accord all the histories that seeme euen in holy Scripture to haue contradiction? Can they tell vs certainely, when *Dauid* first came to *Saul*, and the like? doubt they whether euer the world was created, because the count of the yeares is diuers? Do they not beleeue that Paradise euer was, because no man knoweth where it is? and such other like things infinite to rehearse? Which when they were done, were plain and known things in the world: and now for vs to call them to an account after so many yeares, ages, and worlds, is but sophistication and plaine infidelitie. And the sect of the Protestants standing onely vpon destruction, and negatiues, and dealing with our religion euen as *Iulian*, *Porphyrie*, and *Lucian* did, it is an easie thing for them to bestow their time in picking quarrels.

Many things most true (euen in the Scriptures) are not agreed vpon concerning the time

CARTVV. 5. [13 *In Babylon.*] That *Peter* sate not at Rome, let the Reader look before in the answer to the Argument vpon the *Acts*, and also vpon *Rom.* 16. 16. and it is heere confirmed in that *Peter* writeth from *Babylon*, which to be *Babylon* in Caldea, and not in Italy, this is an euident reason, for that this *Babylon* was a place of principall abode of the Iewes, towards whom *Peters* charge especially lay: Whereas at this time the Iewes were not suffered to make their abode in Rome: whereunto may be added, that (writing to the dispersed Iewes, and making rehearsall of diuers Countries wherein they were) he leaueth out *Caldea*, which (considering the great numbers which remained there still after the returne into Iudea out of the captivity) hee would neuer haue done, vnlesse Caldea had been the place from whence he wrote this Epistle. Thirdly, in saying that the Church *elect together with them saluteth them*, it frameth better with the Iewes, whose visible choice was as ancient as theirs, then with the Gentiles whose visible and outward election came after. Against which their allegation, that the *diversitie which seemeth to be in Ecclesiasticall Writers* concerning the same, ought not to preiudice their opinion of *Peters* being at Rome; why do they deale so falsly as to say, that *there seemeth to be some diversitie*; when they know right well that there is such diversity, as neither they nor any for them, are able to make one. And therefore their saying, that *in so reasoning we should hardly beleeue the principall things recorded in the Scriptures themselues*, is indeed a horrible blasphemie, but yet in your mouthes (through deadly hatred against the Scriptures) so accustomable, as all reuerent and dutifull speech thereof may not vnworthily be thought forced and wrested from you, in regard of the facility and flowing course wherein your penne and tongue walk against it.

Gal. 2. 7. Acts. 18. 2.

They aske *whether we can accord all the stories of Scripture which seeme to haue contradiction*: yet such is their poverty in the discretion of appearance of contradiction, that of diuers questions here idlely moued, there is not one which implieth *a shew of contradiction*. They may well note some small doubt, whereof the iudgement of the one or the other side is not greatly materiall: but *contradiction they imply none at all*. And what *we can doe in the according* the appearance of *contradiction in the Scripture*, the Iesuites haue had an Essay; where, to disgrace the Scripture, they haue raked together in this kinde whatsoeuer their greatest Storers and Bankers of such coyne was able to furnish them with: howbeit they know right well (howsoeuer they dissemble it) that our principall arguments against *Peters* sitting at Rome, are drawne from a full consent of the whole body of the new Testament, and not from the iarring and diuers iudgements of *Ecclesiasticall Stories*.

In the answer to the preface.

Now whereas they cry out of *shameleſſe partiality that here expound Babylon simply for the chiefe Cittie in Caldea, and yet for aduantage flye vnto a borrowed and figuratiue signification in the Apocalypse*, there must needs be great want either of knowledge not to vnderstand, or of conscience not to confesse the cause of the different signification in these two books. For *Peter* writing here in a plain speech beseeming a teacher, speakes plainly, and calleth a spade a spade: where *Iohn* (writing Prophetically and mystically) vsed a Prophetical and mysticall speech, suting the matter he wrote of. From hence also it commeth, that *Iude* calling that Sodome simply which was the Towne wherein *Lot* dwelt, and Egypt the place out of which the Israelites were delivered: *Iohn* by Sodome and Egypt doth signifie Rome spiritually called so. Touching the authority of *Irrome*, *Eusebius*, and those which expound Babylon Rome in this place, it is but one *Papias*, that speaketh in them all: to whom

Iude. v. 5. 7. Apoc. 11. 8.

whom what credit is due, let the Reader ſee before vpon *Rom.16.16.* The ſame anſwer ſerveth to the good conſonancie that this expoſition hath with that which followeth of *Marke*. Whether wee varry from the Fathers interpretation of Babyloniſh Rome mentioned in the Apocalypſe, ſhall bee ſeene when we come to that place.

THE SECOND EPISTLE OF PETER THE APOSTLE.

CHAP. I.

MARGINAL NOTES.

Verſe. 18. AND this voyce we heard brought from heauen, when we were with him in the ‡ holy mount.

RHEM.1.[18. *Holy mount.*] You ſee that places are made holy by Chriſts preſence, and that all places be not alike holy. *See Annot. Act.8.33.*

CARTVV.1. [18. *Holy mount.*] Looke the anſwer before vpon *Math.17.9.*

ANNOTATIONS.

Verſe. 10. Wherefore, brethren, labour the more that by ! good workes you may make ſure your vocation and election. For, doing theſe things you ſhall not ſinne at any time.

Good workes muſt concur with Gods Predeſtination to the effect thereof. διὰ τῶν καλῶν ἔργων.

RHEM.2.[10. *By good works.*] Here we ſee, that Gods eternall predeſtination and election conſiſteth with good works: yea that the certaintie and effect thereof is procured by mans free will and good works, and that our well doing is a meane for vs to attaine to the effect of Gods predeſtination, that is, to life euerlaſting, and therefore it is a deſperate folly and a great ſigne of reprobate perſons, to ſay, If I be predeſtinate, do what I will, I ſhall be ſaued. Nay, the Apoſtle ſaith, If thou hope to be one of the predeſtinate (for know it thou canſt not) do well, that thou maiſt be the more aſſured to attaine to that thou hopeſt, or, make it ſure by good workes. The Proteſtants in ſuch cauſes not much liking theſe words, *by good works*, though the Latine haue it vniuerſally, and ſome Greeke copies alſo, as BEZA confeſſeth, leaue them out in their tranſlations, by their wonted pollicy.

CARTVV 2. [10. *By good workes.*] It is true that Election and Predeſtination do conſiſt with good workes, but not of good workes. Alſo, that by good workes the certainty of Election is procured, is not vntrue; If firſt it be vnderſtood of the certaintie in us, and of our knowledge, not in God, nor in the decree it ſelfe, which dependeth of the good pleaſure of God, as themſelues haue before confeſſed. Secondly, if this certainty in vs be not aſcribed either alone, or principally to them, which belongeth to the Spirit of Adoption teſtifying to our ſpirit that we are the children of God: but good workes be taken for more inferiour, and yet faithfull witneſſes of the certainty of our election and predeſtination. Free will and good workes in the naughtie race of *Adam* are like clay and Iron, which cannot cleaue together: neither can this Popiſh glue hold them one to the other, *that the Holy Ghoſt exhortethmen to good workes*, as that which is of *Ariſtotles* temper, and not of the Spirit of God, who exhorting that men ſhould worke their owne ſaluation with feare and trembling, addeth forthwith, that it is God which of his meere good will worketh both will and deed. That you ſay no man can know his election (beſides the falſhood of it when and whereſoever it is ſpoken) it is at this time, and in this place, moſt abſurd, where both by your owne tranſlation and Annotation alſo, you confeſſe a certainty of election by good workes. Which if it be a poynt of madneſſe to vnderſtand it of God: it is evident that this certainty of their election may be in the faithfull themſelues, That we *leaue out good workes, which is in the Latine, and ſome Greeke coppyes by wonted pollicy*, is a very quarrell, ſeeing we both grant that to be the lence, and haue herein followed the Greeke coppies, which (two excepted) with full conſent read as wee.

Phil. 2. 12. 13.

Verſe. 15. And I will doe my diligence, you to haue often ! after my deceaſe alſo, that you may keepe a memory of theſe things.

RHEM.3.[15. *After my deceaſe alſo.*] Theſe words though they may be eaſily altered by conſtruction into diuers ſenſes not vntrue, yet the correſpondence of the ſentence going before and following giue moſt plaine this meaning, that, as during his life he would not omit to put them in memory of the things he taught them, ſo after his death (which he knew ſhould be ſhortly) he would not faile

faile to endeuour that they might bee mindfull of the ſame. Signifying that his care ouer them ſhould not ceaſe by death, and that by his interceſſion before God after his departure, he would do the ſame thing for them, that he did before in his life by teaching and preaching. This is the ſenſe that the * Greeke Schollers ſpeake of, and this is moſt proper to the text, and conſonant to the old vſe of this Apoſtle and other Apoſtolike Saincts and Fathers of the primitiue Church.

The heretikes (according to their cuſtom) exclude this ſenſe altogether by their falſe tranſlation.

S. *Clement* in his Epiſtle to S. *Iames* our Lords brother, witneſſeth that S. *Peter* encouraging him to take after his deceaſe the charge of the Apoſtolike Romane See, promiſed that after his departure he would not ceaſe to pray for him and his flocke, thereby to eaſe him of his Paſtorall burden. *To. 1. Concil ep. 1. S. Clem. in initio.* And S. *Leo* the Great one of his ſucceſſours in the ſaid See, often attributeth the good adminiſtration and gouernment thereof to S. *Peters* prayers and aſſiſtance: namely in theſe goodly words. *Ser. 3. in anniuerſ. die aſſump. ad Pontif. We are much bound* (ſaith he) *to giue thankes to our Lord and Redeemer Ieſus Chriſt, that hath giuen ſo great power to him whom hee made the Prince of the whole Church: that if in our time alſo any thing be done well and be rightly ordered by vs, it is to be imputed to his works & his gouernment, to whom it was ſaid,* And thou being conuerted, confirme thy brethren: *and to whom our Lord after his reſurrection ſaid thriſe,* Feed my ſheep. *Which now alſo without doubt the godly Paſtor doth execute, confirming vs with his exhortation, and not ceaſing to pray for vs, that wee be ouercome with no tentations. &c.*

Oecum. in hunc locum Gagn.

S. Peters Paſtorall care & and proſecution of the Church after his death.

Luk. 22. Ioh. 21.

Yea it was a common thing in the Primitiue Church among the ancient Chriſtians and alwayes ſince among the faithfull, to make couenant in their life time, that whether of them went to heauen before the other, he ſhould pray for his friend and fellow yet aliue. See the Eccleſiaſticall hiſtory of the holy Virgin and Martyr *Potamiana*, promiſing at the houre of her Martyrdome, that after death ſhe would procure mercie of God to Baſilides one of the ſouldiers that led her to execution, and ſo ſhe did. *Euſeb. li. 6. c. 4.* Alſo S. *Cyprian ep. 57. in fine. Let vs,* (ſaith he) *pray mutually one for an other, and whether of vs two ſhall by Gods clemencie be firſt called for, let his lone continue, and his prayer not ceaſe for his brethren and ſiſters in the world.* So ſaid this holy Martyr at that time when Chriſtians were ſo farre from Caluiniſme (which abhorreth the prayers of Saincts and praying to them) that to be ſure, they bargained before hand to haue the Martyrs and other Saincts to pray for them. The ſame S. *Cyprian* alſo in his booke *De diſciplina & habitu virginum in fine*, after a godly exhortation made to the holy Virgins or Nonnes in his time, ſpeaking thus vnto them: *Tantum tunc mementote noſtri, cum incipiet in vobis virginitas honorari*, that is, *Onely then haue vs in remembrance, when your virginitie ſhall begin to be honoured* that is, after their departure. Where he inſinuateth the vſe of the Catholike Church in keeping the feſtiuall dayes and other dueties toward the holy virgins in heauen. S. *Hierome* alſo in the ſame manner ſpeaketh to *Heliodorus*, ſaying, that when he is once in heauen, then hee will pray for him that exhorted and incited him to the bleſſed ſtate of the Monaſticall life. *Ep. 1. c. 2.*

Feaſts of holy Virgins.

And ſo doth hee ſpeak to the vertuous matron *Paula* after her death, deſiring her to pray for him in his old age, affirming that ſhee ſhall the more eaſily obtaine, the neerer ſhe is now ioyned to Chriſt in heauen. *in Epitaph. Paulæ in fine.* It were too long to report, how S. *Auguſtine* deſireth to be holpen by S. *Cyprians* prayers then and long before a Sainct in heauen) to the vnderſtanding of the truth concerning the peace and regiment of the Church. *li. 5. de Bapt. cont. Donatiſtas c. 17.* And in another place the ſame holy Doctor alleageth the ſaid S. *Cyprian* ſaying, that great numbers of our parents, brethren, children, friends, and other, expect vs in great ſolicitude and carefulneſſe of our ſaluation, being ſure of their own. *Lib. 1. de prædeſt. Sanctorum c. 14.* S. *Gregorie Nazianzene* in his orations of the praiſe of S. *Cyprian in fine.* and of S. *Baſil* alſo *in fine.* declareth how they pray for the people, which two Saints he there inuocateth, as all the ancient Fathers did, both generally all Saints, and (as occaſion ſerued) particularly the ſpeciall Patrones. Among the reſt ſee how holy *Ephrem* (*in orat. de laud. S. Deipara.*) prayed to our B. Lady with the ſame termes of *Aduocate*, *Hope*, *Reconciliatrix*, that the faithfull yet vſe, and the Proteſtants cannot abide S. *Baſil hom de 40. Martyribus in fine.* S. *Athanaſius Ser. in Euang. de S. Deipara in fine* S. *Hilarie in Pſal. 124.* S. *Chryſoſtome hom. 66. ad po. Antiochenum in fine.* Theodorete *de curat. Græcorum affectuum lib. 8. in fine.* Finally all the Fathers are full of theſe things: who better knew the meaning of the Scripture and the ſenſe of the holy Ghoſt, then theſe new interpreters doe.

Inuocation of Saints.

CAR TVV. 3. [15 *After my deceaſe alſo.*] The doctrine of prayer of and for the dead, muſt needs be caryon doctrine that hath ſuch caryon proofe brought for it: For the Ieſuites notwithſtanding they confeſſe that this verſe yeelds an other meaning, yet ſay that ***the moſt correſpondent ſenſe with that before and after, and moſt conſonant to the old vſe of this Apoſtle, and other Apoſtolick Saints and Fathers of the primitiue Church, is this, that Peter would not faile after his death to endeuour that they might be mindefull of the doctrine that hee had taught them in his life.***

Cauſam.

But note firſt of all, that (toyling themſelues and their Readers with proofe out of the writings of Fathers for the correſpondence of this ſenſe with the ſentences before and after, or of the conſent of other Apoſtolike Saints, wherein lyeth the weight of their proofe) vnleſſe they meane *Clements* Epiſtle (whereof their own men are now aſhamed) they haue not one ſyllable. And why is their ſilence ſo much here which babble ſo much there, but that neither this Apoſtle nor any other in their writings affoord them ſo much as a colour to wrangle with? yea giueth the deadly ſtoak to this Ieſuiticall frenſie. And firſt for correſpondence with that before, *Peter* declaring the cauſe of his great and diligent care of writing to them of theſe things, aſſigneth it to be, for that his death was at hand: which reaſon for his diligence is none at all, if he were able as well to bring them to remembrance of thoſe things after his death, as hee did when hee liued with them in the fleſh: whereas *Peters* meaning is plaine, that hee will ſo dilligently and throughly inſtruct them while he liueth, and leaue ſuch a deep impreſſion of this doctrine in them, that his ceaſing in death (as it were in the place of ſilence) ſhall not be able to weare out the print and dint of doctrine that hee had by often repetition in his life time ſetled in them, but that then alſo they might call to mind that which they haue learned of him. And this is that our Saviour Chriſt ſaith of the Miniſtery of all the Apoſtles, that

hee had choſen them, that they might go and bring forth fruit, and their fruit might remaine for ever.

Ioh 15.16. Which as it is underſtood moſt eſpecially of the Apoſtles and Prophets; ſo in ſome meaſure it agreeth unto all godly and faithfull Miniſters of the Word, whoſe labours in the Goſpell die not with them, but ſometimes, and in ſome men, then eſpecially beginneth to ſprout and take life, when the Teachers are laid in graue. Again when he ſaith, that he will endevour now and then, that they may after his departure make mention of that doctrine he had taught them: by the word *now and then*, hee ſufficiently ſignifieth that hee underſtood this of his endevour in this life; ſeeing either the action of the Interceſſion of Saints (if it be any in the life to come) is continuall (as of them that cannot faint or be weary) or at the leaſt, it is not at the Saints, but at the Lords appointment, when and how often they ſhall do it.

Touching the correſpondence of the Ieſuites Expoſition with the ſentence following, it is the ſame which one ſand hath with another. For what coherence is there, that I will after my death not faile to bring to your mindes the doctrine I taught you when I was aliue, becauſe I haue taught you nothing but that which is ſure, and which my ſelfe am an eye-witneſſe and eare-witneſſe of. And if there be any coherence, yet is it not ſo great as with this, that therefore he will be diligent often to admoniſh them while he liveth, that after his death they may keepe a good remembrance of it, foraſmuch as the things he hath taught are of that credit as are worthy both of his often repetition, and of their perpetuall remembrance, which agreeth with that of the Apoſtle to *Timothy*, wherein he exhorteth him

2.Tim. 3. 14. *to abide in the doctrine which he had receiued, becauſe he knew of whom he had learned it.* And notwithſtanding that the Greeke Scholiaſt ſay, that ſome interpreted this place as do the Ieſuites: yet it is an evident token as well of their impudencie as of their extreme beggery, to alledge his authority, who both branded that expoſition as unſound, and affirmeth this which we haue alledged to be the ſimple and true expoſition of the place.

Now touching the teſtimonies of the Fathers, they are almoſt all to proue that the Saints departed pray for us: which albeit it be untrue, yet it concludeth not our queſtion; becauſe it followeth not, that becauſe they open their mouthes to ſpeake unto God for us, therefore we ſhould open our mouthes to ſpeake unto them; nor thus, that becauſe the Lord can heare them being preſent, therefore they can heare us being ſo farre abſent. And notwithſtanding there be found ſome ſentences among the Fathers carrying ſome ſtrong ſent of their iudgement for Inuocation of the departed Saints, yet is there nothing found in the moſt ancient (as in *Iuſtin Martyr*, *Irenæus*, *Tertullian*, or others for the ſpace of two hundred yeares after Chriſt) either for their prayers for us, and much leſſe for ours unto them, but the cleane contrary. For *Tertullian* affirmeth, that the Church in his time prayed to God alone. And *Irenæus* (according to the Apoſtle) noteth it for an hereſie of his time, that men called upon Angels. And in another place he ſaith, *that the Church through the world receiuing diuers graces of God, doth it wholy in the name of Chriſt: not doing any thing by inuocation of Angels, but directing her prayers purely and manifeſtly unto the Lord that doth all, and in the name of our Lord Ieſus Chriſt*; whereas unto the heretickes, calling upon falſe and Imaginary Saints or Angels, *Irenæus* (if he had been of the Ieſuites iudgement) would haue anſwered, that the Church calleth upon the true Saints and holy Angels; and not (as he did) that it calleth upon God in Ieſus Chriſt. It is true, that afterwards they began to haue an opinion of the prayers of the departed Saints for us, as appeareth by *Cyprian* and others: for as for *Leos* teſtimonie (it being blaſphemous in giving unto *Peter* the honour of working all things well, which is proper unto Gods moſt holy Spirit, and conſequently making the holy Ghoſt the ſpirit of *Peter*, as he is the Spirit of the Father and of the Sonne) it is unworthy once to be anſwered. *Euſebius* alſo, *lib. 6. cap. 4.* albeit he wrote the ſtory of *Boſilides* converted by a maidens prayers after her death; yet he delivereth it as a thing he had heard but not knowne: and in the ſhutting of it up ſhaketh the credit of it in ſaying *Thoſe things might be ſo.* So doth *Nazianzen*, for affirming of his father, that he profited more by his prayers after death, then by his doctrine in his life time: he addeth in way of correction, *as I am perſwaded*: and, *if it be not a voyd ſpeech.* Howbeit, when this opinion got footing in the Church, the other (of our prayers unto them) ſtood yet without the Church doore. Whereunto it maketh nothing that *Auguſtine* writeth, *lib. 5. de bap. contra Donat.* for there is ſet out onely that he had a deſire to be prayed for by *Cyprian*, but of any prayer that he directed or made unto *Cyprian*, there is not a word. His other place, *lib. de Predeſt. Sanct. c. 14.* is utterly idle, as that which nothing toucheth the queſtion: for he ſaith onely, *that our friends departed carefully wait for our ſalvation.* *Nazianzen* and *Baſil* (in their *Odes* made in the praiſe of excellent perſonages) doe indeed call upon them which were dead, but the ſame was Rhetorically done, and by a figure, wherby for more paſſioned moving the auditory) hearing and knowledge is given to ſuch as haue it not: which appeareth evidently by that he ſaith to his auditorie of *Baſil* (then departed) *I would haue you looke upon him, and be affected in minde as if he ſaw or were ſeene of you.* Likewiſe in another place he ſaith: *Heare thou alſo, O Conſtantines ſonle if yet there be any ſence.* And againe, *I am compelled to ſpeake unto him as if he were preſent and heard me.* The Sermon of *Athanaſius de veſpera* is knowne to be baſe borne, and it is apparant that *Athanaſius* (making it a proofe of the Divinitie of Chriſt, that he is prayed unto) doth thereby condemne all praying to Saints that are departed. It is likewiſe confeſſed, that *Chryſoſtomes* Sermons *ad populum Antioch.* are much embaſed, and cannot be denied but that *Chryſoſtome* did wholy miſlike the invocation of Saints when he ſaith, *That we are much ſafer by our owne prayers then by any others, ſo that we be watchfull in minde.* The like alſo is to be ſaid of *Theodoret de curat. Græcorum, lib. 8.* conſidering that *Nicephorus* rekoning up his workes, maketh no mention of this booke, but ſpecially his iudgement appearing in his Commentaries upon *Paules* Epiſtles, where he doth (as hath been ſhewed) evidently condemne the prayers to Angels, and conſequently much more unto Saints. Beſides that, reſembling the Chriſtian Religion in divers poynts unto the Pagans ſuperſtitions, and drawing proofes for the true from the conformitie of the falſe unto it, the rather to induce the idolatrous nations to a liking of the Goſpell: it is evident upon what mooriſh and fenny ground that aſſertion ſtandeth: whereas his contrary iudgement of not praying to Angels is ſetled upon the rock of the Apoſtolicke authoritie.

Apol. c. 30 *Iren. lib. 2. c. 58.* *Col. 2. 18.*

Looke Leo Epiſt. 50. 61. 78.

Nazian. in Epitaph. patris.

Proſopopeia.

Naz. Orat. in Baſil. *Naz. Orat. prima in Iulianum.* *Athanaſ. Orat. in. Arian.* *Chryſ. hom. 5. in Math.*

vpon Col. 2.

Hylarius

Hylarius Pſal. 124. not contenting himſelfe with the ſimplicitie of the word, doth in the word *Mountaine*, climbe up higher then the ſence of the Prophet will beare him. And by *Mountaine* noting the aid and guard of the bleſſed ſpirits, after that he had firſt aſcribed ſome part of it to the Apoſtles, Prophets, and Patriarkes, he correcteth himſelfe and ſaith, that it rather agreeth unto the Angels, which with their guard hedge the Church round about: whereas he carrieth the invocation unto Chriſt upon the ſame reaſon that *Athanaſius* did, for that being God, he is preſent every where, and heareth us: but maketh no mention of the invocation of Saints, nor of the Angels themſelues to whom notwithſtanding he had referred the Churches guard, taken (by a correction of himſelfe) from the Saints which are departed. There remaineth *Ephrem* onely that giveth any plaine or cleere teſtimony for prayer unto Saints, who hauing ſundred himſelfe as well from the iudgement as from the company of godly learned men, and being as wilde and unſociable in his opinion as he was in his converſation, may well be ſuffered to walke his deſert alone by himſelfe.

Verſe. 20 Vnderſtanding this firſt that no propheſie of Scripture is made by † private interpretation.

RHEM. 4. [20. *Priuate.*] The Scriptures cannot be rightly expounded of euery priuate ſpirit or phantaſie of the vulgar reader: but by the ſame ſpirit wherewith they were written, which is reſident in the Church. *Private phantaſticall interpretations.*

CARTVV. 4. [20 *Private.*] It is true that the Scriptures cannot bee expounded of every private ſpirit, nor (which is more) of any private ſpirit; no nor yet of all private ſpirits together; but onely of thoſe which are inſpired of God, namely, the *Prophets* and *Apoſtles*, which are here oppoſed unto private interpretation. And therefore it is evident that the expoſition of the Scripture ought not to be fetched from Eccleſiaſticall either Fathers or Councels, which ſpeak not by inſpiration, but from the Scriptures themſelues, whereof look before, in the anſwer to certaine ragges, caſt in after their Preface.

CHAP. II.

MARGINAL NOTES.

Verſe. 2 AND many ‡ ſhall follow their rioteouſneſſes, by whom the way of truth ſhall be blaſphemed.

RHEM. 1. [2. *Many ſhall follow.*] Heretikes (of whom he prophecieth here) do gaine ſcholers, by preaching liberty, and by their own licentious life, which is ſpecially ioyned to the hereſie of theſe dayes.

Verſe. 3. And in avarice ſhall they with feigned words make Marchandiſe of you, unto whom the iudgement now long ſince ceaſeth not, and their perdition ſlumbereth not.

RHEM. 2. [‡. *With feined words.*] All the ſweet words of heretickes, ſpeaking much of the word of the Lord, the Goſpell, IESVS, CHRIST &c. are but termes of art to bie and ſell poore mens ſoules.

Verſe. 19. ‡Promiſing them liberty, whereas themſelues are the ſlaues of corruption, for wherewith a man is overcome: of that he is the ſlaue alſo.

RHEM. 3. [19. *Promiſing them libertie.*] Who euer promiſed more libertie to their followers then *Luther*, *Caluin*, and the like, taking away penance, faſting, continencie or chaſtitie, keeping of vowes, neceſſitie of good works (becauſe faith doeth all) obedience to Eccleſiaſticall paſtors and Councels, and ſuch like.

CARTVV. 3. [9 *Promiſing them liberty.*] It had been hard for *Paul* to haue more liuely pourtrayed out the Popiſh Clergie, if he had lived in their time, then hee hath done ſitting in this watch tower of Propheſie: For as neither *Luther* nor *Calvin* condemn *Penance*, *Faſting*, *Continencie*, *Chaſtitie*, *Vowes*, *Obedience to Paſtors and Councels*, but onely their unlawfull ones, or the abuſe of thoſe that are lawfull: ſo it is evident that in Popery there are *Diſpenſations*, *Qualifications*, *Pardons* and *Indulgenſes* for all manner of villanies not onely already done, but even for ſuch as are to be done, provided that he do ſomewhat for the underſetting and further advancing of that peſtilent chaire. And can there be ſhewed any ſect in the world more deſpiſing Authority, to the treading of the higheſt top and dignity thereof under their filthy feete then it? Can any ſect be (I will not ſay matched) but ſo much as compared with them in filthy covetouſneſſe, which make ſale of all whatſoever, of Word, of Sacraments, of Prayers, not ſparing that which they beare the world in hand, to be God himſelfe? And as for ſtrange fleſh and uncleaneſſe, beſides that ſingle fornication raigneth among them with banner diſplayed, there are not wanting of the chiefeſt of them that ſhame not at the iuſtification of the monſtrous ſinne of buggerie: So that heerein Sodome in age the elder, in filthineſſe and out-rage of luſt is become the yonger ſiſter. And leſt there ſhould be any feature in the viſages of thoſe that *Peter* here ſpeaketh of, which ſhould not appeare fully in theſe men, mark that it is all done in hipocriſie under the cloak of humility, wilfull Poverty, continency and ſuch like. *Look before on Math. 8. 14.*

CHAP. III.

ANNOTATIONS.

Verse 16 AS also in all Epistles, speaking in them of these things, in the which are certaine things hard to be understood, which the unlearned and unstable deprave, as also the rest of the Scriptures to their own perdition.

The heretical proud spirit of private interpretation of Scriptures.

RHEM. 1. [16. *Certaine things hard.*] This is a plaine text to conuince the Protestants, who as all heretikes lightly do and did from the beginning) say the Scriptures be easie to vnderstand, and therefore may be not onely read falsely, but also expounded boldly of all the people, as well vnlearned as learned: and consequently euery one by himselfe and his priuate spirit without respect of the expositions of the learned fathers, or expectation of the Churches, their Pastors and Prelates iudgement, may determine and make choise of such sense as himselfe liketh or thinketh agreeable. For this is partly their saying, partly the necessary sequele of their foolish opinion, which admitteth nothing but the bare Scriptures. And *Luther* said that the Scriptures were more plaine then all the fathers commentaries: and so all to bee superfluous but the Bible. *Præfat. assert. art. damnat.*

The Scriptures be hard, namely S. Paules Epistles, specially where he speaketh of iustification by faith.

Against all which Diuelish and seditious arrogancie, tending to make the people esteeme themselues learned or sufficient without their Pastors and spirituall rulers helpe, to guide themselues in all matters of doctrine and doubts in religion, the holy Apostle here telleth and forewarneth the faithful that the Scriptures be full of difficultie, and specially S. *Pauls* epistles of all other parts of holy writ, and that ignorant men and vnstable or phantasticall fellowes puffed to and fro with euery blast of doctrine and heresie, abuse, peruert, and misconster them to their own damnation. And S. *Augustine* saith, that the speciall difficultie in S. *Pauls* epistle, which ignorant and euill men doe so pervert and which S. *Peter* meaneth, is his hard speach and much commendation of that faith which he saith doth iustifie, which the ignorant euen from the Apostles time, and much more now, haue and do so misconster as though he had meant that onely faith without good works could iustifie or saue a man. Against which wicked collection and abuse of S. *Pauls* words, the said father saith, all these Canonical or Catholike epistles were written.

** De fid. & op. c. 14.*

The Protestants idle distinction between difficultie in the Epistles, and difficulty in the things.

But the Heretickes here to shift of the matter, and to creepe out after their fashion, answer, that S. *Peter* saith not S. *Pauls* epistles be hard, but that many things in them are hard. Which may be to the Catholikes an example of their sophistical euasion from the euidence of Gods word. As though it were not all one to say, *Such an author or writer is hard:* and *There be many things in that writer hard to be vnderstood.* For, whether it be that the argument or matter be high and past vulgar capacitie, as that of predestination, reprobation, vocation of the Gentiles, and iustifying faith: or whether his manner of stile and writing be obscure, all proue that his epistles be hard, and other Scriptures also: because S. *Peter* here affirmeth that by reason of the difficulties in them, whether in the style or in depth of the matter, the ignorant & vnstable (such as Heretikes be) do peruert his writings, as also other Scriptures, to their own damnation. Whereby it is plaine that it is a very dangerous thing for such as be ignorant, or for wild witted fellowes, to read the Scriptures. For such conditioned men be they that become Heretikes, and through ignorance, pride, and priuate phantasie, meeting with hard places of S. *Pauls* epistles or other Scriptures, breed Heresies.

The Greeke copies haue both, some ἐν αἷς, in which things: some ἐν αἷς, in which Epistles.

Not onely the matter, but the stile of the Scriptures is hard.

Psal. 118. Act. 8. Luc. 24. 45

And that not only the things treated of in the holy Scriptures but also that the very maner of writing and enditing thereof, is high and hard, and purposely by Gods prouidence appointed to be written in such sort, see *S. Augustine li. 2. de Doct. Christ. c. 6. and ep. 119. S. Ambrose ep. 44. in principio. S. Hierome to Paulinus ep. 103. c. 5. 6. 7.* who also (*ep. 65. c. 1.*) saith that in his old age when he should rather haue taught then be taught, he went as far as Alexandria only to heare *Didymus*, and to haue his helpe for the vnderstanding of the Scriptures, and confesseth with great thanks to the said *Didymus*, that he learned of him that which before he knew not. *Dauid* saith, *Giue mee vnderstanding and I will search thy law.* The Eunuch in the Acts said, How can I vnderstand without an interpreter? The Apostles, till Christ opened their sense to vnderstand the Scriptures could not vnderstand them. The holy Doctors by continuall study, watching, fasting, and praying, had much a do to vnderstand them: that great clerke S. *Augustine* confessing in the foresaid epistle 119. c. 21. that there were many moe things that he vnderstood not, then that he vnderstood, The Heretikes say the fathers did commonly erre, and how could such great wise learned men bee deceiued in reading and expounding the Scriptures if they were not hard? and if they were hard to them, how are they easie to these new Masters the Heretikes? finally, why doe they write so many new gloses, scholies, commentaries, as a cart cannot carry? Why do *Luther, Zuinglius, Caluin*, and their companions agree no better vpon the interpretation of the Scriptures, if they be not hard? whereat stumbled all the old heretikes and the new, *Arius, Macedonius, Vigilantius, Nestorius, Eutyches, Berengarius, Wickleffe*, Protestants Puritans, Anabaptists, and the rest, but at the hardnes of the Scriptures? They be hard then to vnderstand, and Heretikes peruert them to their own damnation.

CARTVV. 1. [16 *Certaine things hard.*] These words of the Iesuites are as the crackling of thornes under a pot, which make a ratling noise able to make children startle, but bring small warmth to the cause they pretend to heate. And whereas they will haue their schollers, out of our answer to this place, to take an example of our evasion from the evidence of Gods word: we refuse them not even heere, where they think they haue the hill, and desire to haue no more credit either in this, or any other cause between us, then it shall appeare, that as (as if he were) a most dull and heavie

Asse

Asse, they do heere most intollerably ride their simple Reader: first therefore we will lay down our answer unto this place, that the Reader may understand how unfaithfull the Iesuites be in concealing it from him. Secondly, their reply unto that part of our answer which they esteemed they might without danger offer unto their Readers taste; that he may see how unwise and how forsaken of all learning they be in their uncleanly carriage of their foule shifts. And touching the first, unto the Papists obiecting out of this place, the hardnesse of the Scriptures, thereby to barre the people from reading them; wee answer, that *Peter* restraineth the hardnesse of *Pauls* writings to that point himselfe presently wrote of, touching the end of the world, and that therefore it is unreasonable that for one hard point in the Epistles the people should be debarred the reading of all the rest. Secondly, that even in that point hee affirmeth that some things onely are hard, and not all: for which cause it is unmeete that they should utterly be shut out from reading of that point, seeing that even in it there are some things (by his confession) easie. Thirdly, for that the understanding of the Scriptures dependeth not principally of the sharpnes of mens wits or of their learning, but of the spirit of God which is given to the simple that humbly seek for it by prayer: so that although the whole Scripture were hard to be understood, yet the same is no good cause to bereaue the people of God from reading of his Word: especially when the hardnesse of these places is not heere assigned to be the cause of heresie and errour, seeing it is said that those he speaketh of abuse the whole body of the Scripture, as well the easie places as the hard. Fourthly, for that *Peter* assigning the true cause of errour and abuse of the Scripture, to be the unstability and unlearnednesse of such as deale with them; cannot thereby be understood to speake that of the body of the Church and of the people: for first, the Apostle writing to the Churches, and to the basest in the Churches, writeth as to those that haue knowledge of the Law, as those which are able to discerne between truth and falshood. Secondly, seeing every one which heareth the Word and doth it, is like to a house grounded upon a rock which cannot be shaken with wind or weather; the Church and people of God being such, cannot for this charge and challenge of unstableness be driven from reading of the Scripture; Where you (under colour of this place holding your people from reading of them) do cast upon them all the reproaches of wilde wittednesse, ignorance, and unstableness; which argueth that either your people are not the true Church, or you not the true Teachers; forasmuch as *Peter* writing to all the faithfull scattered here and there in divers quarters, ascribeth unto them all a stableness from which he exhorteth them that they fall not away.

Rom.7.1. *1.Cor.10.* *15.* *Math.7.24* *25.* *Vers.17.*

Now they haue heard our answer, let vs see what they say, wherein let the reader first obserue, how, (besides all their treacherous concealment,) they first deale guilefully with that they snatch at and then sottishly in avoydance of it. They say that we answer that *Peter* saith not that *Pauls* Epistles be hard but that many things in them are hard, who answereth so verily he were vnworthy to handle so good a cause, that would disadvantage it so much as vpon that, that *Peter* saith some things are hard in *Pauls* Epistles, would yeeld forth-with that many things are hard in them, at the least, it is a small point of sophisticall euasion to grant more to the aduersarie then he can winne. This therefore is unliker to be our answer but is likely to be framed by your selues, which thus thought to make the knot easie that you might fit your skill and cunning to the vndoing of it. But admit this bee our answer, what is your reply? *As though it were not all one to say, such a writer is hard, and there be many things in that writer hard to be understood?* As though it were? For notwithstanding that many things in *Pauls* Epistles were hard: yet if there be more easie then hard, it is meet that the Epistle be called easie, of the greater part: otherwise, the Iesuits with this sophistrie may prooue that the Morian is white because he hath many white teeth: whereas though his feet and hands were white, he might yet truly and worthily of the greater part of his body be called black. *Aug. de fid. & op. c.* 14. is fallished for notwithstanding he place some of the obscurity here spoken of in the doctrine of faith iustifying; yet is it euident by diuers speaches in the same places that he assigneth the peruerting of *Paul's* meaning not in that it is affirmed that faith only iustifieth, but in that *men securely esteemed it sufficient to beleeue although they neglected to do good works.* Yea, in the same place he doth euidently ouerthrow the popish doctrine of Iustification by works, by making the works an inseparable effect of faith, and not a fellow cause with faith of the Iustificatson we haue in Christ. *As touching that faith iustifieth without the works of the Law, Paul doth not* (saith he) *vnderstand euery kind of faith wherewith men beleeueth in God, but defineth that wholesome and true Gospelling faith whose workes proceede from Charitie*: where the Papists affirme both that good works may bee seuered from the faith of Gods children and make them a ioynt cause with it of their saluation. From the hardnesse of the Scripture in regard of the matter they come to their difficultie in respect of the manner of writing, whereunto they alleage *Psal.119. Giue me understanding, & I will search thy Law, Act. 8.* of the Eunuch, *and Luk.24.45.* Also the diuers expositions of old and new writers which conta ne no manner of proofe of difficultie in the Manner more then in the Matter. Againe, there is no thing in some of them that noteth more difficultie in one place of Scripture then in an other: whereas this place of *Peter* supposeth the hardnesse of the scripture not to be generall but in certaine places onely. And for the first place, it is directly against them: for, teaching that it is the gift of Gods holy spirit obtained by prayer to vnderstand the Scripture, the spirit through prayer being as well obtained of the simple as of the learned sort, yea rather of them then of the others: it followeth that the reading of them belongeth to the simple as well as vnto the learned.

Mat 7. 8. *Act.2. 17.* *18.* *Mat. 11.25.* *25.* *Iam.2.5.*

The like answer serueth for the place of *Luc.24.13.* for by that abuse of the place you may wring the reading of the Scriptures from all men euen ministers of the word commanded to attend the reading of them: seeing those of whom you say that they vnderstood not the Scriptures were Ministers of the word, & that in the highest & most excellent degree of Ministery in the world, which was the Apostleship: where you ought to vnderstand that the cause of want of vnderstanding then being this for that the spirit of God was not giuen because *Christ* was not glorified, can haue now no place, when Christ hauing entred into his glorie, hath in great largesse (as it were) opening the windows of heauen rained

1.Tim.4. *15.16.* *Luk.24.13* *Mark.16.* *12.* *Ioh.7.39.*

rained down the ſweet ſhowers of knowledge of himſelfe. Beſides that, in ſaying they vnderſtood not the Scriptures concerning the ſuffering and glory of Chriſt? it muſt needs be vnderſtood comparatiuely, that they did not cleerely, particularly, and ſufficiently know them: for ſeeing the Scripture teſtifieth that they beleeued in Chriſt, and euen in this place that they were ſlow to beleeue: there being no other ground of faith then the Scriptures, it could not be but that they had ſome vnderſtanding of Chriſt, for the place of the Acts ſee the anſwer vnto the Annotation vpon that place. Beſides that the caſe is far other with the members of the Church now, which know and acknowledge Chriſt of whom are, and to whom tendeth the whole courſe of the Scriptures, and of the Eunuch that yet had not atchieued any knowledge of Chriſt: ſo that it followeth not, that the faithfull attaine no ſound knowledge in reading the Scriptures becauſe the Eunuch could not; And do you not ſee how the Lord favoureth and heartneth on this Eunuch in reading, by ſending him an Inſtructor to ſupply his want: where (by your iudgement) he was rather to haue been given up to ſome hereſie, or at the leaſt checked for his mallepart and ſaucie adventure to reade the holy Scriptures. And how is it that the Ieſuites are ſo ſtone-blinde as not to ſee that the Eunuch himſelfe which knew well, and profeſſed that hee could not underſtand the Scripture without an Interpreter, did notwithſtanding occupie himſelfe in reading of them? To what end? if (as the Ieſuites ſay) hee ſhould thereby fall into hereſies, or ſhould not alſo even reape ſome fruite thereby. Wherefore the words of the Eunuch, that the *Scriptures cannot be vnderſtood without an Interpreter*, haue not more ſtrength to driue the people from reading, then his act and practiſe hath to the contrary, euen then and in the ſame houre when he gaue this right vnto the Preaching of the Word, as if without it the Scriptures could not be vnderſtood.

Their reaſon to proue the hardneſſe of the Scripture becauſe of *the learned Fathers whom we affirme to haue been deceiued in the expoſition of them, and our own interpretations repugnant one with another*, is nothing to the purpoſe for that hardneſſe of the Scriptures which we haue in queſtion. For when we affirme the Scriptures to be eaſie to be vnderſtood of the common people in reading them, wee meane that eaſineſſe whereby the people (having a lawfull Miniſterie among them) returne not empty and without fruite from reading of them, albeit they be not able cleerely and ſufficiently to vnderſtand them: we meane, that in reading they may haue ſome refreſhing of their ſoules although they can haue no full and iuſt repaſte; that they may heere and there gleane ſome profitable inſtruction, albeit they cannot gather (as in the Preaching of the Word) their armes full. And for an exact knowledge of all the myſteries laid up in the treaſury of the Scriptures, or a preciſe attainement of vnderſtanding in every article and circumſtance in the ſame, whereby a man ſhould be able either to let downe the bucket of his vnderſtanding to the bottom and depth; or reach vp the engine of his wit to the top and height of them: it is a thing which we aſcribe to none but vnto the men of God, which were inſpired by him. When therefore the Church by no interpretation, or (as *Paul* calleth it) propheſie; how inſtructed ſoever, is able to compaſſe a perfect vnderſtanding of all things in the Scriptures; it is a meere ſophiſtication from the impoſſibility of attaining to all, to conclude againſt the profitable learning of ſomewhat in the reading of them. For if this ſhould diſcourage the people from reading, it ought alſo to diſcourage the Miniſters from interpreting; conſidering that as all Readers may be deceiued in reading, ſo all Prophets may be deceiued in Propheſying or interpreting. It is vnworthy therefore of any anſwer that they aſcribe it as a ſaying proper vnto vs *that the learned Fathers were deceiued in expounding*, ſeeing they themſelues do and muſt confeſſe the ſame: otherwiſe, how commeth it to paſſe that both the Fathers haue ſo repugnant expoſitions of the Scripture, and that the Papiſts do ſo oft forſake the interpretations that are given by the moſt learned of them. Howbeit, it is euident what a ſhameleſſe and paſſing ſlander it is, which they haue in their firſt ſection, that we *teach partly in ſaying, and partly in neceſſary ſequele, that the Scripture may bee expounded boldly of all the people both learned and vnlearned, without expectation of their Paſtors and Prelates iudgement*. For proofe whereof that which is cited out of *Luther* (*Præfat. aſſertio, art. damnat.*) doth not onely come ſhort of a proofe, but is impudently fathered of him.

1. Cor. 13. 9 & 14. 3.

There remaine the teſtimonies of the Fathers, which haue never a word to proue the reading of the Scripture hurtfull or dangerous to the people for the hardneſſe of it; and haue divers things whereby this Popiſh ſacrilege of depriving the people of reading the Scriptures vnder colour of hardneſſe is ground to peeces. As that which *Auguſtine* ſaith in the ſame place where they haue alledged him (*de doctr. Chriſt. lib. 2. cap. 6.*) where he affirmeth, that the Holy Ghoſt *hath tempered the Scriptures moſt excellently, and wholeſomely in providing by plaine ſpeaches againſt famine, and by darke againſt loathſomneſſe: for that there is, in a manner, nothing which is drawn from the obſcure places, which is not otherwhere to be found to be moſt plainly ſpoken.* To the ſame effect ſpeaketh *Ambroſe*, that *the Scripture is not onely a Sea, but a Flood and a Fountaine moſt cleare*, in the ſame ſenſe wherein another ſaith, that it is *a water wherein a lambe may wade, and an Elephant may ſwimme*, as is before alledged (in the anſwer to their Preface) where this queſtion is handled more at large. And therefore it is a meere trifling of the time to ſpeake of *Ieromes* going to *Dydimus* for further advancement in knowledge of the truth, as if that were the queſtion which hath no reſemblance nor conformity with it.

THE

THE ARGVMENT OF S. IOHNS THREE EPISTLES

RHEMIST.

OF S. *Iohn* was said in the Argument before his Gospell. Now here follow his three Epistles: one to all Catholikes (though * some ancients do call it, *Ad Parthos*:) the other two being very short, vnto a certaine Lady, and to one Gaius. The effect of all is, to witnesse vnto them the certaintie of the Catholike faith, and to exhort them to continue still in it: also to loue the Catholike Church, and so, neither to become, heretikes, nor Schismatikes, but rather to auoid all such, as the forerunners of Anti-christ, & to remember, that Catholikes need not to go to schole to any such masters hauing at home in the Catholike Church, the doctrine of the holy Ghost himselfe who was giuen to the Church visibly in the beginning, to lead her into all truth, and to continue with her for euer. Therefore he saith, *That which you haue heard from the beginning, let it abide in you.* Likewise a little after. v.27. and epist.2. ver.6. *This is the commandement, that as you haue heard from the beginning, you walke in the same, because many seducers are gone out into the world*, and vers.8. and 9.

Higinus ep.1 to.1.Concil. Aug.lib.2. Evang. quæst.q.39.

1.Ioh.2.29

And not onely thus in general, but also in particular he expresseth these points which the heretikes did then call in question. Some were about Christ himselfe, for they denied that IESVS is Christ, that he is the very son of God, that he is incarnate. *Ep.1.c.2.v.22.* and *Ep.2.v.7.* And against such it was that he wrote his Gospell also, as hee there signifieth, *Ioh.20.v.31.* Other points are about our iustification, against onely faith, and for good works, as also S. *Aug.* noted, whose words were cited before. Hereupon he saith: *If we say, we haue societie with God, and walke in darkenesse, we lie.* *Epist.1.c.1.* Againe, *Hee that saith he knoweth God, and keepeth not his commandements is a liar.* Againe *This is the charity of God, that we keepe his commandements, and his commandements are not heauie.* Finally, *Children let no man seduce you, he that doth iustice, is iust, euen as he is iust.* *Epist.1.c.3.v.7,8,9.* Likewise *c.2.v.29.* and indeed in all the three Epistles throughout, he doth inculcate good works and keeping the commandements against the heresie of onely faith.

De fid. & op.c.14.

1.Ioh.2.& 5.

CARTVV. That this Epistle written for all Christians, was not written to them all, nor is not in that sence Catholike, looke before upon the note of the Scholiasts title upon the Epistles of *Iames*, *Peter*, and *Iohn*. That it is not written against the doctrine of sole Iustification by faith either in truth or in *Augustines* iudgement, hath been likewise shewed upon the Argument of *Iames* Epistles, and in the chapter immediatly gone before. For all the sentences cited to that purpose, proue onely that a man iustified by faith, doth the thing which is iust: but none of them, that the cause of our iustification is in workes. But on the contrary, *Iohn* declaring that our victory (even his owne as well as other mens) against the world, (that is to say, against all all aduersary power unto our salvation) standeth by faith and not by workes (he be being in his owne person so full of good workes, and so famous for the same) doth vnresistably proue that our saluation, for the cause thereof, standeth onely by faith.

1.Ioh.5.4.

THE FIRST EPISTLE OF IOHN THE APOSTLE.

CHAP. I.

ANNOTATIONS.

Verse. 3 THat which we haue seen and haue heard, we declare unto you, that you also may haue societie with us, and our societie may be with the Father and with his Sonne Iesus Christ.

RHEM.

No ſalvation but in the ſociety of the Church.

RHEM. 1 [*3. You haue ſocietie.*] S. *Iohn* ſheweth manifeſtly, that whoſoeuer deſire to be partakers with God, muſt firſt be vnited to the Church ſociety, learne that faith, and receiue thoſe Sacraments, which the Diſciples receiued of the truth it ſelfe, conuerſant with them in fleſh. So ſaith venerable *Bede* vpon this place. Whereby we ſee there is no ſocietie with God in ſects or ſchiſmes, nor any where but in the vnitie, fellowſhip, and communion of that Church which can proue it ſelfe to diſcend from the Apoſtles.

CART VV. 1. [*3. You may haue ſocietie.*] This ought to be warily underſtood. True it it is, that we muſt aſſemble our ſelues to the *ſocietie of the Church*, that by the miniſtery thereof in the preaching of the Goſpell, we beleeving may be made partakers of God, and one with him. But that we be *vnited vnto the Church* as members (which is properly to be united) before we be firſt united unto God in the faith of the Goſpell, is all one, as if a man would ſay that the body and bulke of a tree ſhould firſt be united to the branch or ever it were one with the roote thereof.

Verſe. 7. But if we walk in the light, as he alſo is in the light: we haue ſocietie one toward another, and | the bloud of Ieſus Chriſt his Sonne ſhall cleanſe us | from all ſinne.

Many means & inſtruments of remitting ſinne, but by the force and merite of Chriſts bloud applyed by them.

RHEM. 2. [7. *The bloud of Ieſus.*] Whether ſinnes bee remitted by prayers, by faſting, by almes, by faith, by charitie, by ſacrifice, by Sacraments, and by the Prieſts (as the holy Scriptures do plainely attribute remiſſion to euery of theſe) yet none of all theſe do otherwiſe remit, but in the force, by the merite and vertue of Chriſts bloud: theſe being but the appointed meanes and inſtruments by which Chriſt will haue his holy bloud to work effectually in vs, which meanes whoſoeuer contemneth, depriueth himſelfe of the commoditie of Chriſts own bloud, and continueth ſtill in ſinne and vncleanneſſe, vaunt hee himſelfe never ſo much of Chriſts death. Which point let the Proteſtants marke well, and ceaſe to beguile their poore deceiued followers, perſwading them that the Catholikes derogate from Chriſts bloud, or ſeeke remiſſion otherwiſe then by it, for that they vſe humbly the meanes appointed by Chriſt to apply the benefit of his holy bloud vnto them.

CART VV. 2. [7. *The bloud of Ieſus.*] Out of the place where grow grapes with the wine, whereof our conſciences are comforted and refreſhed, theſe men haue ſtreined deadly poyſon: for in all the light of good workes that any man can walke in whatſoever they be, *Iohn* ſaith, that (all they notwithſtanding) our ſinnes muſt bee waſhed away by the bloud of Ieſus: whereas the Ieſuites would make us beleeue that his bloud, through our good workes, ſhould purchaſe remiſſion of ſinne. Where alſo it is to be noted, that he ſaith not, that they which walke holily haue the reſidue of their ſinnes purged by the bloud of Chriſt: but that they haue all their ſins purged by the blood of Chriſt, declaring that all the light of good workes that ever ſhined in any perſon (how holy ſoever) is not able to put to flight the ſhadow of one onely ſinne alone.

All remiſſion of ſins is by the Paſſion of Chriſt though by ſecondary meanes alſo.

RHEM. 3. [7. *From all ſinne.*] From originall and actuall, veniall and mortall, *a culpa & pœna*, that is, from the fault and the paine due for the ſame *V. Bede* ſaith, that Chriſts paſſion doth not onely remit in Baptiſme the ſinnes before committed, but all other afterward alſo done by frailty: yet ſo, if we vſe for the remiſſion of them ſuch means as be requiſite and as Chriſt hath appointed, whereof he reckoneth ſome. *Bede vpon this place.* See S. *Auguſtine* alſo vpon this place *to.* 9. and *S. Hierom li. 2. con. Pelag. c. 3.*

Verſe. 8. If wee ſhall ſay | that we haue no ſin, we ſeduce our ſelues, and the truth is not in us.

Some ſinnes veniall. A man may be truely iuſt, notwithſtanding veniall ſinnes.

RHEM. 4. [8. *That we haue no ſinne.*] We gather by theſe words and the former, that there be two ſorts of ſinnes: one mortall, excluding us from light and the ſocietie of God: an other veniall, which is found euen in thoſe that walke in the light, and are in the ſocietie of God. Alſo wee note againſt the Pelagians, that we be truly called the ſonnes of God, and ſo iuſt indeed, though we bee not without all ſinnes, euery one of vs, as well iuſt as vniuſt, being taught and bound to confeſſe our offences, and to aske pardon daily of God, by this petition of the *Pater noſter. Forgiue vs our debts.* Therefore *S. Auguſtine li. de natura & grat. c. 36.* reckoneth vp all the holy Patriarches, Prophets, and renowmed iuſt perſons to haue been ſinners, euen when they were in grace and iuſtice: excepting alwayes our B. Lady, *De qua propter honorem Domini, nullam prorſus, cum de peccatis agitur, habere vo'o quæſtionem, of whom,* ſaith he, *for the honour of our Lord, when we talke of ſinnes, I will haue no queſtions.* And *Pelagius* asking what ſins *Abel* and ſuch iuſt men did commit, *S. *Auguſtine* anſwereth that they might laugh ſometimes immoderately, or ieſt too much, or couet ſomewhat intemperately, or pluck fruite ouer greedely, or in eating take ſomewhat more then afterward was well digeſted, or haue their intention in time of prayer ſomewhat diſtracted, and ſuch like, thus in ſenſe *S. Auguſtine.* Whereby we may learne which be veniall ſinnes, that conſiſt with true iuſtice, and cannot be alwayes auoided, euen of holy men in this life. In the booke *De fide ad Petrum c.* 41. are excepted from this common rule of ſinners, the children which be newly baptized and haue not yet vſe of reaſon to ſinne either mortally or venially.

*S. Auguſtine excepteth our B. Lady frõ ſinners. Examples of veniall ſins. * cap. 38. * de dono perſeuerant. c. 2*

CART VV. 3. 4 [7. & 8. *From all ſin.*] Touching that of *Auguſtine* of the holy vigins freedome from ſinne. Likewiſe of the diſtinction of *mortall and veniall ſinne*, it is anſwered before, vpon *Mark. 4. 33. Math. 5. 33.*

Aug. cont. Iulian pelag. lib. 3. 4. & Enchrid. 66. Mar. 9. 21. Aug. lib. de Civit. Dei 21. 14. & 22, c. 22.

Touching that out of the booke *de fide ad Pet. cap.* 41. of the exception of children new baptiſed, it is utterly repugnant to *Auguſtines* iudgement. For ſeeing his reaſons to proue infants to haue ſinne, bee theſe, For that they haue afflictions of the body, by ſickneſſe: of the the minde, by being born fooles and idiots; of the body and minde, by being ſometime poſſeſſed of Divels: it muſt needs follow, that that the ſame things falling either ſeverally, or altegether into children new baptiſed, that they alſo haue ſinne, without the which theſe roddes and ſcourges of ſinne could haue no lighting place in them. Wherefore this ſaying of *Auguſtine* muſt haue ſome convenient expoſition whereby hee may not fall out with himſelfe, or his reaſons be at variance with his iudgement. Where, (becauſe

our

our construction is alwayes misconstrued) let them heare *Augustine* expounding himselfe: *They are changed into better state, which are effectually baptised; not that they be without infirmity and the naturall corruption.* And againe, *Baptisme taketh away the gilt and the paine, but taketh not away the infirmity.* Neither doth *Augustine* speake otherwise in this saying of freeing of children baptised from sinne, then some other of antiquity iudged, which therefore deferred their baptisme untill the last houre of death: not that they esteemed old men without originall sin after baptism; but for that they corruptly restrained (as do the Papists) the fruit and effect of baptisme unto the sinnes alone before baptisme: which as (as hath been shewed) sealeth the remission of our sinnes committed in the last houre of death as freshly and effectually as those commited before baptism. Whereby also it appeareth that *Augustine* (by your iudgement) making the holy virgins case as touching freedome from sin, the same with infants baptised, doth free her onely from the gilt and paine of sinne, and not from the naturall corruption whereunder are shut all the sonnes and daughters of *Adam*. *Aug. in Psal. 118. Lib. 3. cont. duas epist. Pelag. cap. 3.*

CHAP. II.

MARGINAL NOTES.

Verse. 19. THey went out from us: but ‖ they ‡ were not of us. For if they had been of us, they would surely haue remained with us: but that they may be manifest, that they are not all of us.

RHEM. 1. [19. *Were not of vs.*] They were of vs for the time, that is, of and in the Church: otherwise they could haue gone out, but they were not of the constant sort, or of the elect and predestinate: for then they had tarried within, or returned before their death.

CARTVV. This is answered in the Annotation upon this verse.

Verse 24. You, that which you haue ‡ heard from the beginning, let it abide in you. If that abide in you which you haue heard from the beginning, you also shall abide in the Sonne and the Father.

RHEM. 2. [24. *Heard from the.*] Keep that firmely and constantly which you haue heard euen from the beginning, by the mouth of the Apostles: and not that onely which you haue receiued by writing.

Verse 29. If you know that he is iust, know ye that every one also ‡ which doth iustice is borne of him.

RHEM 3. [29. *Which doth iustice.*] We see it is Apostolicall doctrine, that men may do or work iustice, and that so doing they be iust by their works proceeding of Gods grace, and not by faith or imputation onely.

CARTVV. 3. [29. *Which doth iustice.*] *Iohn* in this place, as almost throughout this Epistle, reasoneth from the effect to the cause, making the doing or practising of righteousnesse an effect of this, that we are borne of God: where the Iesuites would make it the cause thereof: this strength of *sanctifying themselues*, (being of *Iohn* in the verse before, appropriated to those that are borne of God: and euen in this present verse to those alone that haue hope of the glory which shall be reuealed unto the Sonnes of God) must needs be carried unto the same Authour which maketh them children, and planteth this hope in them, that is, the spirit of regeneration. So that unlesse the Iesuites (already halfe Pelagians) will (by affirming that by Nature and free will we are borne the children of God, and haue hope of the life to come) wholy fight under their banner; they cannot carry this *sanctification of our selues*, or any part thereof, unto our freewill: especially when *Iohn* a little after expresly setteth downe, that this sanctification is the worke of the *Spirit*, saying, *That every one that is borne of God sinneth not, because his seed* (which is the spirit of God) *abideth in him.* And it is no marvell that he saith that men worke that which the Spirit of God worketh in them, seeing it being given of God, is theirs, and maketh not onely a part of them, but the principall part of them: so that the Apostle feareth not to say, that the sinne which the children of God doe, is not so much their doing, as the doing of sinne that dwelleth within them. *Augustine* upon this place is to be understood (as often hath been shewed) of the freewill opposed unto constraint, and not unto the freewill opposed unto the glory of God, and light of regeneration, as appeareth evidently by these words in the same place, *Who doth make us chaste but God? but God doth not make thee chaste against thy will.* *Chap. 3. 9.* *Rom. 7. 17. 20.*

ANNOTATIONS.

Verse. 1. My little children, these things I write to you, ‖ that you sinne not. But and if any man shall sin, we haue ‖ an Advocate with the Father, Iesus Christ the iust.

RHEM. 4. [1. *That you sinne not.*] S. *Iohn* (saith Venerable *Bede* vpon this place) is not contrary to himselfe, in that he seeketh heere to make them without sin, whom he said in the last chapter could not be without all sins, but in the former place he warned vs onely of our frailty, that we should not arrogate to our selues perfect innocencie: here hee prouoketh vs to watchfulnesse and diligence in resisting and auoiding sinnes, specially the greater, which by Gods grace may more easily bee repelled.

CARTVV. 4. 1. [*That you sinne not.*] S.

RHEM. 5 [1. *An aduocate.*] The calling and office of an Aduocate, is in many things proper to Christ, & in euery condition more singular & excellently agreeing to him then to any Angell, Saint, or creature *How Christ is our only Aduocate.*

creature liuing, though theſe alſo be rightly and truely ſo called and that not onely without all derogation, but much to the honour of Chriſts aduocation. To him ſoly and onely it agreeth to procure, vs mercy before Gods face, by the general ranſom, price, and paiment of his bloud for our deliuerie, as is ſaid in the ſentence following, *And he is the propitiation for our ſinnes, and not for ours onely, but for the worlds.* In which ſort he is our onely aduocate, becauſe he is our onely redeemer, and hereupon hee alone immediately, by and through himſelfe, and without the aid or aſſiſtance of any other, man or Angell in his owne name, right and merits, and confidently dealeth in our cauſes before God our iudge, and ſo procureth our pardon, which is the higheſt degree of advocation that can be.

How Angels, Saints, and men aliue are our aduocates.

All which notwithſtanding, yet the Angels, and Saints, and our fellowes aliue, may and do pray for vs, and in that they deale with God by interceſſion to procure mercy for vs, may iuſtly be called our aduocates: not ſo as Chriſt is, who demaundeth all things immediately by his own merits, but as ſecondary interceſſours, who neuer aske or obtaine any thing for vs, but *per Chriſtum Dominum noſtrum* by and through Chriſt our common Lord, Aduocate and Redeemer of mankind. And behold how S. *Auguſtine* (*tract. 1. in ep. Ion.* vpon theſe very words) preuented the heretikes cauillations. *Sed dicit aliquis &c.* But *ſome man will ſay, Doe not the Saints then pray for vs? doe not the Biſhops then or Prelates and Paſtors pray for the people? Yea,* ſaith he: *Marke the Scriptures, and you ſhall find that the Apoſtles prayed for the people, and againe deſired the people to pray for them, and ſo the head prayeth for all, and the members one for another.*

Saints in heauen pray for vs.

And likewiſe (leſt the Heretikes ſhould ſay, there is a diffrence betwixt the liuing and the dead in this caſe) the ſame holy father writeth vpon the 85. Pſalm in fine. *Our Lord Ieſus Chriſt doth yet make interceſſion for vs, all the Martyrs that be with him, pray for vs: neither will their interceſſion ceaſe, till we ceaſe our groninges.*

Iren. lib. 3. c. 33. & lib. 5. poſt med.

In this ſenſe whoſoeuer prayeth for vs, either aliue or dead, is our aduocate, as S. *Auguſtine* (*ep. 59. to Paulinus circa med.*) calleth the Biſhops the peoples aduocates, when they giue them their benediction or bleſſing. So doth the holy Church call our B. Lady our aduocates, by the words of S. *Irenæus* that you may ſee ſuch ſpeeches be no new inuentions of the latter ages, but Apoſtolicall. *The obedient virgin Mary* (ſaith he) *is made the Aduocate of the diſobedient virgin Eue.* And to confound the Proteſtants plainely, in that they thinke or pretend that the aduocation or patronage of Saints ſhould be iniurious to Chriſt, remember that *our Sauiour acknowledgeth Angels to bee deputed for the protection (which is nothing elſe but aduocation) of infants before the face of God, beſides the plaine examples in the old Teſtament, *Gen. 48 verſ. 16. Tob. 5. verſ. 27. & cap. 12. verſ. 21. Dan. 10.* And this not onely the Catholike Church, but the very Engliſh Proteſtants themſelues in their ſeruice booke and in the Collect of Michaelmas day, profeſſe and pray for the ſame protection or aduocation of Angels, and defend the ſame againſt their yonger brethren the Puritanes.

The B. virgin is our aduocate.

** D. Hiero. in Mat. 18.*

Angels are our protectors

CARTVV 5. [1 *An Aduocaee.*] This diſtinction of firſt and ſecondary *Aduocates* and *Interceſſors*, and that which they bring heere for it, is in a manner the ſame, both for matter and words as we had from them before in another place, peradventure eſteeming (as the ſuperſtitious *Syrians*) that they ſhall haue better luck in fighting againſt the truth in this place then they had in that. But even heere alſo (as there) they are beaten down hand-ſmoth. For firſt, it is well known that the pronounce [*Hee*] is forcible, and hath an excluſiue power; as if he ſhould ſay, *hee and none elſe.* And when it is ſaid, *I am the Lord thy God*, it is all one as if hee ſaid, *I alone.* Secondly, in reſtraining the title of *Iuſt One* unto him, he declareth that the office of Advocation requireth a ſingular kinde of Iuſtice, as of one which is not onely *Iuſtice himſelfe*, but iuſtifieth others. Againe, arguing the advocation of Chriſt by that hee *is the propitiation for our ſinnes*, whereby, as by a preſent or precious ſtone he turneth the gracious eye and amiable countenance of God upon us, he declareth evidently that whoſoever bringeth not this propitiation with him, is no fit Advocate between God and his people. Laſt of all, *Iohn* making our Saviour Chriſt the Advocate of the vileſt ſinner, as hee maketh him his own, in ſaying, *We haue an Aduocate*: it followeth that our Sauiour Chriſt being the onely Advocate between God and him, is ſo of all other. And therefore by the ſame reaſon that *Iohn*, both the Apoſtle and friend of our Saviour Chriſt, might boldly without any ſpokeſman come immediately to him for any thing he had need of: ſo others, how baſe and vile ſoever, may do the ſame.

1. King. 20. 23.

And ſeeing the Advocation of our Saviour Chriſt is grounded upon his redemption, what reaſon can you ſhew why hee ſhould not be our onely Advocate, as hee is (by your own confeſſion) our *onely Redeemer*? And if there be a *principall and a ſecondary Advocate*, why ſhould we not haue likewiſe a *principall and ſecondary Redeemer*? As for the places of *Auguſtine*, which ſpeak of the prayers of thoſe that are aliue, they haue beene ſhewed to haue beene friuolous to proue the prayers (much more the *advocation*) of the departed Saints. And notwithſtanding that *Auguſtine* ſometimes uſe the word of interceſſion and advocation indifferently for prayer, yet the ſame is by abuſe of ſpeech, and therefore *Epiſt. 59.* he doth not call the Biſhops (as they unfaithfully ſay) *Advocates*, but *as it were Advocates*. And upon this place of *Iohn*, hee ſaith, *marke Iohn himſelfe obſerving humility; verily he was a iuſt and an excellent man, yet hee ſaid not you haue an Advocate, &c. but wee haue*: Neither ſaid hee, *you haue mee, but ſet Chriſt and not himſelfe; chuſing rather to put himſelfe in the number of ſinners that hee might haue Chriſt for his Advocate, then that hee would put himſelfe for an Advocate in ſtead of Chriſt, and ſo to be found amongſt the proud that ſhall be damned*: And even there where he ſaith, that the Biſhop prayeth for the people, and the people for the Biſhop, he uſeth another word to note their prayers, and his Advocation, thereby ſhutting them from all manner of Advocation. As for *Irenæus*, it hath been ſhewed (upon 2. Pet. 2.) how he is directly againſt *Invocation* and *Advocation* of Saints. As for the words they alledge of the *holy Virgins advocation for Eue*, it is evident by his whole diſcourſe that hee ſpeaketh ſo in reſpect of Chriſt onely, whom ſhe brought forth to be her and our Advocate, in which reſpect he ſaith, *Shee was the cauſe of our ſalvation*: But for anſwer to this kinde of ſpeech, let the Reader look before upon *Act. 1. 14.*

Iuuicem pro ſe omnia membra orent caput pro omnibus interpellit

Their

Their reason of *Advocation* of Angels confirmed by *Protection*, saying that *Protection* is nothing else but *Advocation* is not worthy to be refuted, seeing *Advocation* is but one kinde of many and sundry *Protections*. And seeing the Father and the Holy Ghost which are our *Protectors*, by the Iesuits Divinity should bee *Advocates* as well as our Saviour Christ: whereupon it is evident that they belye us, when (upon our prayer to God for *protection of Angels*) they charge us that we pray for *their Advocation* also. Likewise, the *Scripture* and *Ierome* which proue that the Angels (instrumentally) are Protectors, are ridiculously alledged to proue them also Advocates. Albeit the places of *Gen.* 48. 16. *and Dan.* 10. be not meant of created Angels, but of our Saviour Christ, which is the Angell of the Covenant, as it appeareth by the Titles given unto the one, of *the mighty God*; and by the speciall and singular description of the other, never used in the description of the created Angels, yea appropriated unto our Saviour Christ, whom *Iohn* describing, painteth him out in divers of the same colours which this Prophet doth. As for *Tobies* Angell, it skilleth not what is said of him, being so base, that he will never passe in the Royall Exchange of Church Authority: Howbeit *ch.* 5. *ver.* 27. hauing nothing to the matter in controversie; that *chap.* 12. *ver.* 12. as it is fabulous, so if it haue any truth, it ought to be carried unto our Saviour Christ, to whom, that of offering the prayers of the elect unto God, is proper, as hath been generally, and shall be more especially afterward declared: And if it were both true, and understood then also of some created Angell: yet neither proveth it that Angels pray for us, but onely call for performance of our prayers, by standing in the Lords presence, as it were looking in his face when hee will award the execution and accomplishment of their Petitions: and our prayers unto them it utterly overthroweth, while it shewing that the Angels then solicite our sutes when we our selues pray unto God; thereby declareth that when we pray to any but to God, the Angels stand farre from us, and destitute us of that service which otherwise they are wont to performe for us.

Mal. 3. 1. *Gen.* 32. 28. 29. 30. *Dan.* 10. 5. 6. *Apoc.* 13. 14 15.

Ierome saying that every soule hath from it birth an Angell appointed for the custody thereof, saying more then the Scripture warranteth, saith nothing at all to any thing in controversie between us, touching either our prayers to them, or theirs for us. Our prayers unto God for *Protection of Angels*, helpeth you nothing, neither for your prayers to them, nor theirs for you. And therefore it is your custome of untrue speaking, to surmise contrariety amongst us in this point: for neither *yonger* nor *elder*, neither *Puritans* (as you call them) nor other, haue to our knowledge, differed one word in this point: onely you thought good thus to be pleasant, and to refresh your Reader with this foolish and unsavorie scorne wherein there is not a corne of salt.

Look before upon Math. 18. 10.

Verse. 2. And hee is the propitiation for sinnes: and not for ours onely, but also for the whole worlds.

RHEM. 6. [2. *For the whole worlds*] S. *Augustine* gathered hereof against the Donatists, & all other heretikes, that would driue the Church into corners or some certaine Countries, from the vniuersalitie of all Nations (whereof it was named by the Apostles, Catholike) that the true religon, and Church, and consequently the effect of Christs propitiation, death, and aduocation, pertaineth not to one age, nation, or people, but to the whole world. S. *Augustine* vpon this place *to.* 9. *tract.* 1. *in ep. Io.*

The Catholike Church is the onely true Church.

CARTVV. 6. [2 *For the Whole worlds.*] S.

Verse. 4. He that saith hee knoweth him, and keepeth not his commandements; is a lyer the truth is not him.

RHEM. 7. [4 *He that saith he knoweth.*] To know God here, signifieth (as it doth often in the scriptures) to loue, that is, as in the last chapter, to be in societie with him, and to haue familiar and experimental knowledge of his graces. If any vaunt themselues thus to know God, and yet keepe not his commandements, he is a liar, as all Caluinistes and Lutherans, that professe themselues to be in the fauour of God by onely faith: affirming, that they neither keepe, nor possibly can keepe his commandements.

Not onely faith.

CARTVV. 7. [4 *Hee that saith he knoweth.*] Whether the Calvenists and Lutherans (as you terme them) *keep the commandements*, or no: (next after the Lords, to whom onely we stand or fall) wee appeale to the iudgement of the world (the Popish sort onely excepted) which standing at the barre to accuse, ought not to stand as witnesse, much lesse to sit as Iudge: Neither ought it to shadow the light of our godly conversation, that we teach that *No man can obserue the commandements*, meaning perfectly; Vnlesse by the same reason they will quench the light of *Iohns* innocencie, who both confessed himselfe a sinner, and taught all others so to do, seeing if it were a possibility, the possibility would at some time, or in some person haue broken forth into act.

1. *Iob.* 1. 8. 10.

Verse. 18. Little children, it is the last houre, and as you haue heard, that Antichrist commeth: now there are become many Antichrists: whereby we know that this is the last houre.

RHEM. 8. [18 *Many antichrist.*] *The holy Apostle S. Iohn* (saith S. *Cyprian*) *did not put a difference betwixt one heresie or schisme and an other, nor meant any sort that specially separated themselues, but generally called all without exception,* antichristes, *that were aduersaries to the Church, or were gone out from the same.* And a little after. It is *euident that all be here called antichristes, that haue seuered themselues from the charitie and vnitie of the Catholike Church.* So writeth he *ep.* 76. *nu.* 1. *ad Magnum.* Wherby we may learne, that all Heretikes, or rather Arch-heretikes be properly the precursors of that one and speciall Antichrist: which is to come at the last end of the world, and which is called here imediatetly before ὁ ἀντίχριστος that peculiar and singular Antechrist.

All heretikes are antichrists the fore-runners of the great Anti-Christ.

CARTVV. 8. [18 *Many Antichrists.*] That the speciall Antichrist is already come, looke afore upon 2. *Thess.* 2. although even here also the Popish fable of that Antichrist, rising out of the Tribe of Dan, is confuted, when it is said in the next verse that he and his fore-runners shall rise out of the bowels of the Church, and not from the Iewes which are strangers from it.

The mark of all heretickes is, their going out of the Catholike ſociety.

RHEM. 9. [19. *They went out from vs.*] An euident note and marke, whereby to conuince all Heretikes and falſe teachers; to wit, that being once of the common Catholike Chriſtian fellowſhip, they forſooke it, and went out from the ſame. *Simon Magus, Nicolaus the Deacon, Hymenæus, Alexander, Philetus, Arius, Macedonius, Pelagius, Neſtorius, Eutyches, Luther, Caluin*, and the like, were of the common ſocietie of all vs that be Chriſtian Catholikes, they went out from vs whom they ſaw to liue in vnitie of faith and religion together, and made themſelues new conuenticles. Therefore they were (as the Apoſtle here ſheweth) antichriſts, and wee and all that abide in the ancient fellowſhip of Chriſtian religion, that went not out of their fellowſhip, in which wee neuer were, nor out of any other ſociety of known Chriſtians, cannot be Schiſmatikes or Heretikes, but muſt needs be true Chriſtian Catholike men. Let our aduerſaries tell vs, out of what Church wee euer departed, when, and where, and vnder what perſons it was that we reuolted, as we can tel them the yeare, the places, the Ringleaders of their reuolt.

The Catholikes cannot be proued to haue gone out

CARTVV. 9. [19 *They went out from us.*] Your argument of us going from you, not of you from us, to proue you muſt needs *be the Chriſtian Catholike men*, ſerueth as well for a knot of theeues appeached of their thefts by one which being ſometime of their company, after, in repentance of his lewd life ſingleth himſelfe from them. Wherefore, to haue made this place to haue truely ſerued you, you ſhould firſt haue proued that you are the true Church: For it is your groſſe errour to eſteeme that you may as well take it for a thing granted that you are the Church of God, as *Iohn* that hee and his fellowes were. And it is yet more ſottiſh for you to uſe this proofe to us that neither know, nor confeſſe you to bee the Church of God, but the Synagogue of Satan; Becauſe *Iohn* uſed that proofe to the Church of God, which both knew and confeſſed that hee and his fellowes were the true and undoubted Church of God. Againe, what ſay you here againſt us, that the Idolatrous Gentiles might not much more worthily upbraid unto the beleeving ones, which vnder the Goſpell, and in the beginning thereof turned from their Idols to ſerue the liuing God; Might they not ſay, we haue holden the Religion which we cleaue unto this 1400 yeares, and you and your Anceſtors with us; wee therefore remaining ſtill in the Religion we haue received, are the true, and the Catholike Church, and you that are gone from us, forſakers of the ſame. There lies alſo, by this Popiſh Argument, the ſame charge to be made of the Iewiſh Synagogue againſt the Apoſtles and other faithfull Iewes, which having been ranged under the obedience of the Iewiſh gouernement, and infected with divers the errours that they were poſſeſſed of, afterward departed from them and ſeuered their diſciples alſo.

Math. 5. 17
Mark. 9. 11 & 10. 35.
Act. 2. 40. & 19. 9.
2. Theſ. 2. 6 7.
1. Ioh. 2. 19
Apoc. 13. 18
Apoc. 17. 18. & 13. 11. 12.
Vincentius in ſpecul. lib. 23. cap. 17.

Your Apoſtaſie was not in one day, nor in one yeare: for as the monſtrous and huge beaſts go with their yong ones many yeares, as others do many mouthes; ſo the Gyant of Rome, conceived even in the Apoſtles times, and receiving the ſhape and forme of every member, ſecretly, and as it were vnder the ground, for ſome hundred yeares, in the end was littered and brought to light: and therefore you need not to make it ſo ſtrange, touching *When* and *Where*, and *under what perſons your full and manifeſt reuolting was*: *Iohn* himſelfe doth tell you, the time to be 666. both he and *Paul* tell you, the place to be the Citie of Rome, even the ſeate of the perſecuting Empire, which is ſet upon ſeuen hils. The *perſon under whom you reuolted*, was *Phocas* that ſlew his Maiſter, and the *head of your apoſtaſie Bomface* the Pope.

Apoc. 18. 4

Laſt of all, it is ſo farre that our going out from you proueth us *Heretickes* and you *Catholicks*, that of the contrary ſide, unleſſe we had gone out from you, neither could we haue been Apoſtolicall, (as by grace we are) nor you Apoſtaticall, as in iuſtice you remaine. For the true Church of God, is by *Iohns* own teſtimony of thoſe that come forth of Babylon, that is to ſay Rome, as hath and ſhall more plainely appeare.

How heretickes are of the Church before they fall.

RHEM. 10. [19. *They were not of vs.*] He meaneth not, that Heretikes were not, or could not be in or of the Church, before they went out or fell into their hereſie or ſchiſme: but partly that many of them which afterward fall out, though they were before with the reſt, and partakers of all the Sacraments with other their fellowes, yet indeed were of naughtie life and conſcience when they were within, and ſo being rather as ill humors and ſuperfluous excrements, then true and liuely parts of the body after a ſort may be ſaid not to haue been of the body at all. So S. *Auguſtine* expoundeth this word in his commentary vpon this place, *tract. 3.* but elſe where, more agreeably as it ſeemeth, that the Apoſtle meaneth, that ſuch as will not tarrie in the Church but finally forſake it to the end, in the preſcience of God, and in reſpect of the ſmall benefit they ſhall haue by their temporall ſmall abode there, be not of or in the Church, though according to this preſent ſtate, they are truly members thereof. *Li. de concept. & gr. c. 9. & de dono perſeu. c. 8.*

Concil. Conſtan. ſeſſ. 15.

CARTVV. 10. [19. *They were not of us.*] This is an evident teſtimony againſt the Papiſts doctrine, and Councell of *Conſtance*, which condemned this as hereſie, *That the true Church is taken for the company of the elect alone.* For the Apoſtle doth plainly ſay, that theſe hypocrites were never of the Church, although in the Church: for that they departed out of it which ſhould alwayes haue remained in it, if they had been of it. And ſo here the Fathers taught, affirming that the Church is the *company of the elect whereunto are gathered all the faithfull and iuſt which God hath predeſtinated before the beginning of the world.* *Auguſtine* alſo, whom they alledge, haue they ſhamefully falſified. For *Tract. 3.* of this, place, he proueth the cleane contrary of that they affirme, ſaying, *There are indeed, which for the grace of God received for a time, are called of us the ſonnes of God, and yet are not of God.* And then applying theſe words, *If they had been of us, they had abidden with us*: he ſaith, *what ſay they elſe, but that they were not ſonnes, euen then, when they were in the profeſſion and name of ſonnes.* In the other places *de Correp. & gr. cap. 9. & de bono perſeu. cap. 8.* he indeed ſaith, that they are not called of purpoſe, nor choſen before the beginning of the world: but he ſaith not, that *according to the preſent eſtate they are true members of the Church* as you falſly ſurmiſe; for ſo ſhould he be contrary to himſelfe, both in the former place, and otherwhere, where he affirmeth that thoſe things which *Solomon* ſpeaketh of, *the garden incloſed, the fountaine ſealed, the lilly, ſiſter, and ſpouſe of Ieſus Chriſt, are underſtood thoſe alone which are holy and iuſt, which are Ieweſ*

Clem. Alex. Strom. lib. 7

Cantic. canticorum.

De baptiſ. cont. Donat. 5. 27.

in

In secret by circumcision of heart, wherein consisteth the certaine number of Saints predestinated before the foundation of the world.

RHEM. 11 [19. *That they may be manifest*] God permitteth heresie to be, that such as be permanent, constant, and chosen members and children of the Catholike Church, onely known to God before, may now also be made manifest to the world, by their constant remaining in the CHVRCH when the winde and blast of every heresie or tentation driveth out the other light and vnstable persons. *By heresies constant Catholickes are known.*

CARTVV. 11. [19. *That they may be manifest.*] 8.

Verse. 20. But you haue the unction from the Holy one, and I know all things.

RHEM. 12. [20. *Know all things.*] They that abide in the vnitie of Christs Church, haue *the unction*, , that is the holy Ghost, who teacheth all truth, not that euery member or man thereof hath all knowledge in himselfe personally, but that euery one which is of that happie societie to which Christ promised and gaue the holy Ghost, is partaker of all other mens gifts and graces in the same holy Spirit, to his saluation. Neither neede any to seeke trueth at Heretickes hands or others that bee gone out, when it is within themselues and onely within themselues in Gods Church. *If thou loue vnitie* (saith S. Augustine) *for thee also hath hee, whosoeuer hath any thing in it, take away enuie, it is thine, which I haue, it is mine which thou hast &c.* Tract. 32. in Euang Ioan. *Euery good Catholicke is sufficiently taught by the Church to saluation.*

CARTVV. 12. [20. *Know all things.*] It is in a good construction true that is here said of the communion of the graces of one member of the Church with another: in that the gifts bestowed upon one, are bestowed for the good of the rest. But that the rest alwayes are partakers of those graces which debarre themselues through negligence or envie: or that they are so much as members of the Church, which remaining in ignorance themselues, rest upon the generall, confused, and folded faith of the Church (which the Iesuites peradventure would insinuate) it proveth not, but the cleane contrary, when of them is said, *they know all things*, meaning *all* touching the Apostates hee spake of, or all necessary points of their saluation: and that by instruction of their owne persons by the Holy Ghost teaching in the Ministery of the Church, and not by a drowsie faith, knowing nothing it selfe, but taking all upon trust of others.

CHAP. III.

MARGINALL NOTES.

Verse. 3. AND every one that hath this hope in him ‡ sanctifieth himselfe, as he also is holy.

RHEM. 1. [3. *Sanctifieth himselfe.*] This teacheth us that man sanctifieth himselfe by his free will, working together with Gods grace. S. *Augustine* upon this place.

Verse. 23. And this is his commandement, that wee beleeue in the name of his Sonne Iesus Christ: and ‡ loue one another, as hee hath given commandement unto us.

RHEM. 2. [23. *Loue one another.*] Lest any man should thinke by the words next before, onely faith in Christ to be commanded or to please God, he addeth to faith the commandement of charity, or loue of our neighbour.

ANNOTATIONS.

Verse. 4. Every one that committeth sinne, committh also iniquitie: and I sinne is iniquitie.

RHEM. 3. [4. *Sinne is iniquitie.*] Iniquitie is not taken here for wickednes, as it is commonly vsed both in Latine, and in our language, as it is plaine by the Greeke word ἀνομία, signifying nothing else but a swaruing or declining from the straight line or the law of God or nature. So that the Apostle meaneth, that euery sinne is an obliquitie or defect from the rule of the law: but not contrary, that euery such swaruing from the Law, should be propetly a sin, as the Heretikes do vntuly gather, to prove that coucupiscence remaining after Baptisme is a very sinne, thongh wee neuer giue our consent vnto it. And though in the 5. chapter following vers. 17. the Apostle turne the speach, affirming euery iniquity to be a sin, yet there the Greek word is not the same as before, ἀνομία, but ἀδικία, by which it is plain, that there hee meaneth by *iniquitie* mans actuall and proper transgression which must need bee a sinne. See S. Augustine *cont. Iulian. lib.* 5. *c.* 3. S. Ambrose *l.b. de Apologia Dauid c.* 15. *Cõcupiscence remaining after baptisme, is no sinne without consent.*

CARTVV. 3. [4. *Sinne is iniquity.*] There is no way so strait, which these Sorcerers will not assay to pervert. The Apostle hereby aggrauateth the nature of sin, for that it is against the law, or a breach thereof: and these wretches to maintain the guiltines of sin, and the impunity thereof (thereby proving themselues the undoubted ministers of the man of sinne) make the breach of the law lesse heynous then sinne. The Apostle also to declare the most perfect and most exact innocency of our Saviour Christ, saith of him in the very next verse, that he had no sinne: whereas the Iesuits will set the Apostle to schoole, and teach him that hee should haue said that there was no iniquity in him, which is a lesse thing then sin. Yea, if these filthy spirits may be heard, it will follow (which is blasphemous once to thinke) that our Saviour Christ was *without sinne*, but not without *iniquity*, and *declining from the strait line of the Law of God.* For Iohn indevouring to set forth the innocency of our Saviour Christ, and saying no more of him than that *there was no sinne in him*, hath not by this te-

ſtimony of Chriſt freed him *from ſwaruing from the Law*, if we will beleeue theſe men. Their ſhift alſo from *Iohns* words 1. *Iohn.* 5. 17. where he ſaith that *iniquity is ſinne*, as here he ſaith *ſinne is iniquity*, is moſt ſhamefull and unlearned: For when the Law of God is the rule of righteouſneſſe and equity, not to know that whatſoever is done againſt the law is done againſt righteouſneſſe and equitie, and therefore to be holden in the account of unrighteouſneſſe and iniquity, is to bee deſtitute of all ſound knowledge. But this whole matter the Reader may ſee cleered more at large before upon Gal. 5. 10 upon the words of the Adoſtle which pronounceth him accurſed which abideth not in every poynt and tittle of the Law. *Auguſtine lib. cont. Iulian. 5. cap. 3.* is flat againſt them, ſaying, *that the concupiſcence of the fleſh, againſt which the good ſpirit coveteth, is both ſinne, becauſe there is diſobedience againſt the rule of the minde, and the puniſhment of ſinne by deſert of him that diſobeyeth, and the cauſe of ſinne through his want that conſenteth, and infection of him that is borne.* Whereunto agreeth *Auguſtines* definition of ſinne, which amongſt other ſinnes maketh *concupiſcence* ſinne alſo. And *Ambroſe de Apolog. David. c 13.* in ſaying *that iniquity is the root and the branch*: the mother and the daughter haue the ſame nature, as in that which is good and ſweet, ſo in that which is naught and ſowre. Beſides that calling *concupiſcence iniquity*, which is a ſharper word then fault, he may worthily appeare to make the former (as doth the Apoſtle) worſe then the latter.

Aug. cont. Faust. Manich. lib. 22. cap. 27.

Iniquitas eſt radix delicti. Rom. 7. 13.

Verſe. 6. Every one that abideth in him, ſinneth not: and every one that ſinneth, hath not ſeene him, nor known him.

RHEM. 4. [6. *Sinneth not.*] *Iouinian* and *Pelagius* falſely (as Heretikes vſe to do) argued vpon theſe words, and thoſe that follow verſ. 9. the one, that the Baptized could ſin no more: the other, that no man being or remaining iuſt could ſinne. But among many good ſenſes giuen of this place, this ſeemeth moſt agreable, that the Apoſtle ſhould ſay, that mortall ſinne doth not conſiſt together with the grace of God, and therefore cannot bee committed by a man continuing the ſonne of God, and ſo is the like ſpeach, in the 9. verſe following to bee taken. See S. Hierome *lib. 2. cont. Iouin. c. 1.*

Heretical expoſition of Scriptures.

No man in grace ſinneth mortally.

CARTVV. 4. [6 *Sinneth not.*] You make the third brother unto the two Heretickes *Iouinian* and *Pelagius*; in falſhood of expoſition, not inferiour unto them, in folly much aboue them; their wicked expoſition having more ſhew of truth in the bare conſideration of the words, then yours hath: for where their expoſitions haue a plentifull confutation by compariſon of other Scriptures with this: yours, *That mortall ſinne* (as you call it) *cannot be committed of any, continuing the ſonnes of God*, is confuted not onely in this Epiſtle, where hath beene ſhewed that they which are of the Church never depart from it, but euen in this preſent verſe. For in ſaying preciſely that *hee which ſinneth hath not ſeene, nor hath not known God*: hee declareth evidently that he which ſinneth after the manner heere ſpoken of was never the ſonne of God, or borne of him: ſo farre is it that by mortall ſinne a man falleth from being the childe of God, and diſcontinueth that good eſtate which hee ſometime was in. Whereas to haue left ſome colour to your wicked opinion of the fleeting and flitting eſtate of the children of God, hee ſhould haue ſaid, that *hee that ſinneth a mortall ſinne, knoweth not, nor ſeeth not God*: but to ſay that he hath neither ſeen nor hath known God, which is fallen out of the favour of God, and which (as you pretend) was truely the childe of God, is ſo farre from the ſpeech of the Holy Ghoſt, that it would hardly eſcape a man of moſt common and vulgar iudgement. The true propoſition is, that whoſoeuer ſinneth continually without ſtrife and wreſtling, although it be in idle words, or other the leaſt ſinnes of all, that the ſame is not borne of God, for that the ſeed of Gods Spirit within him would not ſuffer him ſo ſecurely and conſcienceleſly to paſſe by the leaſt of Gods commandements which hee knoweth to bee commended unto him; ſo that it is the ſame doctrine which the Apoſtle teacheth, that thoſe that are *in Chriſt haue not ſinne raigning in them*, although it dwell in them. And this is confirmed by the manner of ſpeech uſed of *Iohn* before and after; where inſteed of that hee ſaith heere, *hee that ſinneth*, there hee ſaith, *hee that doth and practiſeth ſinne* (as a man uſeth and practiſeth his Art or Occupation) *the ſame is not of God, nor begotten of him*: ſo ſinners are noted to be, not that they offend once or twice, but they that are as continuall in committing of ſinne, as the wayfaring man is in walking in his way, and who ſetteth not one or two ſteps alone in wickedneſſe, but treadeth the path thereof continually. And this ſignification of the phraſe of doing of *ſinne*, let *Iohn* himſelfe expound: *Whoſoeuer* (ſaith he) *doth ſinne, the ſame is the ſeruant of ſinne*: that is to ſay, one that is commanded of ſinne, and tyrannyſed of ſinne, as a drudge which dare not but do whatſoeuer his maiſter commandeth him. Wherefore it is evident, that by ſinning is meant, no one ſin how great and grievous ſoever it be (that excepted which is againſt the holy Ghoſt) but a continuance and abode in ſin, without any wreſtling or ſtrugling therewith. And albeit *Ierome lib. 2. c. 1. cont. Iouin.* ſeeme to affirme that Chriſt goeth from a man with whom he hath dwelt; yet it is no otherwiſe to be underſtood then theſe places of Scripture which are not unlike in ſpeech: that is to ſay, that God doth declare evidently that Chriſt was never with him, where before there was an appearance and ſhew of his reſidence with him. And therefore by one of the Euangeliſts it is ſaid, that *he that hath not, that which hee hath ſhall bee taken away from him.* And by another, that *hee that hath not, that ſhall be taken from him which hee ſeemeth to haue.* And in this point *Auguſtine* is cleere, who teacheth that they are not in the number of the elect which do not continue to the end. *Ierome* hath nothing of the difference of mortall and other ſinnes, which is that wherefore he is pretended to be alleaged.

Rom. 6. 6. 12.

Verſ. 4. 8.

Mat. 13, 12 Luk. 8. 18.

Aug. lib. 2. de bon. præſen. c. 8.

Verſe. 7. Little children, let no man ſeduce you. He that doth iuſtice, is iuſt: euen as hee alſo is iuſt.

True iuſtice.

RHEM. 5 [7. *He that doth iuſtice.*] He doth inculcate this often, that mans true iuſtice or righteouſnes conſiſteth in doing or working iuſtice, and that ſo he is iuſt, and biddeth them not to be ſeduced by Heretikes, in this point.

CARTVV.

CARTVV. 5. [7 *He that doth iustice.*] It is a *true iustice which consisteth in doing or working iustice*: but it is neither the onely, nor the principall iustice, nor that which doth in the least part make us iust before God.

Verse. 8. Hee that committeth sinne, is of the devill: because the devill | sinneth from the beginning. For this, appeared the Sonne of God, that hee might dissolue the workes of the devill.

RHEM. 6. [8. *Sinneth from the beginning.*] The Deuill was created holy and in grace, and not in sinne, but he fell of his own freewill from God. Therefore these words, *from the beginning*, may be interpreted thus, from the beginning of sinne, and so the Apostle will say, the Deuill committed the first sinne. So S. *Augustine* l. 11. *de ciu. Dei* c. 15. expoundeth it. The most simple meaning seemeth to be, that he sinned from the beginning of the world, not taking the beginning precisely for the first instant or moment of the creation, but straight vpon the beginning, as it must needs also be taken in S. *Iohns* Gospell. c. 8. 44. *How the diuell sinned from the beginning.*

CARTVV. 6. [8 *Sinneth from the beginning*] S.

Verse. 22. And whatsoeuer we shall aske, | we shall receiue of him: because we keep his commandements, and do those things which are pleasing before him.

RHEM. 7. [22. *We shall receiue, because.*] Let the Protestants be ashamed to say, that we obtain all of God by onely faith, the Apostle here attributing it to the keeping of Gods commandements. Note here also that Gods commandements are not impossible to be kept, but were then, and are now obserued of good men. *Not onely faith.*

CARTVV. 7. [22 *VVe shall receiue, because.*] This Sophistry is discovered before: and that answer there, is strengthened here, for that the whole drift of this Epistle is not to teach the causes and meanes of our salvation and iustification: but to shew how we shall understand that we are iustified and saved: whereof come these so often speeches, *In this we know, &c.* for it being a proper thing to the iustified and saved, to walk in the commandements of God; thereby we know assuredly that we are iustified, and shall be saued, and glorified for that we do the things which please God. Not that we performe the Law or any article or branch thereof, thereby to make that the workes should be acceptable in their own worthinesse: but for that they please God through the intercession of our Saviour Christ, who taketh away the pollution and imperfection of them. And therefore the Scripture teacheth, that the sacrifice of our good workes is onely accepted when it is offered unto him in the strength and merit of the Priestly intercession of our Sauiour Christ. 1. *Pet.* 2. 5.

CHAP. IIII.

ANNOTATIONS.

Verse 1. MY deerest, | beleeue not every Spirit, but | proue the spirits if they be of God: because many false prophets are gone out into the world.

RHEM. 1. [1. *Beleeue not euery spirit.*] That is, Receiue not euery doctrine of such as boast themselues to haue the spirit. For there be many false Prophets, that is to say, Heretikes, which shall go out of the Church, and chalenge the spirit, and vaunt of Gods word, Scripture, and Gospell, which in deed be seducers. *Heretical boasting of the Spirit.*

CARTVV. 1. [1. *Beleeue not every spirit.*] S.

RHEM. 2. [1. *Proue the spirits.*] It is not meant by this place, as the Protestants would haue it, that euery particular person should of himselfe examine, trie, or indge who is a true or false doctor, and which is a true or false doctrine. But the Apostle here would euery one to discern these diuersities of spirits, by taking knowledge of them to whom God hath giuen the gifts of discerning spirits and doctrines (which S. *Paul* expresly saith is giuen but to some, and not to euery one, 1. Cor. 12.) and by obeying the Church of God, to whom Christ hath giuen *the Spirit of truth. And this is onely the sure way to proue the spirits and doctrines of these dayes. And all they that would bring us from our pastors & the Churches iudgement, to our own priuate triall, seek nothing els but to driue vs to miserable vncertainty in all our beleefe, as *Caluin* doth, who vpon this place saith, that priuate men may examine the generall Councels doctrines. *The Church onely, not euery private man, hath to proue and discerne spirits.* Ioh. 14. 16 *Caluin.*

CARTVV. 2. [1. *Proue the Spirits.*] It is a hard manner of speech to expound these words, *Try you the spirits*, that is to say, carry them to *be tried unto the Church*, to the Councels, and to the Gouernours of the Church, and therefore needed the light and conference of some other place of Scripture speaking in the same manner. Yet the absurdity hereof doth more appeare, for that even as our Saviour Christ did before, so S. *Iohn* here in the next verses following, giveth them the touchstone in their hands, wherewith they themselues should try the truth or falshood of the doctrine that is brought. For is there any so senceless as to giue a man a touchstone into his hand to try the goodnesse and lawfulnes of the gold, and yet withall to charge him that he shall not use it himself, but alwayes when he is doubtfull of a peece of money, goe to the Gold-smith without daring once to enter into any iudgement of the lawfulnesse or unlawfulnesse of it by himselfe. And yet both the touchstone of the Scriptures which God hath given *us* for the triall of truth, is incomparably better then any touchstone of the Gold-smith: and the difference of true doctrine and false, infinitely greater then the difference between fine and pure gold, and base and bell-mettell. And when as *Iohn* ascribeth unto every one of the Church the annoynting of the Spirit which teacheth them whatsoever is necessary: it is evident 1. *Ioh.* 2. 20. 27.

that

1.Cor.2.15 that he will haue that every one ſhall be inſtructed to try the Spirits: eſpecially conſidering that the Apoſtle teacheth, that the ſpirituall man (that is to ſay a man indued with the ſpirit of Adoption) iudgeth all things ſo farre as they may neceſſarily concerne him. And unleſſe the faithfull ſhould bee able to try and diſceerne of the divers colours of mens doctrines, how ſhould they once deſire the helpe of their Paſtors and Governours? For the blinde eating (as they ſay) many a flye, a man cannot ſo much as ſurmiſe the doubtfulneſſe or ſuperſtitiouſneſſe of any doctrine, unleſſe he be able to make ſome triall of the doctrine himſelfe. Wherefore our doctrine, which teacheth that every one ſhould try the ſpirits by the light which himſelfe carrieth about him, is ſo farre from taking away the helpe and aſſiſtance they ſhould haue of their governours, that unleſſe it haue place, there is no place for the other: ſeeing no man can pray aid againſt his enemy comming towards him, unleſſe he bee firſt able to diſcover him to be an enemy. The Ieſuites reaſon that the *diſcerning of Spirits is not given to all men.* 1.*Cor.* 12. is ſhameleſſe and impudent Sophiſtry. For the Apoſtle ſpeaketh of that diſcretion of Spirits which is myraculous, which although it be ſometime aided by outward things, as by behaviour and countenance, yet gathereth it and diſcerneth more then it hath by ordinary diſcourſe certaine ground of. And that the Reader may know how the Ieſuites trifle with him in this poynt, let him underſtand that the skill of the Scriptures and iudgement in them, both that which is ordinary conſiſting in knowledge, and wiſedome, and that which is extraordinary conſiſting in propheſie, is manifeſtly diſtinguiſhed from the gift of diſcretion of Spirits. And it is evident, that as there were many that excelled in iudgement of ſound and unſound doctrine, which had not this gift of diſcretion of ſpirits; ſo this gift of diſcerning of ſpirits reached not ſo much unto the diſcerning of doctrines one from another (which might be done by labour and travell in the word of God,) but the uſe thereof was principally in diſcouering the traiterous and treacherous natures of thoſe, which pretending friendſhip to the Church, either were covert enemies, or at leaſt not faithfull friends to the ſame: which thing not able by any induſtry or diſcourſe of wit to be found out, this gift was needfully given of the Lord to his Church, eſpecially in the Primitiue Church, when they wanted the helpe of the Magiſtrate. This gift had *Elizeus* in diſcovering *Gehezie*, and *Peter* in laying open the ſecret practiſe of *Ananiah* and his wife. That of *Iohn* 14. continually called on by the Ieſuites, as diſranked and diſplaced of them, refuſeth (as hath been ſaid) to giue any aſſiſtance unto them.

1.Cor. 12. 8.10.

2.Reg 5.26 *Acts* 5.34.

Verſe 2. In this is the Spirit of God knowne, | every ſpirit that confeſſeth Ieſus Chriſt to haue come in the fleſh, is of God.

To confeſſe or deny any article which the Catholike Church teacheth, is at all times a certaine mark of Catholike, or heretick.

RHEM 3. (2. *Euery ſpirit that confeſſeth.*] The Apoſtle ſpeaketh according to that time, & for that part of Chriſtian doctrine which then was ſpecially to be confeſſed, taught, and maintained againſt certaine wicked Heretikes, *Cerinthus*, *Ebion*, and the like, that taught wickedly againſt the perſon and both natures of Chriſt IESVS. The Apoſtle therefore giueth the faithfull people this token to know the true teachers of thoſe dayes from the falſe. Not that this marke would ſerue for all times, or in caſe of all other falſe doctrins, but that it was then a neceſſary note. As if a good Catholike writer, Paſtor, or parents would warne all theirs now in theſe dayes, to giue eare onely to ſuch teachers as acknowledge Chriſt our Sauiour to be really preſent, and ſacrificed in the B. Maſſe, and that all ſuch are true preachers, and of God, the reſt to be of the Deuill, or to be counted the ſpirit of Antichriſt. Which ſpirit of Antichriſt (he ſaith) was come euen then, and is no doubt much more now in all heretikes, all being precurſors of that great Antichriſt which ſhall come towards the latter end.

CARTVV. 3. [2. *Every ſpirit that confeſſeth.*] If there be no remedy, ſoame out your owne ſhame, and let it (hardly) bee your proper *marke to acknowledge Chriſt really preſent in the Maſſe*: that you alſo may (by the teſtimony of Chriſt) be the decetiers which muſt come before the end of the world. For he anſwering to that part of the Diſciples queſtion, where they asked what ſignes ſhould go before the end thereof, telleth them of falſe Prophets and falſe Chriſts which ſhall come: both which ſorts of deceivers, ſhall, amongſt other things, haue this as common unto them, that they ſhall ſay, *here is Chriſt, and there is Chriſt.* Concerning whom *Catholike Writers, Paſtors and Parents will warne theirs*; as our Saviour Chriſt himſelfe doth, ſaying, *Beleeue them not, go not after them.*

Mat.24.23

Verſe. 3 And every ſpirit, | that diſſolveth Ieſus, is not of God: and this is Antichriſt of whom you haue heard that hee commeth, and now hee is in the world.

Many old hereſies that diſſolved Chriſt.

RHEM.4 [3 *That diſſoluteth.*] To diſſolue, looſe, or ſeparate IESVS aſunder, was proper to all thoſe old Heretikes that taught either againſt his Diuinitie, or Humanitie, or the vnity of his perſon, being of two natures, as *Cerinthus*, *Ebion*, *Neſtorius*, *Eutyches*, *Manes* or *Manichæus*, *Cerdon*, *Apelles*, *Apollinaris* & the like. And this is one place by which we may ſee that the common Greek copies be not euer authenticall, and that our old approued tranſlation may not alwayes bee examined by the Greeke that now is, which the Proteſtants onely follow? but that it is to bee preſuppoſed, when our old Latin text differeth plainely from the Greeke, that in old time either all or the more approued Greek reading was otherwiſe, and that often the ſaid Greek was corrupted then or ſince by Heretikes or otherwiſe. For of the Greekes *S. Irenæus lib.* 3. *c.* 18. among the Latine fathers *S. Aug. tract.* 6. *in fine. S. Leo ep.* 10. *c.* 5. and Venerable *Bede* did read as we do, and this reading maketh more againſt the ſaid Heretikes, then that which the common Greek now hath, to wit, *euery ſpirit that confeſſeth not Chriſt to haue come in the fleſh, is not of God*, which is alſo in effect ſaid before v. 2. And that therefore it was corrupted and altered by Heretikes, ſee the words of *Socrates* alſo a Greek writer, very agreeable to this purpoſe. *Neſtorius* (ſaith he) *being eloquent by nature*, which is often in Heretikes, *accounted himſelfe therefore learned, and diſdained to ſtudie the old interpreters, counting himſelfe better then them all: being ignorant that in S. Iohns Catholike epiſtle the old* (Greeke) *copies had*, EVERIE ONE THAT DISSOLVETH IESV, IS NOT OF GOD. So ſaith he, adding moreouer that ſuch as would ſeparate the diuinitie from the diſpenſation of Chriſts humanity, tooke out of the old

The Greek text corrupted by old heretickes.

Li.7.c.33.

copies

copies this sense, for which the old expositors noted that these which could loose IESVS, had corrupted this Epistle. See also the Tripartite *lib.* 12. *c.* 4.

CARTVV. 4. [3 *That dissolveth.*] This dish was set before the Reader in the beginning of the Table, and therefore to come now in againe at latter end, arguoth either a hungry guest, or a needy hoste. *See the anſ. to the Preface*

Verse. 6. Wee are of God, Hee that knoweth God heareth us: hee that is not of God heareth us not. In this we know the spirit of truth and the spirit of errour.

RHEM. 5. [6. *In this wee know.*] This is the most sure and generall mark to know the true Spirits and Prophets from the false: that those which bee of God, will heare and obey their Apostles and lawfull pastors succeeding the Apostles, and submit them selues to the Church of God; the other, that be not of God, will not heare either Apostle, Pastor, or Church, but be their own iudges. *A sure mark of true or false Teachers.*

CARTVV. 5. [6 *In this we know.*] S.

Verse. 17. In this is charity perfited with us, that we may haue confidence in the day of iudgement: because as he is, we also are in the world.

RHEM. 6. [17. *That we may haue confidence.*] Confidence called in Latine *Fiducia*, is neither all one with faith, nor a perswasion infallible that maketh a man no lesse secure and certaine in his saluation, then of the things that we are bound to beleeue, as the Protestants falsely teach; but it is onely a hope well corroborated, cõfirmed & strengthned vpon the promises & grace of God, & the parties merites. And the words both following and going before, proue also euidently against the Protestants, that our confidence & hope in the day of iudgement dependeth not only vpon our apprehension of Christs merites by faith, or vpon his grace and mercy, but also vpon our conformitie to Christ in this life, in charitie and good works. And that is the doctrine of S. *Peter* when he said, *Labour, that by good works you make sure your vocation and election.* and S. Pauls meaning, when he said, *I haue fought a good fight there is laid vp for me, a crown of iustice, which our Lord will render to mee in that day a iust iudge.* *Against the Protestants speciall faith and presumptuous security of saluation.* 2. Pet. 1. 10 2. Tim. 4. 7.

CARTVV 6. [17 *That we may haue confidence.*] This Popish spirit is (by all likelyhood) condemned to perpetuall drudgery and slavery for evermore: for they are such enemies unto all freedome and confidence of spirit, that even then when the children of God shall be raised up to receiue the iudgement of everlasting life & glory (for of that time *Iohn* speaks) they shall be in no assurance of everlasting life: but even then, when our Sav. Christ reacheth out one hand to set the crown of glory on their heads, they must (by the Iesuits doctrine) be afraied lest hee haue a whip in the other to driue them from his glorious presence, Whereas our Saviour Christ teaching that they should even then *lift up their heads*, when all things both in heaven, earth, and sea, shall be troubled, onely because their redemption is at hand: how much more will hee haue them full of ioy and comfort, when the very day and houre of their redemption is come? Nay, *Iohn* declaring that even in this life we know that we are the loved of God, doth thereby giue us to understand, that the faithfull even in this life amidst all the wounds both of afflictions without, and of sinnes within, are assured of the favour and loue of God, Not to tary upon the blinde ignorance of the Iesuites which define *confidence* by *hope*, that is to say, one Christian vertue by another: let him obserue what manner of *merits* the Popish *merits* be, which alwaies, even at the day of iudgement, cause their owners to stand trembling before the iudgement seat of God. The places of 2. Pet. 1. 10. & 2. Tim. 4. 7. are before answered, in their proper places. Luc. 21. 28 *vers.* 16.

Verse. 18. Feare is not in charity: but perfect charity casteth out feare, because feare hath paine fulnesse, and he that feareth is not perfect in charity.

RHEM. 7. [18. *Feare is not charitie*] The Heretikes very falsely vnderstand this place so, that Christian godly men ought to haue no doubt, mistrust, or feare of hell and damnation. Which is most euidently against the Scriptures, commending euerywhere vnto vs the awe and feare of God & his iudgements. *Feare him* (saith our Saviour Math. 10. *that can cast body and soule into hell.* And Psal. 118. *Pearse my flesh with thy feare.* Which feare of Gods iudgements caused S. *Paul* and all good men to chastice their bodies, lest they should be reprobate and damned. And the wise man for this cause affirmeth him to be happie, *that is euer fearefull*, And holy Iob saith, I *feared all my works.* And the Apostle, *With feare and trembling worke your saluation.* Which kind of feare is euen in the iustest men and most full of charitie, consisting well with the same vertue, and is called *Filialis timor*, because it is such as the good childe ought to haue toward his father. *The feare of God in iust men consisteth with charity.* 1. Cor. 9. Pro. 28. Iob. 6. 9. Phil. 2.

But there is a kind of feare which standeth not with charity, and is cleane against hope also, that which bringeth such perplexitie and anxietie of conscience, that it induceth to mistrust or despaire of Gods mercies. That seruile feare also which maketh a man often to leaue sinning & to do the externall works of iustice, not for any loue or delight he hath in God or his lawes, but onely for feare of damnation, though it bee not ill in it selfe, but very profitable, as that which helpeth toward the loue of God, yet it standeth not with charity neither but is daily more and more lessened, and at length quite driuen out by charitie. Of these kindes of feares then the Apostle speaketh, and (as some expound) of the feare of men also, of which our Sauiour saith, *Feare not them that kill the body.* *What feare agreeth not with charity.* *Seruile feare is not ill.* Mat. 10.

CARTVV. 6. [18 *Feare is not in charity.*] *Iohn* shewing in the former verse the strength of the loue of God towards us when it is truely and liuely felt in the heart, namely, that it giveth us boldnesse in the day of iudgement; secondly, that even in this world it maketh us as Christ is: Now in this verse hee proveth that it giveth us boldnesse, of the contrary effect of feare which it removeth: Whereupon it is evident, that the feare which is heere spoken of, is contrary to the

boldneſſe and confidence of comming vnto the Lord, and vnto his iudgement ſeat; And being contrary to boldneſſe and confidence, it followeth ſecondarily, that it is the ſame with *miſtruſt* and *doubting* of the good will of our heavenly Father. Againe, that feare is heere forbidden which hath *paine* and *torment* of conſcience, but the *doubting* and *miſtruſting* whether God doth loue us, hath paine and torment of conſcience; therefore that is heere forbidden.

*Math.*10. commandeth not ſimply to feare God which *can caſt both body and ſoule into hell*: but *rather* to feare him then to feare men which can kill the body onely. Secondly, although the feare of God be there ſimply commanded, yet the ſame muſt be underſtood of a childe-like feare, which (in loue he beareth to his father) feareth to offend him, and not in regard of the feare of hell and condemnation: It being an abſurd thing that a good man ſhould feare the Lord with the ſame kinde of feare wherewith evill men are afraid of him. Albeit it is not ſimply denyed of us that the children of God be afraid of his *iudgements*, whereof *Pſal.*119.*ver.*120. ſpeaketh; yea of hell it ſelfe: provided allwaies that that feare be overcome and maſtered by an undoubted confidence of the favour of God, whereby the conſcience, notwithſtanding that feare, remaineth in peace and ſecurity thereof.

*Iob.*9.28. In *Iob.*9. there is no ſuch Text, it is the ignorance of your old Tranſlators, who for *my ſorrowes*, hath tranſlated *my workes*: And his fault is ſo groſſe, that *Arias Montanus* (one of your own men) hath corrected him. Albeit if it proue any thing, it proveth againſt you, that our beſt workes are defiled, and not able to abide the fire and fining ruſt of Gods moſt iuſt iudgement; but againſt us it proveth nothing; which place not our aſſurance and boldneſſe in our good workes, but onely in the free grace of God, which in Chriſt we lay hold of by faith in his promiſes. 1.*Cor.*9. *Pro.*25. *Phil.*2. are anſwered before upon 1.*Cor.*9. & *Phil.*2.

CHAP. V.

ANNOTATIONS.

The commandements poſſible to bee kept.

Verſe 3. FOR this is the charity of God, that we keepe his commandements: and | his commandements are not heavy.

*Mat.*11.30

Heret. tranſlation.

RHEM.1. [3. *His commandements are not heauie.*] How can the Proteſtants ſay that Gods commandements cannot poſſibly bee fulfilled or kept in this life, ſeeing the Apoſtle ſaith, *they beee not heauie*: and Chriſt ſaith, *his yoke is ſweete, and his burden light*? See for the full vnderſtanding of this place. S.Auguſtine *de perfectione iuſtitiæ cap.*10. The Heretickes in fauour of their foreſaid errour, rather tranſlate. *His commandements are not grieuous*: then, *are not heauie.*

CARTVV.1. [3. *His commandements are not heavy.*] To the Ieſuites asking, *How the Proteſtants can ſay that Gods commandements cannot be fulfilled in this life, ſeeing the Apoſtle ſaith they be not heavy*: Not we, but the Apoſtle himſelfe doth anſwere in the very next verſe, where hee teacheth, *That wee overcome the world* (which is all one with fulfilling of his commandements) *by faith.* Whereby he declareth euidently that our fulfilling of the commandements is onely in Chriſt, whom our faith laying hold of, maketh him, and conſequently his merits, ours: ſo that hee having fulfilled the commandements, we alſo, through faith in him, doe fulfill the commandements: which notwithſtanding needed not, if we had been able in our proper perſons by our good workes to haue perfectly fulfilled them. *Math.*11. is before anſwered. *Aug. lib. de Perfect. iuſticiæ. cap.*10. doth (indeed) well interpret this place, but ſmally to your advantage. For after that hee had ſhewed (as we alſo doe) out of this place, that the children of God are cheerefull and ready to doe the commandements of God, and do them not (as before they were borne of God) heavily and grievouſly (which is a part of the meaning of this text) he addeth in the end, *theſe teſtimonies being hard, &c. let us be builded vnto grace, which they vnderſtand not which being ignorant of the iuſtice of God, and ſeeking to eſtabliſh their owne iuſtice, are not ſubiect vnto the iuſtice of God.* And afterward ſheweth that our righteouſneſſe is deſcribed in *Deuteronomy*, where it is ſaid, that *with the heart we beleeue to righteouſneſſe, and with the mouth we make confeſſion to ſalvation.* Which two places how they are uſed to proue the iuſtification of faith without workes, let the Reader looke before, upon *Rom.*10.3.9.

vpon Math. 11.30.

Their cavill of our *tranſlating grievous* and not *heavy* (as they do) is too childiſh. For let them ſhew what *advantage* groweth to us more by this tranſlation then by the other. The difference onely is, that we haue uſed the proper word as the plainer: where they haue uſed the borrowed ſpeech as the darker. And if this be a fault themſelues are not free of it, which otherwhere haue tranſlated this Greek word which here they haue turned *heavy*, by an other word *ſore*, either of the ſame ſignification with ours, or further from the proper ſignification then is ours: that the Reader may underſtand how little he is to regard their hue and cry that raiſe the Countrey for ſuch cauſes as theſe be.

*Verſe.*7. For there be | three which giue teſtimony in heaven, the Father, the Word, and the Holy Ghoſt. Theſe three bee one.

Three perſons and one ſubſtance in the B. Trinity.

RHEM.2. [7. *Three which giue teſtimonie.*] An expreſſe place for the diſtinction of three perſons, and the vnitie of nature and eſſence in the B.Trinitie: againſt the Arians and other like Heretikes, who in Diuers ages found themſelues ſo preſſed with theſe plaine Scriptures, that they haue (as it is though:) altered and corrupted the text both in Greeke and Latine many wayes, euen as the Proteſtants handle thoſe texts that make againſt them. But becauſe we are not now troubled with Arianiſme ſo much as with Caluiniſme, we need not to ſtand vpon the varietie of reading or expoſition of this paſſage. See S.*Hierome* in his Epiſtle put before the 7. Canonicall or Catholike Epiſtles.

The Arians corrupt the text of Scripture.

CARTVV.2. [7. *Three which giue teſtimony.*] How truely is it ſaid of theſe men, that *their*

mouthes

mouth is full of cursing and bitternesse? that even here where they haue not so much as an occasion to open their mouthes, could not passe quiet without a fit of barking against *Caluinisme*, as they tearme it. Rom. 3. 14.

Verse. 16. He that knoweth his brother to sinne a sinne not to death, let him aske, and life shall bee giuen him, sinning not to death. There is a sinne to death: for that I say not that any man aske.

RHEM. 3. [16. *A sinne to death.*] A sinne to death is another thing then a mortall sinne, for it is that mortall sin onely, whereof a man is neuer penitent before his death, or in which he continueth till death and dieth in it. I *affirme* (saith S. *Augustine*, *de correp. & grat. c.* 12.) *that a sinne to death is to leaue* (saith he) *working by charitie euen till death.* So likewise in the words before, *a sinne not to death*, is not that which wee call a veniall sinne, but any that a man committeth and continueth not therein till death. *What is a sin to death.*

CARTVV. 4. [16 *A sinne to death.*] That this is sinne against the Holy Ghost which cannot be forgiven, which the Apostle here termeth *a sinne unto death*: it is evident by two invincible reasons. One is, that men are forbidden to pray for the forgiuenesse of it, whereas for every sinne pardonable they may craue pardon, as for themselues, so for others also. Against the strength of which reason how shameleſſe and impudent the shift of the Iesuites is, it shall appeare in the answer to the next Annotation, where their slurtish sleight is laid down. The second reason is, for that *Iohn* immediately after saith, that those that *are borne of God cannot sinne*, meaning (as the circumstance of the place doth easily declare) this sinne unto death: whereas there is no sinne which the children of God may not offend in, unlesse it be that against the Holy Ghost. For as for finall unrepentance, it is not a speciall and singular sin, but an abode in all the sins that ever a man hath committed. And therefore (in this respect) it cannot be heere meant by *Iohn*, so the same is further evident, that (forsomuch as repentance of all repentable sinne may be in one moment, and at the last breath, what time a man may haue neither speech nor memory, nor strength to shew it) no man is able to iudge of that sinner that is finally impenitent; for euen hee that hath wilfully giuen himselfe the deathswound, may after the stroake, and before, or in the very moment of death, repent of his wickednesse. And therefore it is too much impudency in their next Annotation, to charge us with *presumption* of taking upon us to *know Gods secrets who be reprobate*, when as they themselues take upon them rashly and falsly to iudge who is finally unrepentant, and consequently *who is reprobats*. This sinne therefore which *Iohn* speaketh of being a sinne which the Church may come to the knowledge of, cannot bee the sinne of *finall unrepentance*. Secondly, let the Reader note how absurd the Iesuites be in their diversity of exposition, which haue given two such senses of this place, as one of them is directly opposite against another; For they say the sinne unto death is that, *whereof a man is neuer penitent before his death*, or in *which he continueth till death, and dieth in it*: Which is as much as to say, as it is either a sinne repented of at the houre of death, or not repented of, no not at that time. And thereby withall, they make it doubtfull whether *Iohn* forbiddeth a man to pray for the forgiuenesse of that sinne which God forgiveth at the houre of death. Thirdly, let it bee obserued that this phrase of the Apostle is taken from the *Hebrewes*, whereby they note a sinne which undoubtedly bringeth death, and not a sinne which is especially committed in death. For whereas the Lord had punished by *corporall* death those that undertook the charge of the Priesthood without calling thereunto; hee warneth the children of Israel, and those particularly which were simply Levites, that they should not approach the Tabernacle of the Testimony, for that so they should be guilty of a sin to death: The difference onely is, that that which *Moses* speaketh of the bodily and temporall death, the Apostle heere carryeth to the death of the soule, and to that which is eternall. *Numb.* 16. 35. *Numb.* 18. 22.

Lastly, let him obserue how they run upon the pikes, and, as it were, through the fire, to fetch a little water from *Augustine*, to keep life (if it were possible) in their perverse exposition of this place touching the sinne against the Holy Ghost. For *Augustine de correp. & grat. cap.* 12. from whence they haue drawn this interpretation of the sinne unto death, doth largely overthrow one of their most wicked errours (which toucheth their free hold more then this) wherein they teach that *the faithfull may fall away from the grace of God*: so that it argueth a desperate cause, which for filling and healing of a scratch in the foote, openeth a deep and a deadly wound in the head. And now they haue hazarded so far for this, let it be considered whether it haue any cooling or refreshing quality to themward; for when *Augustine* defineth this sinne unto death to be not a declining or swarving, but a forsaking or *leaving of the faith*, hee seemeth not to be farre from that iudgement touching the sinne against the Holy Ghost which we hold. And if we should expound him, by him who (for his diligence in *Augustines* workes) may well be esteemed (after a sort) to haue had *Augustines* soule and spirit in him, it would appeare that he had no other meaning in this speech then wee haue: For *Bede* writeth thus; *A great question riseth heere, where S. Iohn evidently sheweth that there are certaine brethren for whom it is not commanded that wee should pray, whereas the Lord biddeth us to pray for our persecutors, which cannot otherwise be resolved unlesse there bee some sinnes in the brethren more grievous then the persecution of the enemies: wherefore the sinne of a brother unto death, is when, after the knowledge of God, given by the grace of Iesus Christ, a man setteth himselfe against the brotherhood, and is by the firebrands of envie caried hither and thither against the grace whereby he was reconciled unto God.* After, he bringeth divers examples of sinnes that may, and one of those that may not be prayed for: And making mention of this same exposition which the Iesuites follow, he reiecteth it as unagreeable and unsutable to the circumstance of the place. But it is to be feared that *Bede*, whom the Iesuites pen hath so often made *venerable*, shall heere, or (at least) herein be unsainted, as one that not onely offereth nothing unto the Idols of their braine, but utterly both unshrineth and even overthroweth the same, It ought not also to be forgotten that the Popish opinion of veniall and mortall sinne (as they understand it) is quite overthrown in this place; where that onely being made a mortall sinne, or sinne to death, which ought not to be prayed for: it fol- *Bede upon this place.*

loweth, that all those sinnes, for the forgiuenesse whereof we may pray are veniall: and the venialitie (if a man may so speake) standeth not in the nature of the sinne, but in the vertue of the intercession of our Saviour Christ, which is obtained unto us by the prayer of faith.

Prayer for the dead.

RHEM 4. [16. *For that I say not.*] If the sinne to death whereof he speaketh, bee the sinne wherein a man dieth without repentance, according to *S. Augustines* words before reheatsed: then the prayer which he speaketh of, must needs be prayer for the dead, because he speaketh of praying, or not praying, for them that died in deadly sinne, exhorting vs to pray, and encouraging us to do it with confidence to be heard, if we pray, for them that departed this life not in deadly sinne: and contrariwise dissuading and discouraging vs from praying for such as continued in wickednes euen to their liues end. And S. *Augustine* setteth down the Churches practise agreeable to the Apostles meaning. *li 21. c. 24. de Ciuit. Dei.* If there be any (saith he) *that persist till death in impenitence of heart, doth the Church now pray for them, that is, for the soules of them that so are departed?* So saith he. And this is the cause that *Concilium Bracharense primum c. 34.* forbiddeth to pray for such, as die in desperation, or kill themselues: and the reason why the Church forbeareth to pray for heretikes that die in their heresie, or maintaine heresie vnto death and by their death.

Some of the dead may not be prayed for

And that the place is most properly or onely meant of praying for the departed, this conuinceth that neither the Church nor any man is dehorted here from praying for any sinner yet liuing, nor for the remission of any sin in this life: all sins (of what sort soeuer) being pardonable, so long as the cõmitters of them be in case and state to repent: as they be, so long as they be in this world. And we see that the Church, praieth, and is often heard, for Heretikes, Iewes, Turkes, Apostates, and what other infidels or ill men soeuer, during their liues. And it is great blasphemie that the Caluinists vtter vpon this place: to wit, that Apostasie and certaine other sinnes of the reprobate, can not bee forgiuen at all in this life. Which they hold, onely to auoide the seque'e of praying for the dead vpon these wordes of S *Iohn*, besides that they must take vpon them presumptuously: to know and discerne of Gods secrets, who be reprobate, and who be not, and according to that, pray for some, and not for other some, all which is most wicked and absurd presumption.

It is proued that the Apostle peaketh of praying for the dead. The Caluinists blasphemy, to auoyd the sence of the Apostle

As for their allegation, that S. *Ieremie* the Prophet was forbidden to pray for the Iewes, and warned that he should not be heard, *Cap. 7. 11. 14.* there is great difference, first, he had a reuelation by the word of God, that they should continue in their wickednes, as wee haue not of any certaine person whereof S. *Iohn* here speaketh, secondly, *Ieremie* was not forbidden to pray for the remission of their sinnes, nor had denial to bee heard therein for any mans particular case, whereof the Apostle here speaketh: but hee was told that they should not escape the temporall punishment and affliction which he had designed for them, and that he would not heare him therein.

CARTVV. 4. [16. *That I say not*] Their false exposition of the sinne unto death, being ouerthrowne, this collection of *Prayer for the dead*, which themselues confesse to depend thereupon, must needs go to ground. And the lewdnesse of this collection may be further seene, in that if by not praying for those that sinne to death, be onely understood a not prayiug for the dead which dye vnrepentantly; it will follow, that by the prayer for those which sinne not unto death, must bee understood onely of prayer for the dead which died with repentance: and consequently the prayers of the faithfull shall bee shut up in the dead onely, and haue no manner of reach unto the liuing, to whom notwithstanding euen in the Iesuites iudgement they are due, and in truth (as hath been shewed) are onely due.

Their reason to strengthen this collection of p ayer for the dead, for that *neither the Church, nor any man, is dehorted from praying for any sinner yet liuing*: is a stout begging of that which is in question, and is manifest y ouerth own by the place of *Paul*, wherein therefore he prayeth against *Alexander* the Copper smith, that God would deale with him according unto his deserts; for that after excommunication (the last and seuerest correction of the Church, he not onely amended not, but as a bitter enemy was turned against those which had excommunicated him. And these prayers against him he made whilest he was yet liuing, as appea eth in that at the same time that hee prayed that God would pay him according to his workes, (which is all one with condemning him euerlastingly) he willed *Timothy* to take heed of him, whom yet *Alexander* could not haue bitten, if he had been then dead. Thus therefore *Paul* doth euidently beare witnesse to the doctrine of *Iohn*. Him we may not pray for whom we may and ought to pray against: but we may and ought to pray against some that are living, as appeareth by the example of *Paul*: wherefore there are some living for whom we ought not to pray.

1. Tim. 4. 14.
1. Tim. 1. 20.
2. Tim. 4. 15.

Touching the forbidding *Ieremy* to pray, chap. 7. 11. 14. unlesse you bring forth your Authour, it will be esteemed that you confute your owne shadow, and lay siege to a hold that no man holdeth: considering that as there is no strength in that place, so we remember none of ours that do alledge it. Howbeit if you like to see the conformity of the Spirit of God in the o'd Testament with that in the New: and the good correspondence herein of the Prophets with the Apostles, as of them both with their Master Christ, you may looke to *Esay*, where the Prophet threatning some of the Iewes for a malicious and despitefull crossing of the Lords commandement unto them, declareth that their iniquity shall not be done away untill death: which if you should haue the expounding of, in stead of a most horrible threat which the Lord maketh, he should make a most loving and amiable promise; namely, that howsoever they had despised and despited the Maiestye of God, and continued unrepentant untill the time of their death, yet then the Lord would make expiation of it, and of all other their sinnes with it; then which what can be more absurdly spoken, and unworthy the iustice and holinesse of the Lord.

Esa. 22. 12. 13. 14.

Concerning *Augustine lib. 21. c. 14. de Ciuit. Dei*, it hath been shewed how in the matter of Purgatory, and consequently of praying for the dead, he is very diuers: now doubting, now affirming, and now denying that which he had said: whereby his incompetencie of witnessing in this behalfe is cleare. But there is never a word here alledged that maketh one iot for the praying for the dead, such as the

Iesuits

Iesuites would establish. For it is well known, that in times past the Church used to make commemoration of the Saints departed which had beene of marke and note, either for their constancy in suffering, or for other graces whereby they had been profitable to the Church. And therefore that prayer was no petition of God for the soules departed, that it might be well with them, but a thanksgiving for them, and petition that those aliue might follow them. In which regard *Augustine* propoundeth it as an absurdity, that the *Church should pray for them that persist to death in impenitencie of heart.* Which thing may yet be better seen in their shamelesse and impudent abuse of the *fift Councel of Braccara* 14. where say they, *the Councell preacheth prayer for the dead, in that it forbiddeth to pray for those which die in desperation*: where the words of the Councell are, *That there should bee no commemoration of them in the oblation*, meaning with honour, as is before said, which is manifest by the reasons that follow. First, for that *they through ignorance take upon them to doe it*: which argueth that it was not done in despaire, but as the *Circumcellions* in *Augustines* and *Theodorets* time thought they did God good service in killing themselues. And therefore saying that they were thus infamous, and therefore not to be receiued into the account of worthy members of the Church: yet if they hold otherwise the faith of Christ wholy & soundly, they might obtain remission of this sin in him which is able to be compassionate ouer those that are ignorant. Secondly, for that they forbid the same commemoration of the Church to be used for any which are iusticed and *punished for their crimes.* Vnlesse therefore the Iesuites will be so shameless as to say, that the councell ordained that those which are punished for their crimes, may not be prayed for in regard that they die in their sinnes and without repentance, they are constrained to confesse that they shamefully haue wrested this Councell to another sence then it meant.

Hebr. 5. 2.

Verse. 21. My little children keepe your selues | from Idols. Amen.

RHEM. 5. [21. *From Idols.*] It is so known a treacherie of Heretikes to translate *idola* images (as here and in a number of places specially of the English Bible printed the yeere 1562.) that wee need not much to stand vpon it. As this also is seene to all the world, that they do it of purpose to seduce the poore ignorant people, and to make them thinke, that whatsoeuer in the Scriptures is spoken against the idols of the Gentiles (which the Prophet calleth *Simulacra Gentium*, is meant of pictures, sacred images, and holy memories of Christ and his Saincts. Against such seducers the second sacred Councell of Nice called the seuenth Synode, decreeth thus. *Act.* 4. *Pag.* 122. *Quicunque sententias sacræ scripturæ de Idolis, contra venerandas imagines adducunt, anathema. Qui venerandas imagines idola appellant anathema. Qui dicunt quod Christiani adorant imagines vt Deos, anathema*, that is, *Anathema to all them that bring the sentences of holy Scripture touching idols, against the venerable images, Anathema to them that call the venerable images, idols, Anathema to them that say, Christians adore images as Gods.*

Heret. translation against sacred images

Psal. 113. *The 2. Councell of Nice pronounceth Anathema, that is, a curse against the Caluinists. Edit. Colon. an.* 1567.

Now in their later translations the Heretikes perceiuing that the world seeing their vnhoneſt dealing corrected themselues in some places, and in this place haue put, *idols*, in the text: but to giue the people a watch-word that the Churches images are to be comprised in the word, *idols*, * they haue put *images* in the margent. But concerning this matter, it is most euident that neither euery idoll is an image, nor euery image an idoll: and that howsoeuer the origen or etymologie of the word *idol*, may be taken in the Greeke, yet both the words and the things be in trueth and by the vse of all tongues, farre differing. The great dragon that the Babylonians adored (*Dan.* 14.) was an Idoll, but not an image: the Cherubins in *Salomons* temple were images, but not idols, and the face of the Queen in her coine or else where, as Cæsars face vpon the coine that Christ called for, is an image but not an idoll, and the Heretickes dare not translate that text of Scripture thus. *Whose idoll is this superscription?* nor call the Queens image, the idoll of the Queen: nor Christ the idoll of his father nor woman the idoll of the man: nor man, the idoll of God, all which in Scripture bee named images for all that, and bee so indeed, and not idols. Which conuinceth that the Heretickes bee false and corrupt translatours in this place and other the like, confounding these two words as if they were all one.

** The bible of the yeare* 1577.

The great difference of idol & image

But as for the hauing of images or purtraites of holy things, not onely in priuate houses, but also in Churches, God himselfe doth warrant vs, who commanded euen the Iewes themselues (a people most prone to idolatrie, and that after hee had giuen a speciall precept of not hauing, making, or worshipping of idols) to make the images of Angels (the Cherubins & that in the soueraine holiest place of adoration that was in the Temple, and about the Arke, yea and in respect of which sacred images partly, they did (as S. *Hierome* saith *ep.* 17. *c.* 3.) so great reuerence to the holy place called *Sancta sanctorum*. If they then were warranted and commanded to make, & haue in so great reuerence the images of meere spirits or Angels, whose naturall shape could not be expressed: how much more may wee Christians haue and reuerence the images of Christ, his B. mother, the Apostles and other Saints being men whose shape may be expressed? So doth saith the said Nicene Councel argue against the Heretikes which at that time where the Aduersaries of images.

Sacred images in Churches by Gods own warrant Exod. 25.

The 2 *Councell of Nice was gathered about image-breakers.*

And note here, that eight hundred yeares agoe, they were straight counted Heretickes that began to speake against images, and that Councell was called purposely for them, and condemned them for Heretikes, and confirmed the former ancient reuerence and vse of sacred images, which began euen in our Sauiours time or little after, when good religious folke for loue and reverence made his image, namely the woman that he heald of the bloudy flux which image was also approued by miracles as the Ecclesiasticall historie telleth, and namely *Eusebius Eccl. hist. lib.* 7. *c.* 14. * who also witnesseth that the image of *Peter* and *Paul* were in his dayes as you may see also S. *Augustine* (*li. d. concens. Euang. c.* 10. that their pictures commonly stood together in Rome, euen as at this day. Of our Ladies image see *S. Gregorie lib.* 7. *ep.* 5. *indict.* 2. *ad Ianuar. & ep.* 53. In whom also (*lib.* 7. *ep.* 109.) you may see the true vse of images, and that they are the books of the vnlearned, and that the people ought to be instructed and taught the right vse of them, euen as at this day good Catholike folk do vse them to helpe and increase their deuotion, in all Catholike Churches: yea the Lutherans themselues receiue them still *S. Damascene* wrote three books in defense of sacred images against the foresaid Heretikes.

The antiquity of holy images.

* *Loco citato*

The vse and fruit of holy images.

CARTVV. 5. [21. *From Idols.*] The Popiſh Idols receiue a deadly ſtroke in this place alſo: For Iohn ſpeaking in the verſe before of one true and ever-living God, here oppoſeth *Idols* unto that true God: ſo that in all holy worſhip it is an Idoll whatſoever is not the true and everliving God. Our translating εἰδώλων of the word *idols by an Image*, is before warranted, and your contentious quarrelling about words, laid open. And therefore our translating *Idols* now, for *Images* in times paſt, is no correction, but either a declaration of the indifferent acceptation of both the words: or a proofe of our good care not to offend you, which in a matter indifferent, haue choſen that rather whereat your peeviſh and wayward ſpirits ſhould be leaſt moved. We confeſſe, that in the uſe of our ſpeech, an Idoll is a reproachfull thing, and an Image not ſo; but in the Greek tongue (whereupon the life of the cauſe lyeth) and even in the Latine tongue (whereupon you would lay the weight of it) an *Idoll* and an *Image* are one and the ſame; wherein the truth is ſo cleere, that your ſelues heerein haue been conſtrained to put the neck of your own opinion into the halter, in confeſſing that the *orignall and etymologie of the word Idoll may ſo be taken in the Greek* as we haue tranſlated: and therefore your diſcourſe of *diuers things called Images and not Idols*, and contrariwiſe; is but a ſmoake in the eyes of the unlearned, which haue no further knowledge then of their mother tongue. Not to ſpeak that all this is but coleworts, as is alſo your ſilly diſtinction of *the Images* of *Gentiles* and *Chriſtians*; likewiſe of the *Cherubines Exod.25.* of the *Image of Chriſt made by the fluxed woman, Euſeb.lib.7.c.14.* of *Gregorie lib.7. epiſt.109.* which affirmeth *that Images are for bookes to the unlearned.*

Vpon Act. 19.35. and Rom.11.4. 1.Theſſ.1.9

Look Rom. 1.23. Look Heb. 9.5.

Of like trumpery and mind to beguile the ſimple it is, that is alleaged out of the *ſecond Councell of Nice, Gregorie, and Damaſcene*: Firſt, for that theſe authorities neither agree between themſelues, nor with you; For your own Pope *Gregorie*, heerein agreeing with the Lutherans condemneth the Papiſts: in that hee being of mind (with the Lutherans) that onely they ſhould be ſet up, was not either of your or the Councels mind, that they ſhould be worſhipped.

C. peclatum de conſecr. diſt.3. c.venerand.

Secondly, for that they are not onely inferiour in authority and antiquity to the Authorities which haue been before alleaged againſt Church Imagerie; but even unto the Councell of Epheſus gathered under *Conſtantine* the ſecond, for the diſgracing whereof that unlearned and barbarous *Councell of Nice* was aſſembled: whoſe arguments were ſo *ridiculous*, and myracles for eſtabliſhing of *Church Imagery* ſo fabulous, as it is marvell it ſhould haue credite with him that hath a corne either of good learning, or ſtaid iudgement.

As for *Hierom.epiſt.17. c.3.* which affirmeth that the *holy place was reverenced in reſpect of the Cherubines that were in it*, it maketh nothing for Images; conſidering that hee ſheweth there that that reverence of the holy place, grew as well in regard of the *Propitiatory, the Golden Altar, and Aarons rod*, as in reſpect of the *Cherubines*. There being therefore no ſuch Image as the Papiſts plead for in theſe things, it is evident that the reverence roſe in reſpect that they were of moſt high ſignification, as appointed by the Lord himſelfe, and not in regard of any frame or ingraving in them. Again, it is one thing to *reverence* the holy things of God (which we do all, and even the loweſt of them) and another thing to *worſhip* them which we deny ought to be given to the holieſt and higheſt of them. And how *Ierome* ſtandeth affected in this cauſe of *Imagery*, may appeare by his care to tranſlate into his works *Epiphanius* Epiſtle touching the pulling down the Image of Chriſt out of a Church.

Tom.2.epiſt. Hieron.

Euſeb.lib.hiſt.7.c.14. touching *Peter and Pauls Images*, hath anſwer before upon *Math.9.19.* *Auguſtines* place very looſely quoted, as that which is *lib.primo cap.10. de conſenſu Evangeliſtarum*, hath the ſame anſwer; conſidering that hee ſpeaketh not a word in allowance of the painted Images of *Chriſt and his Apoſtles*, but onely telleth us that ſuch a thing was done at Rome, who began betimes to decline, and to bruiſe her breaſts, that ſhe might after in the appointed ſeaſon, be the moſt infamous Thais of all the world.

THE SECOND EPISTLE OF IOHN THE APOSTLE.

CHAP. I.

ANNOTATIONS.

Verſe. 5 AND now I beſeech thee Lady, not as writing a new commandement to thee, but that which we haue had | from the beginning, that we loue one another.

RHEM.1. [5. *From the beginning.*] This is the rule of a Chriſtian Catholike man, to walke in

in that faith and worſhip of God which he hath receiued from the beginning. Which is, that which we now call according to the Scriptures, *the tradition of the Apoſtles*: that which is come to us from man to man, from Biſhop to Biſhop, and ſo from the Apoſtles. So ſhall a faithfull man auoid ſeducers that riſe vp in euery age, teaching new doctrine.

CARTVV 1, [6 *From the beginning.*] It is the truth (indeed) that we haue *receiued from the beginning*; Alſo, that the doctrine receiued from the beginning is *come to vs from man, to man, from Biſhop to Biſhop*, is not denied by us, who acknowledge that there hath been alwaies a Church and a Miniſtery of the Church; but that this delivery from hand to hand under the Goſpell, hath been in any one Nation, much leſſe in any one Citie, we vtterly deny. Likewiſe that the certaineſt and moſt undoubted meaſure and ſquare to know what is from the beginning, is that it be that which *hath been delivered from man to man*, wee do deny, making the Canon call Scripture the true touch-ſtone onely whereby the antiquity of true doctrine may be diſcerned. And therefore our Saviour Chriſt ſaith, *Haue you not read, that he which made them at the beginning &c.* And even in this place, what is it which *Iohn* affirmeth to haue been from the beginning, is it not expreſly ſet downe, *to be the loue one of another*: a matter not left to the report of men (how godly ſoever) but written by the ſpirit of God in the holy Scriptures. Math. 19. 4

Verſe 10. If any man come to you, and bring not this doctrine: receiue him not into the houſe, nor ſay, God ſaue you, unto him.

RHEM. 2. [10. *This doctrine.*] The Apoſtles, and true Paſtors their lawfull ſucceſſours, and the Church of God in holy Councell, vſe to ſet down the true doctrine in thoſe points. Which Heretikes call into controuerſie. Which being once done and declared to the faithfull, they need no other marke or deſcription to know an Heretike or falſe teacher by, but that he commeth with an other doctrine then that which is ſet down to them. Neiher can the Heretikes ſhift themſelues, as now a dayes they would do, ſaying, O let us firſt be proued Heretickes by the Scriptures, let them define an Heretike. No this is not the Apoſtles rule. Many a good honeſt ſheppheard knoweth a woolfe, that cannot define him, but the Apoſtle ſaith, If hee bring not this ſet doctrine hee is a ſeducer, So holy Church ſaith, Chriſt is really in the B. Sacrament, vnder forme of bread and wine &c. If therefore hee bring not this doctrine, hee is a ſeducer, and an Hereticke, and wee muſt auoide him, whether in his own definitions and cenſures hee ſeeme to himſelfe an Hereticke or no:

To bring willfully another doctrine then the Catholike Church ſetteth downe, is alwayes a marke of ſeducers and hertickes.

CARTVV. 2. [10. *This doctrine.*] Let him (hardly) goe in account of an *Hereticke which cometh with another doctrine then that which the Church doth ſet downe.* Provided that he doe it (as did S. Iohn) out of the word of God. And that it be in ſome principall and chiefe poynt of doctrine; ſeeing he is not by and by an hereticke which diſſenteth from every truth the Church holdeth. And albeit it be not required of every Chriſtian to define who is an hereticke, yet that *a good honeſt Sheppard ſhould be able to doe it*, thereby it is evident, that without it he is not able plainly to teach others to know who is an hereticke, which belongeth unto a good Sheppard howſoever it be iudged needleſſe in a Popiſh Sheppard, or Morrow-Maſſe-Prieſt, to whom it is enough if he haue a ſtrong paire of armes whereupon his ſtrengthleſſe God may ſtay it ſelfe. And how could you more cleerely haue proued your ſelues in the number of the *Seducers* which ſhall goe before the latter comming of our Saviour Chriſt, then in making this your marke to know your Church by, that it ſaith, *Chriſt is really in the Sacrament*, without the which you could not ſo eaſily haue been known for the falſe Prophets our Saviour Chriſt ſpeaketh of, which ſhall ſay, *Here is Chriſt, There is Chriſt.* And was it not enough that you ſhould ſtay untill other men diſcover your folly, but that your ſelues muſt go and proclaime your owne folly in the middeſt of the ſtreets? Mat. 24. 23

RHEM. 3. [10. *Receiue him not.*] Though in ſuch times and places: where the communitie or moſt part be infected, neceſſitie often forceth the faithfull to conuerſe with ſuch in worldly affaires, to ſalute them, to eate and ſpeake with them, and the Church by decree of Councell, for the more quietneſſe of timerous conſciences hee prouideth, that they incurre not excommunication or other cenſures for excommunicating in worldly affaires with any in this kinde, except they bee by name excommunicated or declared to bee Heretikes: yet euen in worldly conuerſation or ſecular acts of our life, we muſt auoid them as much as we may, becauſe their familiaritie is many wayes contagious and noyſome to good men, namely to the ſimple: but in matter of religion, in praying, reading their bookes, hearing their ſermons, preſence at their ſeruice, partaking of their Sacraments, and all other communicating with them in ſpirituall things, it is a great damnable ſinne to deale with them.

When and wherein to converſe with hereticks, is tollerable: when and wherein it is damnable.

CARTVV. 3. [10. *Receiue him not.*] This note free from matter of controuerſie, is yet not free from confuſion and ſenceleſſe ſpeech.

RHEM. 4. [10. *Nor ſay, God ſaue you.*] S. Ireneus (*li. 3. c. 3.*) reporteth a notable ſtorie of this holy Apoſtle touching this point, out of S. Polycarpus, which is this. *There be, ſome* (ſaith he) *that haue heard Polycarpe ſay that when Iohn the diſciple of our Lord was going to Epheſus, into a bath, to waſh himſelfe, and ſaw Cerinthus the Hereticke within the ſame, he ſuddenly ſkipt out, ſaying he feared leſt the bath ſhou'd fall, becauſe Cerinthus the enemie of truth was within.* So ſaith he of S. *Iohn*, and addeth alſo a like worthy example of *Polycarpe* himſelfe: who on a time meeting *Marcion* the Heretike, and the ſaid *Marcion* calling vpon him, and asking whether he knew him not: *Yes*, quoth *Polycarpe*, *I know the for Satans ſonne and heire.* So great feare (ſaith S. Ireneus) had the *Apoſtles and their diſciples to communicate in word onely, with ſuch as were adulterers or corrupters of the truth: as S. Paul alſo warned, when he ſaid, A man that is an Heretike, after the firſt and ſecond admonition auoid.* So far Ireneus. If then, to ſpeake with them or ſalute them, is ſo earneſtly to be auoided according to this Apoſtles example and doctrine: what a ſinne is it to flatter them, to ſerue them, to marry with them, and ſo forth?

S. Iohn wold not bee in one bath with Cerinthus the hereticke. The like zeale of S. Policarpe and other Apoſtolike men, is not communicating with Hertickes.

CARTVV. 4 [10. *Nor ſay, God ſaue you.*] S.

THE

THE THIRD EPISTLE OF IOHN THE APOSTLE.

MARGINAL NOTES.

Verse 5. MY deereſt, thou doeſt faithfully whatſoeuer thou workeſt on the brethren, ‡ and that upon ſtrangers.

RHEM. 1. [5. *And that vpon ſtrangers.*] A great grace to be beneficiall to ſtrangers, ſpecially to them that be of our Catholike faith and ſuffer for the ſame.

Verse 9. I had written perhaps to the Church: but he that loveth to beare ‡ primacy among them, Diotrephes doth not receiue us.

RHEM. 2. [9. *Primacy among them.*] It ſeemeth (ſaith S. *Bede*) he was an Arch hereticke or proud Sect maiſter.

Verse 10. For this cauſe, if I come, ‡ I will advertiſe his workes which hee doth: with malicious words chatting againſt us, and as though theſe things ſuffice him not: neither himſelfe doth receiue the brethren, and them that do receiue, he prohibiteth, and caſteth out of the Church.

RHEM. *Commonebo*, ὑπομνήσω. *That is*, I will rebuke them and make them knowen to bee wicked. *Bede.*

CARTVV. To this Epiſtle S.

THE ARGVMENT OF THE EPISTLE OF S. IVDE.

RHEMIST.

Mat. 13. Mat. 10. Mat. 13. Ioh. 19. *Euſeb. hiſt. lib. c. 18.*

IN the Goſpell theſe are called *Fratres Ieſu, the brethren of Ieſus*, *Iames* and *Ioſeph*, and *Simon*, and *Iude*. Their father is called *Alphæus*, where *Iames* is termed, *Iames of Alphæus*: and their mother, *Maria Iacobi minoris, Maria the mother of Iames the yonger and of Ioſeph*. Which *Mary* in an other place being called *Maria Cleophæ*, wee perceiue their father was named both *Alphæus* and alſo *Cleophas*, And that this *Cleophas* was brother to *Ioſeph* our Ladies husband. **Hegeſippus* telleth vs. Therefore becauſe *Ioſeph* was called the father of Chriſt, his brothers children, were called the brethren, that is (according to the cuſtom of the Scripture alſo) the kinſmen of our Lord: and not becauſe they were the children of *Ioſeph* himſelfe by an other wife, much leſſe (as *Heluidius* the Heretike did blaſphemy) by our B. Lady the perpetuall virgin *Mary*. Howbeit ſome good authors ſay, that their mother *Mary* was the naturall ſiſter of our Lady, and that therefore they are called, *Fratres Domini the brethren of our Lord.*

Howſoeuer that be, three of them are reckoned among the 12. Apoſtles, *Iames*, and *Simon Cananeus*, and *Iude*. Yea and that they were ſomewhat more then Apoſtles, though leſſe then *Peter*, S. *Paul* ſignifieth, where he ſaith ſpeaking of himſelfand *Barnabas*: *as alſo the other Apoſtles, and the brethren of our Lord and Cephas* 1. Cor. 9.

Luc 6. Mat. 10. Mat. 10. Mar. 3.

And as S. *Luke* calleth this *Iude*, *Iude of Iames*, ſo he calleth himſelfe in this Epiſtle of his, *Iude the ſeruant of Ieſus Chriſt, and the brother of Iames*, S. *Matthew*, and S. *Marke* do call him *Thaddæus*, as *Lebbæus* alſo in the Greek. His feaſt and his brother *Simons* together, the Church keepeth *Octob.* 28. called *Simons and Indes day.*

His Epiſt. is an Inuectiue againſt all Heretikes (as it were a commentarie of 2. *Pet.* 2.) and namely (as *S. *Aug.* hath told vs) againſt thoſe, which miſconſtred S. *Pauls* Epiſtles and held *Onely faith*, whom he calleth therefore, *Men that transferre or peruert the grace of God into riotouſneſſe*, *v.* 4. exhorting Catholikes to be conſtant and vnmoueable from their old faith, and to contend for the keeping thereof verſ. 3. and verſ. 20. For, heretikes (ſaith hee) *ſegregate themſelues* from the Church and from her faith. *v.* 19.

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CARTW.

CART VV. In the ſecond Section how falſe it is that they ſay this *Iames and Iude were ſomewhat more then the reſt of the Apoſtles, though leſſe then Peter*; it may eaſily appeare both by the priuiledges our Saviour vouchſafed *Iohn* and *Iames* the ſons of *Zebedie* aboue them, and by the expreſſe words of the Apoſtle, which ſhew that *Iames*, *Peter* and *Iohn* were, as it were, the pillars amongſt the reſt of the Apoſtles. And therefore the words 1. *Cor.* 9. *As alſo the other Apoſtles, and the brethren of the Lord and Cephas*, as they proue no ſuperiority of theſe two aboue the reſt: ſo they proue no preheminence of *Peter* aboue them. That in the laſt Section againſt iuſtification by faith alone, is anſwered before in the anſwer to the argument of the Epiſtle of S. *Peter*. Mat. 17. 1. & 26. 37.

THE CATHOLICKE EPISTLE OF IVDE THE *APOSTLE.*

MARGINALL NOTES.

Verſe 8. IN like manner theſe alſo defile the fleſh, and ‡ deſpiſe dominion, and blaſpheme maieſty.

RHEM. 1. [8. *Deſpiſe dominion.*] Such be hereticks that will not be ſubiect to any ſuperiour, or that refuſe to obey the lawes either of Spirituall or Temporall rulers, in which kind (ſpecially in blaſpheming the ſupreme Spirituall Magiſtrate) the Proteſtants do paſſe.

CART VV. 1. [8. *Deſpiſe dominion.*] We honour Church Governours as our Fathers in the Lord: but the Pope, which is a Church-tyrant, we deteſt. Likewiſe, we honour temporall Rulers and Princes, although tyrants, whom ſeeing you deſpiſe, and make your drudges when they are moſt pliant unto you, and diſplace them when they ſerue not your humour: it is plaine that *Iude* in propheſying this, tooke meaſure of the Popiſh Clergie.

ANNOTATIONS.

Verſe 9. When Michaell the Archangell diſputing with the Divell, made altercation ‡ for the body of Moſes: he durſt not inferre iudgement of blaſphemy, but ſaid, our Lord command thee.

RHEM. 2. [9 *For the body of Moſes.*] When, why, or how this altercation or combate was between S. *Michael* and the Diuell about *Moyſes* body, no man can declare, onely this we ſee that many truths and ſtories were kept in the mouths and hearts of the faithfull, that were not written in Scriptures canonicall, as this was among the Iewes. *Truthes unwritten, and known by tradition.*

CART VV. 2. [9. *For the body of Moſes.*] That this combat was of the one part by Chriſt, (here as other where called *Michael*) it appeareth plainly by the ſtory of the old Teſtament, which witneſſeth that Iehovah which went with the children of Iſraell as the Angell of the covenant, buried the body of *Moſes*. When it was, it may be eaſily gathered of the ſame place: for ſeeing none ever knew the place of *Moſes* buriall, it muſt needs be, that the contention was before his buriall. Of the other ſide, when Satan knew this to be done, of minde either to doe the people ſome great good, or to keepe them from ſome great evill: who is ſo ſimple-conceited as not to conceiue that the Divell to his uttermoſt would croſſe that counſell of the Lord? If it had been either in the buriall, or after, the Divell, (which is contrary to the ſtory) ſhould haue had the knowledge of it. The cauſe *Why* the Divell ſtroue, is evident by the counſell of God to keepe his body ſecret from the Iſraelits, leſt (as they were prone to idolatry) they ſhould haue ſhrined it, made Reliques of it, and to their uter deſtruction worſhipped it. *How this altercation* was, and what words our Saviour Chriſt gaue unto the Divell, although they be not ſpecified in the ſtory of his buriall; yet may they eaſily be gathered out of the Prophet, where theſe words (*The Lord rebuke thee Satan*) beeing uſed of our Saviour Chriſt in a caſe not unlike this, might regularly and anagogically be gathered to haue been the ſame in this caſe that they were in that. Laſt of all, granting that ſome circumſtance is here noted by S. *Iude*, that cannot be gathered of any booke of the old Teſtament: yet how little that maketh for the unwritten verities which you lay the ground of out of this and ſuch like places, let the Reader iudge by that which is ſaid before, upon 2. *Tim.* 3. 8. Dan. 10. 21 *Deut.* 34. 6. *Zach.* 3. 2.

Verſe 10. But theſe, what things ſoever certes they are ignorant of, they blaſpheme: and what things ſoever naturally, as dumbe beaſts, they know, in thoſe they are corrupted.

Ignorance maketh heretickes blaſpheme.

RHEM. 3. [10. *They blaſpheme.*] He ſpeaketh of Heretikes, who being ignorant in Gods myſteries and the diuine doctrine of his Church, when they cannot reproue things, then they fall to execrations, irriſions, and blaſphemies againſt the Prieſts, Church and Sacraments, and whatſoeuer is godly.

CARTVV. 3. [10. *They blaſpheme.*] *Prieſts* and Temple, or *Prieſts* and Sacrifices had beene well yoked together: but *Prieſts* and *Church*, or *Prieſts* and *Sacraments*, eſpecially vnder the Goſpell, are as evill ſorted and ſuted together, as an old patch vpon a new garment.

Verſe. 11. Woe vnto them which haue gone in the way of Caine: and with the errour of Balaam, haue for reward powred out themſelues, and haue periſhed in the contradiction of Core.

Heretikes reſembled to Caine, Balaam and Core.

RHEM. 4. [11. *Cain, Balaam, Core.*] The Apoſtle would haue Heretickes ſpecially to bee knowne by the reſemblance they haue firſt to *Cain*, in that for enuy that his brothers ſeruice and ſacrifice was accepted and his reiected, ſlew his ſaid brother, and was a fugitiue from the face and and citty of God, which is the Church. Secondly by their reſemblance to Balaam: who for mony was induced to curſe Gods people, as couetouſneſſe is commonly the cauſe that firſt maketh Heretikes and falſe Prophets; whereupon S. *Auguſtine* ſaith. *He is an Heretike that for temporall commodities ſake either coineth or followeth new opinions. S. Auguſt. li. de Vtil. cred. c. 1.* And laſtly by the reſemblance they haue with the ancient and notorious Schiſmatike *Core*, and his companions, who forſooke the ordinarie Prieſthood appointed by God, and would needs doe ſacrifice themſelues without lawfull calling.

CARTVV. 4. [11. *Caine, Balaam, Core.*] *Bernards* teſtimonie of the Popes Prieſthood is dry: neither taken out of the Lords Sanctuary, nor bearing ſo much as a flower or bud, much leſſe any ripe Almond wherewith he may convince thoſe which take exception to the Popes Vicaridge. The reſt of *Caine* and *Balaam* eſpecially (in your owne conſciences) as we ſuppoſe, ſtand farre neerer vnto you and to your Pope, which kill and ſlay, pill and poule ſo paſſingly, as being in time their children, you may well in iniqnity bee eſteemed their Fathers. And as for *Cores* example, notwithſtanding that therewith you may bleare the eyes of a ſimple Reader: yet to him that in the perſon of *Aaron* faſtneth his eyes vpon our Saviour Chriſt, of whom alone he was the figure, it may eaſily appeare that you, which ſet your Pope in *Aarons* place, are guilty of the rebellion of *Core*, and not we, which maintaine the prerogatiue and dignitie of Prieſthood vnto our Saviour Chriſt alone, to whom by ordinance of his Father it doth belong.

Verſe 19. Theſe are they which ſegregate themſelues, ſenſuall, having not the Spirit.

All heretickes ſegregate themſelues.

RHEM. 5. [19. *Theſe are they which ſegregate themſelues.*] The conditions of Heretikes in the later dayes, that is, euer ſince Chriſts time, not of theſe onely of our age. For there were many that forſooke Gods Church and *ſegregated themſelues*, from the fellowſhip of the faithfull euen in the primitiue Church: that wee may the leſſe maruell at theſe mens ſegregating themſelues, and going out from the reſt into ſeuerall ſects, which S. *Auguſtine* therefore calleth *Segregations*.

CARTVV. 5. [19. *Theſe are they which ſegregate themſelues.*] So the cauſe of ſeparation bee good, the ſeparation from a company wherewith we were firſt vnited, cannot bee blamed, much leſſe condemned of hereſie. Looke before vpon 1. *Iohn.* 2. 19.

THE ARGVMENT OF THE APOCALYPSE OF *SAINT IOHN.*

RHEMIST.

THAT which the Old Teſtament foretold of Chriſt himſelfe, the Apoſtles could report the fulfilling thereof in the New Teſtament, by way of an hiſtorie, euen from his Conception to his Glorification. But of his Church, they could not doe the like: becauſe in their time it did but begin: being to continue long after them, euen to the end of the world, and then at length to bee glorified as Chriſt her ſpouſe alreadie is. Hereupon God would haue S. *Luke* to report in the Acts of the Apoſtles, the ſtorie of the Churches beginning, and for the reſt of it to the end, (that we might receiue this benefit alſo by the Apoſtles hands) he would S. *Iohn* to tell vs of it in this booke by way of a prophecie.

Of

Of whith booke S. Hierom ſaith: *The Apocalypſe of S. Iohn hath as many ſacraments or myſteries, as words. Yea more then that, In euerie word there are hid many old and ſundrie ſenſes* Therefore it is very little that can here be noted, in reſpect. Yet to giue the good Catholike (whoſe comfort is here) ſome litle helpe, the booke may be deuided into fiue parts. Hier. ad Paulin.

The firſt (after the Proœme) conteineth ſeuen Epiſtles from Chriſt now in glorie, to ſeuen Churches of *Aſia*, or (for, theſe he maketh all one) to the ſeuen Biſhops of thoſe Churches: meaning not to thoſe onely, but to all his Churches and Biſhops, throughout the world: ſaying therefore in euery one of them, to all in generall: *He that hath an eare, let him heare what the Spirit ſaith to the Churches.* As alſo in euery one he exhorteth vs to fight manfully (in this ſpirituall warfarre of ours againſt ſinne) for the victorie, and in euery one accordingly promiſeth vs a reward in heauen. But before this, in the beginning of euery one, hee partly commendeth, partly reprehendeth, and exhorteth to penance. Where this is much to be noted and feared, that amogg ſo many, he reproueth ſomewhat in all, ſaue onely in two, which are the ſecond and the ſixth. In the beginning alſo of euery one, he taketh ſome peece out of the apparition going before, to frame thereof his ſtile agreeable to the matter of ech Epiſtle. 1 Part. Ca. 1. 2. 3.

After this admonition to Paſtors and their flocks: the ſecond part followeth, wherein the Church and whole courſe thereof from the beginning to the end, is expreſſed in the opening of a booke in Gods hand and the ſeuen ſeales thereof, by Chriſt, for the which, he ſeeth praiſe ſung now in heauen and earth, not onely to the Godhead, as before, but alſo (after a new manner) to Chriſt according to his Manhood. And here, when he is come to the opening of the laſt ſeale, ſignifying Domeſday, he letteth that matter alone for a while, and to ſpeake more fully yet of the ſaid courſe of the Church he bringeth in another pagent (as it were) of ſeuen Angels with ſeuen Trumpets. The effect of both the Seales and Trumpets, is this: that the Church beginning and proceeding, there ſhould be raiſed againſt it, cruell perſecutions, and peſtilent hereſies, and at length after hereſies, a certaine moſt blaſphemous Apoſtaſie, being the next preparatiue to the comming of Antichriſt: After all which, Antichriſt himſelfe in perſon ſhall appeare in the time of the ſixth ſeale, and ſixth trumpet, perſecuting and ſeducing (for the ſhort time of his reigne) more then all before him. The Church notwithſtanding ſhall ſtill continue, and wade through all, becauſe Chriſt her ſpouſe is ſtronger then all theſe aduerſaries, who alſo ſtraight after the ſaid ſixth time, ſhall in the ſeuenth, come in maieſtie and iudge all. 2 Ca. 4. to the 8. Ca. 8. to the 12.

Of the which iudgement, deferring yet a while to ſpeake at large, he doth firſt in the third part intreate more fully of the Deuils working by Antichriſt and his companie againſt the Church, that the iuſtice of Chriſt afterward in iudging, may be more manifeſt. 3 Ca. 12. 13. 14.

At length therefore in the fourth part he commeth to the ſeuen laſt plagues, the ſeuenth of them conteining the finall damnation of the whole multitude, ſocietie or corps of the wicked, from the beginning of the world to the end. Which multitude, in the Goſpell and firſt Epiſtle of this ſame S. *Iohn* (as alſo in the other Scriptures commonly) is often called *Mundus, the world*, and here hee calleth it partly, *Meretricem, a whore or harlot*, becauſe with her concupiſcence ſhe entiſeth the carnall and earthly man away from God: partly, *Ciuitatem Babylon, the Cittie of Babylon*, becauſe it maketh warre againſt Hieruſalem the cittie of God, and laboureth to hold Gods people captiue in ſinne, as it was ſhadowed in *Nebuchodono'r* and his Babylonians, leading and holding the Iewes with their Hieruſalem, in captiuitie, vntill *Cyrus* (in figure of Chriſt) deliuered them. But whether all theſe ſeuen plagues ſhould be vnderſtood (as the ſeuenth) of Domeſday it ſelfe, it is hard to define. More like it is, that the firſt ſixe are to go before Domeſday: but whether corporally and literally (ſo as *Moyſes* plagued Egypt) or rather to ſpiritually, it is more hard to define. Yet it ſeemeth more eaſie, to vnderſtand them corporally, as alſo the plagues wherewith *Elias* and his fellow ſhall in the time of Antichriſt plague the wicked (which peraduenture ſhall be the ſame laſt plagues) whereof we read in this booke *c. 11. v. 6.* But not content to haue deſcribed thus the damnation of the whole adulterers and blouddy ſocietie, hee doth alſo expreſly report of their three grand Captaines damnation, which are theſe, Antichriſt, and his Falſe prophet, and the Deuill himſelfe the author of all this miſchiefe. 4 Ca. 15. to the 21. 1. Ioh. 2. Apoc. 17.

Finally, on the other ſide, in the fifth part he reporteth the vnſpeakable and euerlaſting glory, that the Church after all this ſuffering, ſhall by Chriſt her glorious ſpouſe be aſſumpted vnto. And ſo he concludeth the booke. 5 Ca. 21. 22.

CAP. VV. If (good Reader) it haue appeared vnto thee that theſe Ieſuites in the eaſier bookes of Scripture, as it were in a faire or plaine way, haue notwithſtanding drowned themſelues and others that follow them, and haue fallen, and cauſed others their adherents to fall with them: then I leaue it to be conſidered what will become of them in theſe heights and depths, ſeas and mountaines of ſo great myſteries as this booke is full fraught with. Touching their diſguiſing of Anti-Chriſt and Babylon, by the one to cauſe us to turne our eies from their vncleane bird the Pope; by the other to divert our cogitation from his filthy neſt, which is Rome, it ſhall be more properly anſwered vpon the places which they haue for that purpoſe wreſted. Onely let the Reader note heere how by the Paganiſh word of *pagent* to note ſo holy and ſacred things, the Ieſuits as they bring their blinde eies to the beholding of theſe things: ſo they come alſo with filthy and prophane hands to handle them.

THE APOCALYPSE OF S. IOHN THE APOSTLE.

CHAP. I.

MARGINALL NOTES.

Verse 13. AND in the middes of the seven Candlestickes of gold, one l. like to the Sonne of man, vested in a Priestly garment to the foot, and girded about neere to the pappes with a girdle of gold.

RHEM. 1. [13. *Like to the.*] It seemeth not to bee Christ himselfe, but an Angell bearing Christs person, and vsing diuers speaches proper to Christ.

CARTVV. 1. [13. *Like to the.*] Lest any man should doubt whether they bee Idolaters, they take euen a pleasure to translate that to the creatures which is proper to the Creator. For to let passe all other the description here laid downe, whereof euery tittle is in the greatest excellency: how can it be truly said of any created angell, *I am α and ω, the first and the last*? yea or of any angell at all that I *was dead and am aliue*? And what need is there, or what example can be shewed of setting foorth a created Angell to challenge those things unto him in the name of Christ, which are Christs alone? The onely colour for this absurd exposition, for that hee is said to bee *like unto the sonne of man*, rather then the sonne of man, argueth their ignorance, which know not that it is an Hebraisme, to call that often times like, which is the same thing with that whereunto it is compared: and is more effectuall to avow the truth of a thing, then if it had been uttered without the note of likenesse. And you may aswell conclude of the saying of the Apostle, *Christ was in the likenesse of man, and in the shape or likeneſse of God*, that Christ therefore was neither true man nor true God.

Rom. 1. 25.

Wherevpon the note of similitude is of the Grammarians called כְּמוּת *phil. 2. 6. 7.*

ANNOTATIONS.

Verse. 1 The Apocalypse of Iesus Christ which God gaue him, to make manifest to his seruants the things which must be done quickly: and signified, sending by his Angel to his seruant Iohn,

An admonition to the reader concerning the difficultie of this booke.

RHEM. 2. [1. APOCALYPSE.] Of the Apocalypse thus writeth the ancient father Denys, Bishop of Corinth, as Eusebius alleageth him. *li. 2. c. 20. hist. Eccl. Of this booke* (saith he) *this is my opinion, that the matter thereof is farre more profound then my wit can reach vnto, and I doubt not but almost in euery sentence of it, there lieth hidden a certaine sence exceeding mysticall and marueloꝰ, which though I vnderstand not, yet I conceiue that vnder the words there is a deepe meaning, and I measure not the matter by reason, but attribute all to faith, taking it to bee more high and diuine, then I can by cogitation compriſe: not reproouing that which I vnderstand not, but therefore I admire with reuerence because my wit cannot attaine to it.* Againe S. Augustine saith, *that in the Apocalypse many things are obscurely spoken, to exercise the minde of the reader: and yet some few things left euident, that through them a man may with labour search out the rest, specially for that the author repeateth the same things in diuers sorts, that seeming to speake of sundry matters, indeed is found but to vtter the same things diuers wayes, lib. 20. de Ciuit. Dei c. 17.* Which wee set down here in the beginning, to warne the good Christian Reader, to bee humble and wise in the reading both of all other holy Scriptures and namely of this divine and deepe prophecie: giuing him further to vnderstand, that we will in our Annotations, according to our former trade and purpose, onely or cheefely note vnto the studious, such places as may be vsed by Catholickes, or abused by Heretickes, in the controuersies of this time, and some other also that haue speciall manner of edification, and that as briefely as may be, for that the volume groweth great.

CARTVV. 2. [1. *Apocalypse.*] S.

Verse. 4 Iohn l. to the seuen churches which are in Asia. Grace to you and peace from * him that is, and that was, and that shall come, and l. from the seuen spirits which are in the sight of his throne.

Numbers mysticall.

RHEM. 3. [4. *To the 7. Churches,*] That certaine numbers may be obserued as significatiue and mysticall, it is plaine by many places of holy Scriptures, and by ancient Doctors speciall noting of the same to many purposes. Whereby we see the rashnes of our Aduersaries, in condemning generally all religious respect of certain numbers in our prayers, facts, or actions. Namely the number of *Seuen*, is mysticall, and propheticall, perfect, and which (as *S. Augustine* saith) the Church knoweth by the Scriptures, to be specially dedicated to the holy Ghost. and to appertaine to spirituall mundation, as in the Prophets appointing of *Naaman* to wash seuen times in Iordan, and the sprinkling of the bloud seuentimes against the tabernacle, *li 4. quæst. in num. quæst. 23.* See *li. 5. c. 5. de Gen. ad lit. &*

li. 5.

li.5.quæst.in Deuter.q.42. All these visions stand vpon Sevens, seuen Churches, seuen Angels, seuen starres, seuen spirits, seuen candelsticks, seuen lampes, seuen trumpets, seuen vials, seuen hornes of the Lambes, seuen hilles, seuen thunders, seuen heads of the dragon, signifying the Deuill: seuen of the beast that is antichrist: seuen of the beast that the harlot rid vpon: finally the nnmber also of the visions is specially marked to be seuen, in this booke, and euery time that this number is vsed in this prophecie, it hath a mysterie and a more large meaning, then the nature of that number is precisely and vulgarly taken for. As when he writeth to seuen Churches, it is to bee vnderstood of all the Churches in the world: as the seuen Angels, for all the Angels or Gouernors of the whole Catholike Church: and so forth in the rest, because the number of *Seuen*, hath the perfection of vniuersalitie in it, as S. *Augustine* saith *li.5.quæst.in Deut.q* 42.

The number of seuen mysticall: specially in the booke.

CAR TVV. 2. [4. *To the seaven Churches.*] If *the number of seven. ten. &c. in the Scripture haue a perfection of vniversality in it*, and signifie more then the words themselues in proper signification do beare, then it is meere sottery of our adversaries thereupon to ground a iust and precise number of praiers. Of the other side, when the scripture speaking of the number of seven, ten, &c. meaneth the precise and iust number it nameth and no more: for so much as it applyeth the number according to the matter, and frameth not the matter to the number, it is likewise evident that our adversaries, which frame praiers to a number, and not the number of praiers to the things they haue to pray for, doe it superstitiously, and beside all warrant of Scripture. Rather herein they follow the witches and Sorcerers, which ordinarily tie themselues to certaine numbers: As did *Balaam* that notable witch and predecessor of yours, who commanded seven Altars to bee built, seven bullocks and seven rams to be brought for sacrifice. And notwithstanding that his counsels succeeding not the first and second time he ought in godly increase of faith and repentance to haue multiplied his sacrifices (for his altars were too many at the first) yet still hee would not shift an inch from the number of his sacrifices, but abideth upon the iump of seven. And when the Iesuites themselues confesse that these *numbers of seuen* &c. are as well used in the Scripture to note things that are evill, as to report things which are good: and that it speaketh as well of seuen divels as of seven Angels, of seven heads of the beast, as of seven hornes of the lamb: but that they are given up to a mad and senceless minde, how is it that they understand not that, what credit their praiers get by these numbers applyed to good things, they loose againe in that the same are also used unto evill. You are also deceaved in that by *seven Churches*, whereunto *Iohn* wrote, you esteeme *all the Churches in the world to bee understood*. For he calleth them seven because there were so many principall Churches in the lesse *Asia*: for which cause he nameth those seven.

Numb.23. 4.

Num.23. 14.29.

Mat.12. 45. Mark.16. 9. Apo.17.3.

True it is that the doctrine written to them belongeth to all Churches: but that is proved by this that all are bidden to heare what the spirit writeth to those Churches, and by good consequence and collection, forasmuch as the same doctrine belongeth to all Churches which appertaineth unto one; not by any trope of seven for all. And if you had remembred your selues well, you would not haue given Rome such a blow, as in effect to say, that *Iohn writing to all the Churches in the world* forgat to name the Church of Rome, which you will needs haue to bee the Ladie and Princesse of them all.

RHEM. 4. [4. *From the 7. spirits.*] The holy Ghost may be here meant, and so called for his seuenfold gifts and graces, as some expositors think, but it seemeth more probable that hee speaketh of the holy Angels, by comparing this to the like in the 5. Chapter following: where hee seemeth to call these, the seuen spirits sent into the world, as S. *Paul* to the Hebrewes (c.1.14.) speaketh of Angels, and so the Protestants take it in their commentaries: which wee note, because thereupon they must needs confesse that the Apostle here giueth or wisheth grace & peace, not from God onely, but also from his Angels: though that benediction cometh one way of God, and an other way of his Angels or Saints, being but his creatures. And so they may learn, that the faithfull often ioyning in one speach, *God and our Lady, our Lord and any of his Saints*, to helpe vs, or blesse vs, is not superstitious, but an Apostolicall speech, and so the Patriarch said (*Gen.48.v.16.*) *The Angel that deliuereth me from all euils, blesse the children. See the Annot. Act.15.28.*

Grace and peace from God and the holy angels.

God and our Lady saue vs and the like.

CAR TVV. 4. [4. *From the seaven spirits.*] By the seven spirits that the angels are not understood, but onely the Holy Ghost which is the third person in Trinity, it is evident by comparison of this place with other: For these seven spirits are expounded to be the seven burning lamps which proceed from the father and the sonne, it being an vsuall thing to compare the Holy Ghost unto fire. But most cleerely it appeareth where these seven spirits are evidently distinguished from the foure beasts which are the Angels. Also that notwithstanding they are in the midest of the Throne, yet are they sent into all the earth; whereas the Angels cannot be both in heaven and earth together. Last of all, for that these seven spirits are defined to be the seven eies and seven hornes of Christ the lamb of God. Now it were absurd that the eies our Saviour seeth with, should be the eies of Angels, or that the strength whereof he is strong, should be the strength of Angels: But it is a manifest Catholike doctrine, that the strength and wisdom of the Holy Ghost is the strength and wisdome of the Sonne, as proceeding as well from him as from the Father. Neither doth the number of seaven hinder the interpretation, as that which noteth an infinite variety of gifts, and not any multiplicity of persons; a cleft in his graces, and not a division in his substance. And as all those are pregnant reasons to proue that there can be no other meaning of this, then in carrying these words to the third person: so is it not onely the iudgement of your owne *Abbot*, but even of that *Ambrose* whose authority you so willingly use in this booke. Whereby it appeareth what great need you haue to wrest this place for prayer to Angels: which making no conscience how you expound the word, if you haue any ancient Writer to leane upon, doe notwithstanding for vantage forsake both them and your owne to run after the interpretation of some one of the Protestants, from whom at other times of very peevishnesse, without any gaine unto your cause, you will needes dissent. You should withall haue taken his words, whereby he hedgeth and holdeth you out from reaching

Apoc.4.5. Mat.3.11. Act.2.3. Apocalyp 5. 6.

Rupert. Ambros. in Apocalyp.

over to the worshipping and praying to Angels, at which he saw you would upon that occasion snatch. The rest is answered before, upon *Acts* 15.16. & 1. *Iohn* 2.1.

Verse.6 And hath made vs * a kingdome and priests to God and his father, to him be glorie and empire for euer and euer. Amen.

How all Christians be both Kings and Priests.

RHEM.5.[6. *A kingdom and Priests.*] As all that truely serue God, and haue the dominion and superiorie ouer their concupiscences and whatsoeuer would induce them to sinne, bee kings; so all that employ their works and themselues to serue God and offer all their actions as an acceptable sacrifice to him, be Priests. Neuertheless, as if any man thereupon would affirme that there ought to be no other earthly powers or kings to gouerne in worldly affaires ouer Christians, he were a seditious Heretike: euen so are they that vpon this or the like places where all Christians bee called Priests in a spirituall sort, would therefore inferre, that euery one is in proper signification a Priest, or that all Priests bee alike, or that there ought to bee none but such spirituall Priests, for it is the seditious voice of *Core*, saying to *Moyses* and *Aaron*. *Let it suffice you, that all the multitude is of holy ones, and the Lord is in them. Why are you extolled ouer the people of the Lord?* Num.16.

CARTVV.5.[6. *A Kingdome and Priests.*] Looke the answer before upon 1. *Pet.*2.5.

*Verse.*10 I was in spirit on the Dominical day, and heard behind me a great voice as it were of a trompet.

RHEM.6.[10. *On the Dominicall day.*] Many notable points may bee marked here, first, that euen in the Apostles time there were dayes deputed to the seruice of God, and so made holy and different, though not by nature, yet by vse and benediction, from other profane, or (as we call them) worke-dayes.

Difference of holy daies & worke-daies.

Secondly, that the Apostles and faithfull abrogated the Sabboth which was the seuenth day, & made holy day for it, the next day following, being the eight day in count from the creation: and that without all Scriptures, or commandement of Christ that we reade of, yea (which is more) not onely otherwise then was by the Law obserued, but plainly otherwise then was described by God himselfe in the second commandement, yea and otherwise then hee ordained in the first creation, when hee sanctified precisely the Sabboth day, and not the day following. Such great power did Christ leaue to his Church, & for such causes gaue he the holy Ghost to be resident in it, to guide it into all truths euen such as in the scriptures are not expressed. And if the Church had authoritie and inspiration from God, to make Sunday (being a work-day before) an euerlasting holy day: and the Saturday, that before was holy day, now a common work-day: why may not the same Church prescribe and appoint the other feasts of Easter, Whitsuntide, Christmas, and the rest? for the same warrant she hath for the one, that she hath for the other.

Sunday made holiday by the Apostles and the Churches authority.

Other feasts ordained by the Church.

Thirdly, it is to be noted that the cause of this change was, for that now we Christians esteeming more our redemption, then our first creation, haue the holy day which was before the remembrance of Gods accomplishment of the creation of things, now for the memory of the accomplishment of our redemption. Which therefore is kept vpon that day on which our Lord rose from death to life, which was the day after the Saboth, being called by the Iews, *vna*, or *prima Sabbathi*, *the first of or after the Saboth.* Mat.28. *Act.*20.1. *Cor.*16. Fourthly, it is to be marked, that this holy day by the apostles tradition also, was named *Dominicus dies our Lords day*, or, *the Dominike*, which is also an old Eccleiastical word in our language, for the name sunday is a heathenish calling, as all other of the weeke dayes be in our language: some imposed after the name of planets, as in the Romans time: some by the name of certaine Idols that the Saxons did worship, and to which they dedicated their dayes before they were Christians. Which names the Church vsed not but hath appointed to call the first day, *the Dominike*, after the Apostle here: the other by the name of *Feries*, vntill the last of the weeke, which she calleth by the old name, *Sabboth*, because that was of God, and not by imposition of the heathen. See the marginall Annotation *Luc.*24.1.

As Saturday was in memory of the creation, so Sunday of Christs resurrection.

The Church vseth not the Heathenish names of daies, but Dies Dominicus, feria, Sabbatum.

Lastly obserue, that God reuealeth such great things to Prophets, rather vpon holy dayes, and in times of contemplation, sacrifice, and prayer, then on other prophane dayes, and therefore as S. *Peter* (*Act.*10.) had a reuelation at the sixt houre of prayer, and *Zacharie* (*Luc.*1.) at the houre of incense, and *Cornelius* (*Act.*10.) when he was at his prayers the ninth houre, so here S. *Iohn* noteth that he hath all these maruelous visions vpon a Sunday.

God giueth greater grace at holy times of prayer and fasting.

CARTVV.6.[10. *On the Dominicall day.*] To the first note in this verse we answer, that it appeareth there was one day, and *not dayes deputed to the seruice of God.* The second note is Coleworts before obiected and answered vpon *Math.*15.9. & *Acts* 20. saying that as it falleth out with fooles, their former words being foolish, their latter are mad: so doth it with these men, in saying, that the Apostles ordained the Lords day, *not onely otherwise then was by the Law obserued, but plainly otherwise then was prescribed by God himselfe in the second commandement*: for euen according to their corrupt diuision of the commandements, the Lords prescript of the Sabboth, is not in the second, but in the third commandement. And if this be not their ignorance more then childish; let them tell us what they meane by Gods prescript of the Sabboth in the second commandement. To the third, fourth, and fifth notes we willingly yeeld.

Priestly garments.

RHEM.7.[13. *Vested in a Priestly garment.*] Hee appeared in a long garment or vestment proper vnto Priests (for so the word *poderes*, doth signifie, as *Sap.*18.24.) and that was most agreeable for him that represented the person of Christ the high Priest, and appeared to *Iohn* being a most holy Priest, and who is specially noted in the Ecclesiasticall historie for his Priestly garment called, *petalon* or *lamina*, *Euseb.li.*3. *hist.Eccl c.*25. & *li* 5.*c.*23.

Whereupon the target that couered all the body

CARTVV.6.[13. *Vested in a Priestly garment.*] The Greek word signifieth onely a garment comming down from the necke to the foote, which agreeth as well to his Princely as to his Priestly estate. And to his Princely estate so much rather then Priestly, as the Priestly garments being onely proper vnto *Aarons* Priesthood (which vanishing at the comming of our Saviour Christ, as the shadow

at

at the preſence of the body) ſhould not ſo fitly by his garments be called backe againe. As for *Iohns leaſe on his forehead to proue his Prieſthood*; it is eaſily blowne away: for it being noted of *Euſebius*, as a ſpeciall apparrell of his; even thereby it appeareth to haue been no Prieſtly ornament: conſidering that ſo the reſt of the Apoſtles (ſaid of the* Ieſuits to be Prieſts) ſhould haue worne ſuch a leaſe as well as he. And the Ieſuites are herein evill adviſed, as forgetting that the leaſe was the upper marke of the high Prieſt, and not common to all the Prieſts. Wherefore it is dangerous to *Peters* ſupremacie, which is the Idoll they ſo greatly ſtriue for, that any ſhould weare this leaſe but *Peter*, much more that *Iohn* ſhould weare it and not *Peter*.

even to the feet, is ſo called.

Zenophon li. pæd. 6. which notwithſtanding the Ieſuits will not ſay to bee Prieſtly.

* *vpon Mat. 25.*

Verſe. 20 The ſacrament of the ſeuen ſtarres, which thou haſt ſeene in my right hand, and the ſeuen candleſtikes of gold, the ſeuen ſtarres, are the Angels of the ſeuen Churches. and the ſeuen candleſtikes, are the ſeuen Churches.

RHEM 8. [20. *The ſeuen ſtarres.*] The Biſhops are the ſtarres of the Churches, as the Churches themſelues are the golden candelſtickes of the world: no doubt to ſignifie, that Chriſt preſerueth the truth onely in and by the lawfull Biſhops and Catholike Church, and that Chriſts truth is not to be ſought for, in corners or conuenticles of Heretickes but at the Biſhops hands, and * vpon the candelſtick which ſhineth to all in the houſe.

Exod. 24. 30. 34.

The true religion manifeſt as the light on a candleſticke. Philip. 2. 15

CARTVV. 8. [20. *The ſeuen ſtarres.*] We grant that the truth is preſerued in and by the Biſhops: but that it is onely preſerued in and by them, is more then the word *ſtarres*, aſcribed vnto them, is able to iuſtifie. For although it do more plentifully agree to them to ſhine like ſtarres: yet the Apoſtle communicateth this with all the faithfull, that they are like ſtarres, ſhining amiddeſt a perverſe and froward generation. And our Saviour Chriſt termeth all his faithfull followers the ſalt and light of the world; not the Biſhops onely, but the reſt of the Church alſo, as your ſelues haue expounded it:

Math. 5. 13 14.

RHEM. 9. [20. *The Angels of the Churches.*] The whole Church of Chriſt hath *S. Michael* for her keeper ard Protector, and therefore keepeth his holy day onely by name, among all Angels. And as earthly kingdomes haue their ſpeciall Angell Protectors, as wee ſee in the 10. Chapter of *Daniel*: ſo much more the particular Churches of Chriſtendom. See *S. Hierom* in 34. *Ezech.* But of thoſe Angels it is not here meant, as is manifeſt. And therefore Angels here muſt needs ſignifie the Prieſts or Biſhops ſpecially of the Churches here, and in them all the gouernours of the whole and of euery particular Church of Chriſtendom. They are called Angels, for that they are Gods meſſengers to us, interpreters of his will, our keepers and directors in religion, our interceſſours, the carriers and offerers of our prayers to him, and mediatours vnto him vnder Chriſt, and for theſe cauſes and for their great dignitie they are here and in * other places of Scripture called Angels.

Angels protectors.

Biſhops and Prieſts are called Angels

Malac. 2. 7

CARTVV. 9. [20. *The Angels of the Churches.*] It is true that *the whole Church hath Michael for her protector.* But it is not Saint *Michael*: but the moſt Holy, and Saint of all Saints, even Ieſus Chriſt, who alone is called *Michael* in the holy Scriptures both Old and New. For the very name it ſelfe (*Who is like vnto the mighty God*) declareth that this Angell is the Angell of the Covenant. Whereof as the Reader may ſee ſomewhat before vpon *Iude*, verſ. 9. ſo is it better to bee ſeen in this place of *Daniel* which is quoted of the Ieſuites, where hee is called the firſt of the Princes, that is to ſay of the Angels which haue gouernement in the world, and is ſo approued to bee by the effect, in that he helped the Angell ſent of Embaſſage to *Daniel*. But moſt plainly and euidently in the end of the ſame chapter, where it is ſaid that there is none that ſtood with him for reſiſtance againſt the enemy, and defence of the Church, but *Michael* onely. Other both men and Angels therefore helping the Church miniſterially, beſide the Angell which was ſent to *Daniel*, it muſt needs follow that *Michael* which onely ſtood by him and ſtrengthened him, muſt needs bee eſteemed to haue helped, not as a creature, but as the Creator. Which is yet more euident, in that he is called there, the Prince of all the Church, a title peculiar vnto our Saviour Chriſt, eſpecially ſeeing all the Angels are our fellow-ſeruants. *Ierom* in *Ezech.* 34. by Angels in this place of the Apocalypſe, vnderſtandeth the Celeſtiall miniſtring Spirits: but maketh no manner of mention of any worſhip to be given vnto them. You therefore that reject *Ieromes* interpretation of this place, may be aſhamed ſo ſtrainedly to picke a quarrell here, to ſpeake of the worſhip of Angels without any aſſiſtance of proofe either diuine or humane.

Dan. 10. 13

Dan. 10. 24

Apoc. 22. 9

The reſt ſpoken here of the office of a Biſhop, wee receiue, vnderſtanding not Popiſh Biſhops, but ſuch onely as the Scripture deſcribeth: ſauing that we acknowledge them not for interceſſors or mediators; which ſeeing it belongeth not to the Angels themſelues, can much leſſe appertaine to the Biſhops or Miniſters of the Church.

Looke before vpon Coloſſ. 2. 18. & 1 Tim. 2. 5.

CHAP. II.

MARGINAL NOTES.

Verſe. 1 AND ‡ to the Angel of the Church of Epheſus write, Thus ſaith he which holdeth the ſeuen ſtares in his right hand, which walketh in the middes of the ſeuen candleſtikes of gold.

RHEM. 1. [1. *To the Angel.*] That which before he willed him o write to the Church, he now willeth to bee written to the Angels or Biſhops of the ſame onely, where we ſee it is all one, to the Church, and to the head or gouernour thereof.

CARTVV. 1. [1. *To the Angell.*] Let the Ieſuites tell us what mould this reaſon is of: *Letters*

written

written to the Church are directed to the Angel: therefore the Church and the Angell are all one. The Letters written to the Senate, are directed to the Conſull, therefore the Conſull and Senate are all one. Whereas the letters to the Church are therefore directed to the Angell, becauſe hee is the meeteſt man by office by whom the Church may underſtand the tenure of the Letter. If you looke for ſome advantage by this ſophiſme, woe be unto that cauſe that goeth upon ſuch crutches. If nothing be gained thereby, twice woe be unto that that is light upon ſuch ſimple ſupporters. And indeed wee ſee not how it maketh for the Popes headſhip over all Churches in the world, if there be a head in every Church of little *Aſia*.

Verſe. 4 But I haue againſt thee a fewe things, becauſe ‡ thou haſt left thy firſt charitie.

RHEM. 2. [4. *Thou haſt left.*] By this we ſee is plainly refuted that which the Heretikes hold that a man once in grace or charity can neuer fall from it.

CARTVV. 2. [4. *Thou haſt left.*] O noble refuters! As if by charity were not meant the particular vertue of zeale, and not that mother vertue of loue wherein all vertues are found. Otherwiſe how could this Angell or Biſhop haue had patience and been diligent in confuting the errors of the Church deceivers, whereof the Holy Ghoſt giveth teſtimony, if hee had fallen vtterly from grace, and from the generall vertue of charity? Beſide that, who hath blinded your eyes that you cannot ſee that the Holy Ghoſt chargeth him not ſimply that he was fallen from charity, but that he was fallen from his former charity, in that he was not ſo zealous as he had been ſome time before.

Verſe. 9 I know thy tribulation and thy ‡ pouertie, but thou art rich: and thou art * blaſphemed of them that ſay them ſelues to be Iewes and are not, but are the Synagogue of Satan.

RHEM. 3. [9. *Pouertie.*] This Church repreſenteth the ſtate of them that are ſpoiled of their goods, empriſoned, and manifoldly afflicted for the Catholike faith.

Verſe. 11 He that hath an eare, let him heare what the ſpirit ſaith to the Churches He that ſhall ouercome, ſhall not be hurt of the ‡ ſecond death.

RHEM. 4 [11. *Second death.*] The death of the body is the firſt death: the death of the ſoule the ſecond, which martyrs are ſureſt to eſcape of all men.

Verſe. 23. And her children I will kill vnto death, and all the Churches ſhall know that I am he that ſearcheth the reines and hearts, and I will giue to every one of you ‡ according to his workes.

RHEM. 5. [22 *According to his works.*] Who ſeeth not here that good works deſerue ſalnation, as ill works damnation, and that it is not faith alone that God rewardeth, but that faith which worketh by charitie.

CARTVV. Looke the anſwer before vpon *Math.* 25. 35.

ANNOTATIONS.

Chriſts care of his Church.

RHEM. 6. [1. *Holdeth the ſeuen.*] Much to bee obſerued that Chriſt hath ſuch care ouer the Church and the Biſhops thereof, that hee is ſaid here to beare them vp in his right hand, and to walke in the middes of them: no doubt to vphold and preſerue them and to guide them in all truth.

CARTVV. 6. [1. *Holdeth the ſeuen.*] S.

Verſe. 2 I knowe thy workes and labour, and thy penance: and that thou canſt not beare euill men, and haſt tryed them which ſay them ſelues to be Apoſtles, and are not, and haſt found them liars:

Speciall vertues required in a Biſhop.

RHEM. 7. [2. *Thy works, labour, patience &c.*] Things required in a Biſhop, firſt, good works and great patience in tribulation, next, zeale and ſharp diſcipline toward offenders is here commended in them, thirdly, wiſdom and diligence in triall of falſe Apoſtles and preachers comming in ſheepskinnes: where is ſignified the watchfull prouidence that ought to be in them, that Hereticks enter not into their flockes.

CARTVV. 7. [2. *Thy Workes, labour, patience, &c.*] If there were no other example but your ſelues, you alone are proofe enough of the neceſſitie of patience in him that ſhould deale with you. For what ignorance and Idiotiſme is it to divide the things required in a Biſhop, *firſt into good workes and patience: next, into zeale and ſharpe diſcipline. &c. thirdly, into wiſedome and diligent triall:* for zeale and diligence to try, &c. are good workes as well as patience. As if one ſhould part a man, firſt into his body and his legge: ſecondly, into his arme and his thigh: thirdly, into his eye and his eare. For by the word *workes* our Saviour ſetteth downe the whole, which afterwards he purſueth in the parts. And it is yet more ſottiſh, for that by *workes* the Apoſtle underſtandeth not onely the good workes of the Church, but alſo the evill. It being as much as if he had ſaid, *There is nothing hidden from mee of that which thou doeſt, whether good or bad.* Beſide that, it ſavoureth of great ignorance to make wiſedome and knowledge how to execute his office, the leaſt part, which is rather the firſt and principalleſt in a Biſhop: the other things being required of all Chriſtians, and this proper onely to a Biſhop. But it may be you ſpeake here of a Popiſh Biſhop, and Idoll Shephard: of whom it may bee oftentimes doubted, whether he or his crozur ſtaffe be better learned. And although the order of vertues in the Scripture doe not argue their degree of excellency: yet you haue not hereof ſo much as followed the order and place which the Apoſtle giveth vnto this vertue.

Verſe. 5 Be mindfull therefore from whence thou art fallen: and doe penance, and doe the firſt workes. But If not: I come to the, and I will moue thy candleſtike out of his place, vnleſſe thou doe penance.

RHEM.

RHEM.8.[5. *Will moue.*] Note that the cauſe why God taketh the trueth from certaine countries, and remoueth their Biſhops or Churches into captiuitie or deſolation, is the ſinne of the Prelates and people. And that is the cauſe (no doubt) that Chriſt hath taken away our golden candleſticke, that is, our Church in England. God graunt vs to remember our fall, to do penance and the former works of charitie which our firſt Biſhops and Church were notable and renowmed for.

Sinne is the cauſe that God taketh the Cath. faith from countries.

CARTVV.8. [5. *Will moue.*] He hath (his name be praiſed) removed your brazen candleſticke, and in the place thereof placed his owne of pure gold: and in ſtead of your Chandlers light put in the burning lampe of his holy word. Our hope is alſo, that if your Idolatry was able in Gods iuſt iudgement to vomit you out of the land; the ſame having a new addition of moſt unnaturall treaſons, will bee able to hold you out ſtill. Notwithſtanding we confeſſe that if your penance were not more abhominable in the ſight of his Maieſty, then our unrepentance; the Lord, to revenge the unſufficient fruits of ſuch over-flowing benefits, might in iuſtice haue exchanged your eſtate with ours. Wherefore as we haue iuſt cauſe to feare the revenge of our unthankfulneſſe, ſo we do aſſuredly expect that the ſame iuſtice of God which will bring the rod upon us, will draw the ſword of utter deſolation upon you.

Verſe. 6 But this thou haſt, | becauſe thou hateſt the factes | of the Nicolaites which I alſo hate.

RHEM.9.[6. *Becauſe thou hateſt.*] We ſee here that of all things, Chriſtian people (ſpecially Biſhops) ſhould haue great zeale againſt Heretikes and hate them, that is, their wicked doctrine and conditions euen as God hateth them, for which onely zeale, our Lord ſaith here that hee beareth with ſome Churches and Prelates, and ſaueth them from periſhing.

Zeale againſt Heretikes.

CARTVV.9. [6. *Becauſe thou hateſt.*] *S.*

RHEM.10.[6. *Of the Nicolaites.*] Heretikes haue their callings of certaine perſons, as is noted at large, *Act.*11.26. Theſe had their names of *Nicolas*, one of the 7. firſt Deacons that were choſen *Act.*6. Who is thought to haue taught communitie of women or wiues, and that it was lawfull to eate of meates offered to idols. Which later point is ſuch a thing, as if one ſhould hold it lawfull to receiue bread or wine of the new Communion, which is a kind of *Idolothyta*, that is, *idolatrous meats*, for though ſuch creatures be good by creation, yet they be execrable by profane bleſſinge of Heretikes or Idolaters. And concerning the name of Nicolaites giuen here by our Lord himſelfe to thoſe Heretikes it is a very paterne and marke vnto the faithfull for euer, what kind of men they ſhould be, that ſhould be called after the like ſort, Arians, Macedonians, Neſtorians, Lutherans, Zuinglians &c. See *S. Hierom cont. Luciſer. in fine.*

Nicolaites the firſt Heretikes ſo caled, as a paterne of Arians, Lutherans, and the like peculiar calling.

CARTVV.10. [6 *Of the Nicolaits.*] It is not worth the reaſoning whether *Nicolas* the Deacon held a community of wiues; and whether theſe heretickes had him for author of their hereſies, or rather ſhadowed theſe foule hereſies under his honeſt credit in the Church. It deſerveth no more anſwer, which is heere belched out againſt the holy Communion; conſidering that it is onely the ſtinking breath of the Ieſuites, without all reaſon or colour of reaſon: And if it had not been anſwered before vpon *Act.*11.26. let the adverſary, in whom there remaineth a ſparke of equity, iudge of this importunacy of the Ieſuites, which both (againſt our likings) call us Lutherans, and Zuinglians, and condemne us alſo for the ſame

Verſe. 14. But I haue againſt thee a few things: becauſe thou haſt there, them that hold the doctrine of Balaam, who taught Balac to | caſt a ſcandall before the children of Iſrael, to eate and commit fornication.

lib.4. Antiq c.6. Balaam ouercoming Gods people by perſuaſion of lecherie & bellechere, was a tipe of Heretikes. 2.Pet.2.15 Iude.v.11.

RHEM.11.[14. *To caſt a ſcandall.*] *Ioſephus* writeth that when *Balaam* could not curſe Gods people nor otherwiſe anoy them, he taught *Balac* a way how to ouerthrow them: to witte, by preſenting vnto them their heathen women very beautifull: and delicate diſhes of meate offered to *Belphegor*: that ſo being tempted they might fall to Heatheniſh manners and diſpleaſe God. To which craftie Councell of *Balaam* the Apoſtle reſembleth Heretikes fraude, who by offering libertie of meate, women, Church goods, breach of vowes, and ſuch other licentious allurements, cauſe many moe to fall, then by their preaching.

CARTVV.11. [14 *To caſt a ſcandall.*] What would theſe men haue done, if they had (as their deſire and endeuour is) the Scriptures priſoners in their own hands ſtill, which take this boldneſſe when they are in ſo many mens hands, who can with a bare opening of a booke conuince them of a lie? And what will not theſe men giue out of the ancient Writers, whom few can get and fewer uſe, when they are thus forheadleſſe in forging Scriptures, whereof the triall is ſo ready? *Paul* ſpeaketh of heretickes which under colour of Religion will forbid meates and marriage, and which will not ſpare the fleſh, nor giue it any honour in ſatiſfying it. But neither 2.*Pet.* 2.15. nor *Iude* 11. haue a word of hereticall liberty in meats, women, Church goods, or breach of vowes, for the which they are here quoted. And yet if we ſhould deny that heretikes teach fleſhly liberty, your archheretick of Rome (that diſpenſeth with monſtruous luſts, to whom no dung of wicked life ſmelleth not ſweet, that is perfumed with golden gain) would ſtand up againſt us. And if it be a Church robbery to haue taken away the lands from Abbey-lubbers, the Pope himſelfe hath a principall hand it; who in the beginning of Queen *Maries* raigne (the eaſilier to hold the Nobility of this Land in his obedience) ſent a diſpenſation by Cardinall *Poole*, whereby he ſtrengthned the poſſeſſion of thoſe lands in their hands, to whom they were alienate.

Verſe. 20. But I haue againſt thee a few things: becauſe thou permitteſt | the woman Ieſabell, who calleth her ſelfe a Propheteſſe, to teach and to ſeduce my ſeruants, to fornicate, and to eate of things ſacrificed to idols.

RHEM.12.[20. *The Woman Iezabell.*] He warneth Biſhops to bee zealous and ſtout againſt

Zeale againſt Heretikes. Achab and Iezabell. 3. Reg. 18.

the falſe Prophets of what ſort ſoeuer, by alluding couertly to the example of holy *Elias* that in zeale killed 450. falſe prophets of *Iezabel*, and ſpared not *Achab* nor *Iezabell* themſelues, but told them to their faces that they troubled Iſrael, that is, the faithfull people of God. And whether there were any ſuch great woman then, a furtherer and promotour of the Nicolaites whom the Prophet ſhould here meane, it is hard to ſay.

CARTVV. 12. [20 *The woman Ieſabell.*] Belike you haue it by tradition that *Elias* told *Iezabell* to her face that ſhe *troubled Iſrael*: for 3. Reg. 18. nor any other Scripture maketh the leaſt mention of his appearance before her.

Verſe. 21 And I gaue her a time that ſhe might do penance: and ſhe will not repent from her fornication.

Free will. God is not author of euel.

RHEM. 13. [21. *Shee will not repent.*] See fre will here moſt plainely, and that God is not the proper cauſe of obduration or impenitence, but man himſelfe onely. Our Lord giueth ſinners ſo long life, ſpecially to expect their amendment: but *Iezabel* to whom the Apoſtle here alludeth) would neuer repent.

μετανοήσει.

CARTVV. 13. [21 *Shee will not repent.*] It is true, that the blinde eate many a flie: for in the Greek text there is never a letter of this *will*, whereof theſe blinde harpers haue turned their note: Nay, it is not ſo much as of the future time, that hath the ſigne of *ſhall* or *will*; but it is the firſt Aoriſt, which ſignifieth a time that is paſt. And as this tranſlation is directly contrary to the ſignification of the word, ſo doth the circumſtance of the place ſtand vp againſt it: For declaring her puniſhment for her vnrepentance, in the next verſe, by the Ieſuites expoſition it would follow that God puniſheth men for faults that are not yet, but are after to be committed. Who alſo knoweth not that the reſt of the booke being a prophecie of things to come, theſe firſt chapters containe a ſtory of things already done, and meddle not with any Propheticall fore-telling, eſpecially of particular perſons, further then ſuch as are drawn from the Analogie of the Scripture, which is, that it ſhall be well with the good, and evill with the wicked? And tell us, I pray you, what freewill had this *Ieſabell* to repent, when God had ſaid (as you beare us in hand) that ſhe will not repent? For if ſhe could haue repented after God had ſo ſaid, ſhe ſhould by her truth haue falſified the word of the Lord, Laſt of all, if there had been any ſuch word here, as would haue borne out your tranſlation, whereof there is not the leaſt prick; yet it is ſhewed otherwhere, vpon *Luk.* 13. 34. that the the ſame maketh no proofe of the free will which you fancie.

Eſai. 3. 10. 11.

Verſe. 22 Behold I will caſt her into a bed: and they that commit aduoutry with her, ſhall be in very great tribulation, vnleſſe they do penance from their works.

They that communicate with Heretickes, ſhall be damned with them.

RHEM. 14. [22. *They that commit aduoutrie with her.*] Such as communicate with Heretikes, ſhall be damned (alas) with them, for not onely ſuch as were in their hearts, of *Iezabels* religion, or inwardly beleeued in *Baal*, but ſuch as externally for feare worſhipped him (which the Scriptures call, bowing of their knees to *Baal*) are culpable, as now many bow their knees to the Communion, that bow not their heart.

3. Reg. 19. 18. Ro 11.

CARTVV. 14. [22 *They that commit adultery with her.*] Notwithſtanding that the Communion be the holy inſtitution of God: yet do not we bow our knees, much leſſe our hearts vnto it, but vnto Chriſt, which is in heaven, to whom the holy Communion directeth. And if any bow either knee or heart vnto it, the condemnation thereof lyeth ſtill vpon your neckes in part, vpon whom the inheritance of your fathers ſins falleth heavily, that haue infected our peoples minds with bread-worſhip.

Mat. 23. 32. 35.

Verſe. 26 And he that ſhall ouercome and keepe my workes vnto the end: I will giue him power ouer the nations.

Saincts alſo are Patrones, not onely Angels.

RHEM. 15. [26. *I will giue him power.*] Obſerue that not onely Angels haue power and regiment ouer countries vnder God, but now for the honour of Chriſts humane nature, and for his miniſterie in the world, the Saincts deceaſed alſo, being in heauen, haue gouernment ouer men and Prouinces, and therefore haue to do with our affaires in the world. Which is againſt the Hereticks of theſe dayes, that to take away our prayers to Saints, would ſpoile them of many ſoueraigne dignities, wherein the Scripture make them equall with Angels.

2. Pet. 1. 11

Apo. 1. 6.

CARTVV. 15. [26 *I will giue him power.*] You wittingly (as ſeemeth) deceiue your Reader, which would beare him in hand, that the bar of prayer to Saints departed, ſtood onely in this, that they deale not with our affaires in the world: whereas we teach, that if that were granted, yet were there many lets (as it were ſeelings caſt between) to hinder, that our prayers cannot reach to them; But even this alone is able to break the neck of all your prayers to the Saints departed, for, I pray you, when ſhall they haue this rule, but in the end of the world, when they ſhall ſit on the right of God as Chriſt doth? And therefore it is ſaid here, I *will giue him power to rule, and hee ſhall rule*, even then when there ſhall be no uſe of prayer: which appeareth by that which hee promiſeth alſo, the Morning Starre, which is a full enioying of Chriſt himſelfe. Hereby although the Ieſuits can proue nothing, yet we will not deny, but that this rule is begun after death; yet ſo, that they remember withall, that it is in part entred vpon in this life, according to their meaſure of victorie againſt the kingdom of Satan, and their fellowſhip in the Kingdom of Chriſt: whereupon we are taught, that all the godly are Kings whiles they are vpon earth. If then we muſt make our prayers to the Saints that are departed, becauſe they haue their fellowſhip in the Kingdom and regiment of Chriſt; it will follow, that they having this fellowſhip in this life, are to be prayed vnto and worſhipped in this life. Secondly, let it be obſerved, ouer whom this rule here ſpoken of, is given; namely, not to one faithfull man ouer another, but to the faithfull ouer the wicked, whom the faithfull ſhall breake with a rod of Iron: ſo that if there be any warrant for prayer vnto the departed Saints, it is for the infidels, and not for the faithfull. And their reward for their prayer is no other, but to haue their heads broken with a barre of Iron: a reward very meet for ſuch as will enlarge their

marriage

marriage bed (which they ought to keepe undefiled to our Saviour Christ alone) unto every Saint. Last of all, let it be marked how farre this rule ſtretcheth, even to all the coaſts of the earth, whereſoever are any wicked ones, not to the regiment of one Country or Province alone, as the regiment of the Angels is before aſſigned; whereupon by this rule and regiment, implying a calling upon the Saints that are departed, it followeth that every Saint is at one time able to heare the prayers of all men whereſoever they be: which not onely overthrowes the partition of countries to ſeverall Saints, (as every nation in Popery hath made choyce of their country god and patron) but alſo changeth the nature of Saints into the nature of the moſt Holieſt, as thoſe that heare in all places; yea in this poynt of excellencie they ſet the Saints aboue God himſelfe, becauſe that whereas God is therefore truely ſayd to heare in all places, becauſe he is preſent in them, all the Saints by the Ieſuites doctrine, can heare in all places being preſent in none of them from whence the prayers are made. And withall it appeareth, how fooliſh their marginall note is upon verſ. 28. As if Chriſt were honoured when the Crowne which his holy Father made for him alone, is ſet upon the head of euery petty Saint, although he occupy but the place of a toe in the body of Chriſt, which is his Church; not to ſpeake of thoſe Divels, which being canonized by the Pope, muſt haue alſo the ſame rule over us, if the Ieſuits may haue their will.

CHAP. III.

MARGINALL NOTES.

Verſe 4. BVT thou haſt a few names in Sardis, ‡ which haue not defiled their garments: and they ſhall walke with me in whites, becauſe they ‡ are worthy.

RHEM. 1. [4. *Which haue not.*] Such as haue not committed deadly ſinne after baptiſme.

RHEM. 2. [4. *Are worthy.*] Note that there is in man a worthineſſe of the ioyes of heauen, by holy life, and this is a common ſpeach in holy Scripture, that man is worthy of God; of heauen, of ſaluation.

CARTVV. This is anſwered before upon *Mat.* 5. 23. and upon *Luke* 20. 35.

Verſe 20. Behold I ſtand at the doore and ‡ knocke. If any man ſhall heare my voyce, and open the gate, I will enter in to him, and ſuppe with him, and he with me.

RHEM. 3. [20. *Knocke, if.*] God firſt calleth vpon man and knocketh at the doore of his hart: that is to ſay, offereth his grace, and it lieth in man to giue conſent by free will holpen alſo by his grace.

CARTVV. 3. [20. *Knocke.*] As the Prophet ſaith, that we ſhall turne when God hath turned us: ſo we ſhall then open unto him when he hath firſt opened the doore himſelfe; for as it is he that beginneth the good worke in us, ſo it is hee that perfecteth the ſame even unto the day of the Lord IESVS. Wherefore as here hee is ſaid to knocke; ſo otherwhere hee is ſaid to haue opened their hearts by his ſpirit, at whoſe doores by the offer of the Goſpell he knocked. *Phil.* 1. 6. *Act* 16. 14. *Deut.* 29. 1. 2. 3. 4.

ANNOTATIONS.

Verſe 5. ‡ He that ſhall ouercome, ſhall thus be veſted in white garments, and I will not put his name out of the booke of life, and I will confeſſe his name before my Father, and before his Angels.

RHEM. 4. [5 *He that ſhall ouercome.*] In all theſe ſpeaches to diuers Biſhops and their Churches, he continually encourageth them to conſtancie in faith and good life, by ſetting before their eyes the reward of the next life. And yet the Caluiniſts would haue no man doe good in reſpect of ſuch reward. *Doing well in reſpect of reward.*

CARTVV. 4. [5. *He that ſhall ouercome.*] Anſwered before upon *Mat.* 6. 4.

Verſe. 9 Behold I will giue of the ſynagogue of Satan, which ſay they be Iewes, and are not, but doe lie, Behold I will make them come and ‡ adore before thy feete, and they ſhall know that I haue loued thee.

RHEM. 5. [9. *Adore before thy feete.*] You ſee this word of adoration is in Scripture vſed for worſhip of creatures alſo, and that to fall before the feete of holy men or Angels for duety and reuerence, is not idolatrie, except the proper honour due to God, bee giuen vnto them. See the Annotations vpon the 19. and 22. Chapter concerning the Apoſtles proſtration before the Angel. And the Aduerſaries euaſion, ſaying that the adoration was of God onely: and that, *before the feete* of the party ſignifieth nothing elſe but, *in his preſence*, is falſe and againſt the phraſe of the Scriptures, as 4. *Reg.* 4. where the Sunamite adored *Eliſeus*, falling down before his feete, and 4. *Reg.* 2. the ſonnes of the Prophets adored him in the ſame ſort, and here this adoration cannot bee meant but of the Biſhop or Angel of Philadelphia, becauſe hee promiſeth this honour as a reward, and as an effect of his loue towards him, ſaying, *And they ſhall know that I haue loued thee!* And that which hee ſaith in thee 22. Chapter, *I fell down to adore before the feete of the Angell*: the very ſame hee expreſſeth in the 19. Chapter, *I fell before his feete to adore him*: making it all one, to adore before his feete, and to adore him. *Adoration of creatures called Dulia.*

CARTVV. 5. [9. *Adore before thy feet.*] It was an uſuall thing in the Church (as it is yet with us) that the Teachers had a chaire, which for the better commodity of hearing, was raiſed up on high *Ezra* 8. 4.

aboue the people that were taught, whereupon the people which ſate beneath the Teacher, are ſaid to
Act.22.3. be at the Teachers feet. So *Paul* is ſaid to be brought up at the feet of *Gamaliel*. And in that ſence it is
Act.4.35. likewiſe ſaid, that they laid the almes at the feet of the Apoſtles. Even ſo the place of the Church exerciſe, where the people ſate to heare the word, and ioyned together in publike prayer, is here ſaid to be at the feet of the miniſter, where theſe adverſaries of the truth ſhall worſhip God. And therfore it is not ſayd, that he ſhall worſhip the feet of the Miniſter, but before his feet; that is to ſay, in that place where he ſhall ſit on high as Teacher, and theſe adverſaries ſhall ſit below as learners. So the Reader ſeeth evidently that this is no evaſion, but a thing agreeable to the reſt of the Scriptures. But it is an evident, partly falſification, and partly a wreſt of the Scripture, which they haue oppoſed unto our
2.Kings.4. 27. anſwer. For firſt, they falſifie the Scripture in ſaying that the Sunamite fell at the feet of *Elizeus*: for
Mat. 28 9. it is not ſaid that ſhe tooke hold of his feet and worſhipped him, as it is ſaid that the women did unto Chriſt, but onely that ſhe tooke faſt hold of his feet: where the word feet being taken (as needs it muſt) for the leg, conſidering that whether he were going or ſtanding, ſhee could not hold him by his feet, but by his legs; it is evident that ſhe might eaſily lay hold of him in that ſort without falling downe before him. As we ſee at this day, that men in token of dutie and reverence to others that are their betters, will embrace them beneath the thigh. And that it was not to giue any holy or religious worſhip, but the more to importune him for his repaire to the place of her dead childe; it ap-
2.Kings.4. 30. peareth by her owne words, wherein ſhe ſware unto him, as truely as the Lord lived, and as hee lived, ſhe would not let him go, vnleſſe he would goe with her. Now it is but a rude and homely kinde of worſhip to hold the legges of him whom we will ſeeme to doe holy and religious worſhip unto. And if the Ieſuits will be bold here (as otherwhere) to ſay that *Elizeus* was ſo very low a man, and the Sunamite ſo tall a woman, as to lay hold of his legges ſhe muſt needs fall downe before him; yet it may be anſwered, that *Gehezie*, who well knew his maſters miſliking of this proſtration, aſſayed, as in a thing that his maſter was not accuſtomed with, to pull her from it. For although *Elizeus* bid him let her alone, yet the reaſon why he did ſo appeareth not to haue been becauſe hee miſliked not that behaviour of her towards him, but onely for that it was in vaine then to deale with her, for that the bitterneſſe of her minde ſo occupied all her wits and ſences, as ſhee was not fit to bee dealt withall vntill ſhe were relieued and eaſed ſomewhat. Laſt of all, ſeeing they cannot deny but a civill honour was due from her unto him, according to the precept of honouring the parents, whereof the Miniſter is a principall one, it wanteth the giue of a good concluſion, of a civill falling downe before a living Saint, to conclude a religious worſhip of thoſe which are dead.

2.Kings.2. 15. The 4.*Reg*.2. is more fooliſhly alledged: for it is not there ſaid, that they fell at *Elizeus* feete,
Gen.19.1. but that they bowed themſelues before him, or in regard of him, to the ground: which is a ſhorter
Gen.18.2. manner of expreſſing that which is otherwhere ſpoken more at large, where it is ſaid that they bowed themſelues *with their faces to the ground*. And this very phraſe which they heere alleage, is ſaid of the reverence that *Abraham* gaue unto the three Angels, whom as travelling men *Abraham* gueſted in his houſe: where it were abſurd to ſay that he kneeled unto them, much more abſurd, that hee religiouſly worſhipped them. Likewiſe it is ſaid that this reverence that heere was done to the Prophet,
Gen.33.3. was done ſeven times of *Iacob* unto *Eſau* before he came to him; yet I ſuppoſe the Ieſuites will not
Mal.1.3. ſay, that *Iacob* kneeled upon his knees ſeven times before he came to his brother, much leſſe that he
Rom.9.13. ſhrined *Eſau*, that was a devill, and gaue him a holy and religious worſhip. Let the Reader there-
Gen.49.8. fore underſtand, firſt, that it was a cuſtome of Gods people, civilly to bow their faces to the earth to all that were their ſuperiours, although the ſuperiority were no greater then of one brother over another. Secondly, according to the degree of ſuperiority, ſo they bowed leſſe or more, to the
1.Reg.1. 23. falling flat upon their faces, as we ſee the experience in the Prophet *Nathan* to *David* the King. Which bowing even to the very ground, if it proue not, nor can proue an holy or religious worſhip, the Ieſuites, which would conclude of all manner of bowing and bending the head to the ground, a religious worſhip, muſt needs be found altogether either without knowledge of the phraſe of the Scripture (whereof they brag) or without conſcience.

The third reaſon, that they muſt needs adore the Angell, *becauſe it is promiſed as a reward unto him*, may haue ſome weight with ſuch hirelings as you be, which do all for your own gaine or honour. But to them who loue the ſalvation of others more then their own liues, and the honour of
Exod.32. 32. God more then their owne ſoules; it is a great reward to haue them humble themſelues before
Rom.9.3. God in the Miniſterie of the Word, which did in reſiſtance thereof proudly lift up themſelues againſt the Lord: and it is an honour even to the Miniſter himſelfe, when hee is openly acknowledged and avowed by them, to be the ſervant and Embaſſadour of God, of whom he was before reiected, as a deceiver and counterfeit.

Their laſt reaſon is, that of *Apocalypſe* 22. *hee fell before the feet of the Angell*, with that *Apocal*.19. *he fell before his feet to worſhip him*: ſo that, ſay they, *to fall down to worſhip before the Angels feet is the ſame as to fall downe and worſhip him*. This, although it ſeem to carry ſome ſhew, yet indeed it hath no pith in it: for if to fall before the feet of the Angell be all one as to worſhip, then that additition, *to worſhip him*, had been idle: for thereby he declareth that a man may fall before
Dan.7.& 9. the feet of an Angell, and yet haue no purpoſe to worſhip him, as did *Daniel*, and divers others that fell before the Angell for feare, being aſtonied at his glory. Now having noted *Apoc*. 19. why hee fell down at his feet, to note this ſecond worſhip, it was enough to ſay afterward that hee fell down at his feet, without adding to worſhip him, eſpecially when by the anſwer of the Angell that he ſhould not ſo do, but worſhip God, the ſame might be evidently known.

Againe, the word tranſlated, *before the feet*, is not the ſame heere in this place, with that which is
ἐνώπιον. i. κατ' ὄψιν. uſed c.19.& 22 *Apoc*. for the word ἐμπροσθεν vſed 19.& 22. *Apoc*. hath relation to the place and time: where ἐνώπιον here vſed hath regard to the view of the perſon before whom the perſon is: ſo that a man may be ἐμπροσθεν, or before the feet or preſence of a blind man, but hee cannot bee ἐνώπιον, or in the ſight and view of a blind man. Wherefore the Ieſuites are deceiued in eſteeming that theſe

ſpeeches

ſpeaches of *Apoc.* 3. and 19. and 22. are all one. And if they were all one, how can the one be commended and the other condemned: conſidering that they cannot here flie to their old hole of adoration and worſhip, the ſame word of honour being vſed in all theſe three places: eſpecially it being there declared vnlawfull religiouſly to adore the bleſſed ſpirits that are wholy pure without any mixture of corruption: it muſt be much more vnlawfull, religiouſly to adore a man, whoſe fellowſhip is with fleſh and corruption. προσκυνησαι

Verſe. 11 Behold I come quickly: hold that which thou haſt, that no man take thy crowne,

RHEM. 7. [11. *That no man take thy crown.*] That is, his crown of euerlaſting life and glory, if he perſeuere not to the end in faith and good works: otherwiſe an other ſhall enter into his place, as *Mathias* did both to the dignitie of the Apoſtleſhip, and to the heauenly crown due for the well-vſing and exeeuting of the ſame function: which *Iudas* might and ſhould haue had if hee had perſeuered to the end, and as the Gentiles came into the grace and place of the Iewes. Other difficulties concerning this kinde of ſpeach are reſolued in Schoolemen, and are not here to bee ſtood vpon. *Perſeuerance in good and continuing to the end.*

CARTVV. 7. [11 *That no man take thy crown.*] Although there be not a letter here whereupon they can ſpell, that the heavenly *crown is due vnto any*, yet we yeeld that it is due to the faithfull Miniſter, provided that it be underſtood to be due, not by merite of our workes, but by truth of Gods promiſe, who hath promiſed to reward it. Otherwiſe the heavenly crown is of purer gold then that it can be deſerved by workes of ſo great allay: and therefore in the next chapter they caſt their crownes from them before the Throne, confeſſing that they were unworthy of that honour, and that Chriſt alone is worthy of glory, &c. *Verſe.* 10.

Verſe. 16 But becauſe thou art luke warme, & neither cold nor hote, I will begin to vomite thee out of my mouth.

RHEM. 8. [16. *Lukewarme*] Zeale and feruour is commendable, ſpecially in Gods cauſe: and the Neuters that be neither hot nor cold, are to Chriſt and his Church burdenous and lothſome, as lukewarme water is to a mans ſtomacke, prouoking him to vomit, and therefore he threatneth to void vp ſuch Neuters out his of mouth. *Neuters or indifferents in religion.*

CARTVV. 8. [16 *Lukewarme.*] S.

CHAP. IIII.

MARGINAL NOTES.

Verſe. 6 AND in the ſight of the ſeate, as it were a ſee of glaſſe like to chryſtal and in the midds of the ſeate and round about the ſeate ✝ foure beaſtes full of eyes before and behind.

RHEM. 1. [6. *Foure beaſts full.*] Theſe foure beaſts, and the like deſcribed *Ezech.* 1. by the iudgement of the holy Doctors ſignifie the 4. Euangeliſts, and in them all true preachers, the man, *Matthew*, the lion, *Marke*, the calfe, *Luke*, the eagle, *Iohn*: See the cauſes thereof in the ſumme of the 4. Euangeliſts. *pag.* 1. S. *Grego in* 1. *Ezech.*

CARTVV. Look the anſwer before in the anſwer to the ſumme of the foure Goſpels.

ANNOTATIONS.

Verſe. 8 And the foure beaſtes, euery one of them had ſixe wings round about: and within they are full of eies, and they had noe reſt day and night, ſaying Holy, Holy, Holy, Lord God omnipotent, which was, and which is, and which ſhall come.

RHEM. 2. [8. *Holy, holy, holy.*] This word is thriſe repeated here, and *Eſa* 6. and to the imitation thereof, in the ſeruice of the holy Church, at *Te deum*, and at Maſſe, ſpecially in the Preface next before the great myſteries, for the honour of the three perſons in the B. Trinitie, and that the Church militant may ioyne with the triumphant, and with all the orders of Angels, who alſo are preſent at the conſecration, and do ſeruice there to our common Lord and Maſter, as S. *Chryſoſtome* writeth *lib.* 6. *de Sacerdotio*, and *hom.* 1. *de verb. Eſa. to.* 1. The Greekes call it the hymne *Triſagion*, that is *Thrice holy.* *The Sanctus thrice repeated.*

CARTVV. 2. [8. *Holy, holy, holy.*] Theſe words in your Maſſe and other maſh of yours is like a gold ring in a ſwines ſnout. And it is one of her harlots trickes to ouerlay her writhen and wrinckled face with the faire colours of goodlie words, if happily hee may ſnare ſome fooles that know not her filthines. And whether theſe *three holies*, be to ſet forth the Trinitie or no, we will not diſpute at this time. We thank God that our faith of the holy Trinity hath ſurer grounds to reſt upon then this. For we would rather take it to be an earneſt avowance of the iuſt iudgment of God againſt the contempt of the Goſpell that is after deſcribed; as if they ſhould ſay, that God in the execution of his iudgement is moſt holy, howſoeuer fleſh and bloud will charge him of too great ſeueritie. And in this reſpect it is preſcribed in *Eſay* before the moſt holy and moſt fearefull iudgement of hardning the hearts of the Iewes by the Miniſterie of the Prophets vntill they ſhould bee vtterly cut off from being Gods people. At the celebration of the Lords ſupper wee willingly accord that the Angels are preſent, as at all other the Church exerciſes, there to doe their ſeruice vnto our Sauiour Chriſt *1. Cor. 11. 10.*

Christ in the protection of the Church. And so were they also vnder the law as often as Gods people were assembled for the Lords commanded worship. And therfore the curtaines of the tabernacle were on both sides, both within and without, wrought with Cherubims: but that the Angels worship the sacraments (which you would giue some inckling of, and would speake it out, (if for shame you durst) is a thing worthy to be hissed at. And if *Chrysostome* when he saith that Christ is offered there, had meant that Christ had been really offered, and not sacramentally (as before diuers times hath been shewed out of him) he would not haue said, that the Angels were present and stood neere vnto the Priest that offereth him; but he would haue said that they worshipped the sacrament in his hand, whereof *Chrysostome* neuer dreamed. And as touching the Angels presence, he therein giueth, no speciall priuilege vnto the sacrament of the supper, seeing as heere, so otherwhere he saith, that they were present at the administration of the Sacrament of Baptisme also.

Exod. 26. 1.

Chrysost. vpon Iohn hom. 24.

CHAP. V.

MARGINAL NOTES.

Verse. 1 AND I saw in the right hand of him that sate vpon the throne, a ‡ booke written within and without, sealed with seuen seales.

RHEM. 1. [1. *Booke written.*] S. Gregory taketh it to be the book of the holy Scripture. *li.* 4. *Dialog. c.* 42.

CARTVV. 1. [1. *Booke written.*] To expound this booke sealed with seuen seales, to be the *booke of the holy Scripture*, is an exposition bettet beseeming the Pope, that is drunken with the spirit of errour then, S. *Gregorie*, which had some things not to be despised. For it is the prophecie and secret of this booke, whereof it is said before that God gaue it vnto Christ. For as for the Scriptures, they were not at this time sealed from *Iohn*, which bewailed the want of the knowledge of this book: much lesse were they hidden from the Angels.

Apoc. 1. 1. Vers. 4.

Verse 3. And no man was able neither in heaven nor in earth, nor ‡ vnder the earth to open the booke, nor looke on it.

RHEM 2. [3 *Vnder the earth.*] He speaketh not of the damned in Hell, of whom there could be no question? but of the faithfull in *Abrahams* bosome, and in Purgatorie.

1. Sam. 28. 19. Den. 13. 2. 3

CARTVV 2. 3. *Vnder the earth* (say the Iesuites) that is, in purgatorie. For their grosse head cannot conceiue how any vnder the earth can haue vnderstanding of things to come, but such as are in the Popes scalding house. For they forget, that the Deuill foretold the very precise time of the death of Saul and his sonnes, euen as it came to passe. Whereupon also *Moses* fore warneth that they should not goe after false Gods, although the false Prophets should confirme that false worship with some signe, which should follow accordingly. Yewisse the Diuels know much more of the things that are to come then the puling soules of purgatorie. And if this were not, yet might this phrase with more grauitie & truth be carried vnto the faithfull men aliue, which by reason of persecution were then driuen to liue in holes, dens and dungeons vnder the earth, then to such a bridewell of the Popes building. When you say also, that *purgatorie* men are in *Abrahams bosome*, which is all one with *Abrahams* rest: either you must needs make *Abraham* still in purgatorie; or you must shape him such a side and large bosome, as cannot be cut out of the cloth of any creature, namely, that hee should bee in the highest heauens, and his bosome, I know not how far vnder the earth.

Heb. 11. 38.

Verse. 9 And they sang a new canticle, saying Thou art worthy O Lord to take the booke, and to open the seales thereof: ‡ becausse thou wast slaine, and hast redeemed us to God in thy bloud, out of every tribe, and tongue, and people, and nation.

RHEM. 2. [9. *Becausse thou wast slaine.*] This maketh against the Caluinists who are not content to say that wee merite not, but that Christ merited not for himselfe. Calu. *Philip.* 2. *vers.* 9.

CARTVV. 2. [9. *Becausse thou wast slaine.*] It is enough to gather your argument to make you ashamed of it, if you haue not the white leprosie on your faces, that you cannot blush. And this it is: Christ deserueth, and that worthily, at our hands, to haue glory and praise for the redemption which he hath purchased for us: therefore he deserueth it at the hands of God his heauenly Father. Looke for further answer hereof before upon *Philip.* 2.

Verse 13. And every creature that is in heaven and upon the earth, and under the earth, and that are in the sea, and that are therein: all did I heare saying, To him that sitteth in the throne, and ‡ to the Lambe, benediction and honour, and glory, and power, for ever and ever.

RHEM. 3. [13. *To the Lambe.*] All the said creatures are bound to giue honour, not onely to God, but to Christ as man, and our redeemer: and so they here do.

Act. 20. 28.

CARTVV. 3. [13 *To the Lambe.*] To *Christ* they are bound to giue all honour, and to the *Lamb* all honour and glory is due, yet not to him as he is man, but in regard of his personall union with the Sonne of God, everliving God. Wherefore it is your wonted fore-head, that where the Text giveth *all honour and glory to the Lambe*, or to the man Christ, you adde (beside the Text, and without assistance of any proofe) that all this *honour is due vnto him as he is man*, making the Manhood of Christ (which considered in it selfe, is a creature) equall with the God-head, and the

Creator,

Creator thereof. Wee confeſſe that the very Manhood of Chriſt is to be honoured aboue all creatures, aboue Angels, and Arch-angels, Thrones, Principalities, and aboue euery name that is named either in heaven or in earth, or vnder the earth. But that the honour which belongeth vnto God, bleſſed for evermore, ſhould be given to his Manhood, doth not onely diſhonour God, but even Chriſt himſelfe in his moſt principall nature which is his Godhead.

ANNOTATIONS.

Verſe. 8 And when he had opened the booke the foure beaſtes and the foure and twentie ſeniors fell before the Lambe, hauing euery one harpes, and golden vials full of odours, which are | the prayers of Saincts.

RHEM. 4 [8. *The prayers of Saincts.*] Hereby it is plaine that the Saints in heauen offer vp the prayers of faithfull and holy perſons in earth (called here Saints, and in Scripture often) vnto Chriſt. And among ſo many diuine and vnſearchable myſteries ſet down without expoſition it pleaſed God yet, that the Apoſtle himſelfe ſhould open this one point vnto vs, that theſe odours be the lauds and prayers of the faithfull, aſcending and offered vp to God as incenſe, by the Saints in heauen. that ſo the Proteſtants may haue no excuſe of their errour, That the Saints haue no knowledge of our affaires or deſires. *The Saints in heauen offer ouer prayers to God,*

CARTVV. 4. [8. *The prayers of Saints.*] It is maruelous to ſee how the Ieſuites to maintaine the Popes fraud of enriching himſelfe by canonizing of dead Saincts, will neuer acknowledge any Saincts vpon earth willingly. And where the words are ſo preſſing that no forehead (although neuer ſo braſen) can deny it but by Saints are vnderſtood the faithfull aliue, there alſo they reſtraine the word Saints to their beggerlie friers and other ſuch vermine. But here where there is no circumſtance preſſing the referring of this word *Saint* vnto the faithful aliue: Yet (for aduantage of prayer to Saints) they will needs haue this word *Saint* carried vnto thoſe that are aliue. But theſe will not helpe them vnleſſe they ſtraine the text further and expound the 24. Elders the Saincts that are departed, who notwitſtanding haue no title nor propertie giuen vnto them, which agreeth not in ſome meaſure aſwell to the Saints which are aliue, as vnto thoſe that are departed. And whether theſe be the prayers of the Saints in earth, or of thoſe in heauen, or of both; it is certaine, that the ſame are the offerers of the prayers that are the owners: and the ſame the Saints, which are 24. Elders. For the prayers that were here offered, were made by the 24. Elders, and are by oppoſition ſet forth in theſe words: *Thou art worthy, O Lord, to take the booke, &c.* The Proteſtants therefore are well excuſed in not admitting this will worſhip. But you are without all excuſe, which upon ſuch ſandy grounds do lay ſuch weighty and fundamentall poynts of your ſalvation. For beſide that the circumſtance of the text doth plainly convince your interpretation of falſhood; if you had found that which you dig for ſo painfully; yet doth it not conclude your cauſe. For it followeth not, that if the departed Saints do offer up our prayers, that therefore we muſt pray vnto them, as before hath been ſhewed. *Looke Rom. 15.*

Verſe 10. And haſt made us to our God | a kingdome and Prieſts, and wee ſhall reigne upon the earth.

RHEM. 5. [10. *A kingdom and Prieſt.*] To ſerue God and ſubdue vices and ſinnes, is to reigne or to be a king ſpiritually, likewiſe to offer vnto him the ſacrifices of good works, is to be a Prieſt after a ſort: though neither the one nor the other in proper ſpeach. See the Annotation before, *Chap. 1. v. 5.* *Spirituall kings and Prieſts.*

CARTVV. 5. [10. *A kingdome and Prieſts.*] See the anſwer there alſo.

RHEM. 6. [13. *Euery creature.*] He meaneth the creatures in heauen, as Angels and Saints, the holy perſons in earth, and thoſe that were in Limbo, or be in purgatorie (for of the damned in hell he cannot ſpeak in this caſe:) laſtly, of the peoples in Ilands (here called the ſea) which the Prophets vſe often to name ſeuerally, when they foretell the ſpreading of Chriſts glory through the world, as *Eſa. c. 49. Here ye Ilands and yon people a farre of. &c.* *Limbus Patrum and Purgatorie.*

CARTVV. 6. [13. *Euery creature.*] Looke the anſwer before upon verſ. 3. and if that will not content them, let them turne to Pſalme 148. and be aſhamed of this trifling ſpirit; unleſſe they will haue purgatory a ſcalding houſe as well for the bodies of birds as the ſoules of men.

CHAP. VI.

ANNOTATIONS.

Verſe. 9. AND when he had opened the fifth ſeale: I ſawe | vnder the altar the ſoules of them that were ſlaine for the word of God, and for the Teſtimonie which they had

REM. 1. [9. *Vnder the altar.*] Chriſt as man (no doubt) is this altar, vnder which the ſoules of all Martyrs liue in heauen, expecting their bodies, as Chriſt their head hath his body there already. And for correſpondence to their place or ſtate in heauen the Church layeth commonly their bodies alſo or relikes neere or vnder the altars where our Sauiours body is offred in the holy Maſſe: and hath a ſpeciall prouiſo that no altars bee erected or conſecrated without ſome part of a Saints body or relikes. *Conc. African. can. 50. Carthag. can. 14. See S. Hiorom cont. Vigilant. cap. 3. S. Auguſtine de ciuitate Dei. lib. 8. cap. 27. S. Gregorie. lib. 5. epiſt. 50. lib. 1. epiſt. 52. lib. 2. epiſt. 58.* Whereunto the Prophet ſeemeth here to allude, making their ſoules alſo to haue their being in heauen, as it were vnder the altar. But for this purpoſe, note well the words of *S. Auguſtine* (or what other auncient writer *Conſecration of altars with Saints relikes.*

writer ſoeuer was the author thereof) Ser. 11. *de Sanctis.* *Vnder the altar (ſaith he) of God I ſaw the ſoules of the ſlaine. What is more reuerent or honorable, then to reſt vnder that altar on which ſacrifice is done to God, and in which our Lord is the Prieſt, as it is written. Thou art a Prieſt according to the order of Melchiſedec? Rightly do the ſoules of the iuſt reſt vnder the altar, becauſe vpon the altar our Lords body is offered, neither without cauſe do the iuſt there call for reuenge of their blond, where alſo the blond of Chriſt is ſhed for ſinners,* and many other goodly words to that purpoſe.

Saints be preſent at their tombes and relikes.

This place alſo the wicked Heretike *Vigilantius* (as S. *Hieroms* writing againſt him witneſſeth c. 2.) abuſed, to proue that the ſoules of Martyrs and other Saincts were included in ſome certaine place that they could not be preſent at their bodies and monuments (where Chriſtian people vſed in the primitiue Church to pray vnto them, as Catholike men do yet) nor be where they liſt, or where men pray vnto them. To which the holy doctor anſwereth at large, that they bee where ſoeuer Chriſt is according to his humanitie: for vnder that altar they bee. Part of his words be theſe, that you may ſee how this bleſſed father refuted in that Heretike, the Caluiniſts ſo long before they were borne.

The Caluiniſts hereſie concerning the Saints confuted by S. Hierom long agoe.

Apoc. 14.

Doeſt thou (ſaith he) preſcribe lawes to God? Doeſt thou fetter the Apoſtles, that they may be kept in priſon till the day of iudgement, and be kept from their Lord, of whom it is written, They follow the Lambe whether ſoeuer he goeth, if the Lambe be in euery place, then they that be with the Lambe, muſt bee euery where. And if the Deuill and wicked ſpirits gadding abroad in the world with paſſing celeritie, be preſent euery where: ſhall holy Martyrs after the ſhedding of their blond, be kept cloſe vnder an altar, that they cannot ſtirre out from thence? So anſwereth this learned doctor.

They vnlearnedly accuſe S. Hierom as an vbiquitiſt.

Which miſliketh our Caluiniſts ſo much, that they charge him of great errour, in that he ſaith, Chriſt according to his humanitie is euery where, as though hee were an Vbiquetarie Proteſtant. Where if they had any iudgment, they might perceiue that he meaneth not, that Chriſt or his Saincts ſhould be perſonally preſent at once in euery place alike, as God is: but that their motion, ſpeed, and agilitie to be where they liſt, is incomparable, and that their power and operation is accordingly, which they may learne to be the holy Doctors meaning, by the words that follow of the Deuill and his miniſters: whom he affirmeth to be euery where no otherwiſe but by their exceeding celeritie of being and working miſchiefe now in one place, now in another, and that in a moment. For though they be ſpirits, yet are not euery where at once according to their eſſence. And for our new Diuines it were a hard thing to determine, how long Satan (that told our Lord he had circuited the earth) was in his iourney, and in the particular conſideration and tentation of *Iob*: and how many men hee aſſaulted in that his one circuit. No, no, ſuch curious companions know nothing nor beleeue nothing, but that they ſee with corporall eyes, and teach nothing but the way to infidelitie.

How S. Ierome ſaith Chriſt and his Saints are euery where.

Iob. 1.

CART VV. 1. [9. *Vnder the Altar.*] Chriſt without doubt is this Altar, vpon whom the holy Martyrs being laid, were acceptable ſacrifices vnto God: and therefore as vnder the Law the aſhes of the Sacrifice falling through the grate, ſtayed in the bottom and Baſe of the Altar: Even ſo the ſoules of the martyrs, after their bodies were conſumed, reſted vnder the cover and protection of Chriſt vpon whom they were offered. But if *Chriſt* here *be the altar and that without doubt,* notwithſtanding that he is not here expreſly ſaid ſo to be: why ſhould not he ſo be alſo in *Heb. 13. 10.* where the the name of Altar is more directly applied vnto him? Why was it there an Altar of ſtone which is here of fleſh? there in proper ſpeech an Altar, which is here but by a borrowed ſpeech? Verily there can be no other reaſon why that Altar was of ſtone, but that the Ieſuits, which out of that place framed it, either for heavineſſe of vnderſtanding to conceiue the truth, or for hardneſſe of heart to yeeld vnto it, were heauier and harder then the very ſtones themſelues, whereof they would haue the Altar. And as herein diſagreeing with themſelues, they agree with the truth: ſo in that which followeth, *Chriſt is the Altar as he is man,* they are as farre from the truth, as they are neere and like vnto themſelues; eſpecially if they meane he is the Altar according to his *Manhood* alone: for when his manhood being the ſacrifice, was ſanctified by Chriſt which is the Altar: and the thing which ſanctifieth is of a higher nature then that which is ſanctified by it; it muſt needes follow that our Saviour Chriſt muſt be conſidered in ſomewhat elſe then in his manhood, when he is ſaid to ſanctifie the ſame.

Looke their note vpon Hebre. 13. 10.

Mat. 23. 19.

Heb. 7. 7.

Now where they ſay that S. *Iohn* by this Altar in heaven alludeth to *an Altar vpon earth where Maſſe is ſaid, whereVnder are buried the bodies and reliques of the Martyrs,* is a ſottery whereof their owne conſcience (if it be not cleane ſeared away) did ſtrongly and with a loud voyce cry out vpon them. For who knoweth not that all ſuch ſpeeches of *Iohn* are drawne from the vſe of the ſeruice of God vnder the Law, and not from that vnder the Goſpell? Hereupon the writer to the Hebrewes affirmeth, that the things vnder the Law are ſhadowes and patternes of the heauenly things. Wherefore it is indeed no *alluſion* but an illuſion when they ſay that *Iohn* had regard in this ſpeech to the manner of *buriall of the Martyrs vnder the Altar.* And let the Reader obſerue what dotage this is that the Ieſuits are fallen vnto, who to proue that the martyrs were buried vnder Altars, in *Iohns* time, alledge onely certaine Councels that were not diuers hundred of yeares after *Iohn.* And if there had been any ſuch Altars in his time in the Church, which can never be ſhewed, yet they receiue a ſlender proofe by a bare *alluſion of the Prophet* vnto them: ſeeing the Scripture not *alludeth* onely, but even compareth moſt holy things vnto thoſe things that are not lawfull; as the comming of the Son of man to the comming of a theefe. And as the Scripture giveth no manner of countenance to theſe Hill-Altars: ſo the purer times which followed the Apoſtles, do ſet out the Church cuſtome to haue been to bury their dead (even thoſe that were martyred) in a place together; thereby to teſtifie their communion and ſocietie in death, which they both had before in earth, and after ſhould haue in heaven. And this ſuperſtition which they here ſtand for, appeareth to haue had ground from the conſtitutions of Romiſh Biſhops long after. As for *Ierom*, he is by his great likers much miſliked for his dealing againſt *Vigilantius* in this behalfe, as one whoſe ſtrength againſt it, conſiſted rather in reproches of the perſon, then reproofes of the matter. Although it is evident by *Ieromes* owne confeſſion that this was not ſo much *Vigilantius* his opinion (who was an Elder of the Church as *Ierome* himſelfe

Heb. 8. 5.

Mat. 24. 43. 44.

Euſeb. hiſt. Eccleſ. lib. 7. cap. 13.

Eraſmus in his cenſure.

ſelfe was) but of ſundry Biſhops wich lived in the ſame time that they both did; which advantage if you had for the advancement of Saints Relickes as wee haue for the pulling of them downe, wee doubt not but your tongues would runne merrily upon theſe ſtrings, of greater weight in the ſaying of many, then of one; and of Biſhops rather then of a bare Elder: Eſpecially when *Ierom*, who knew well how to make his advantage of the iudgement of other learned men) diſſenting from theſe Biſhops which agreed with *Vigilantius*, maketh no mention of any other Biſhops that were of contrary iudgement, wherewith he might haue counterballanced theirs which thought otherwiſe then he himſelfe did. *Auguſt. de Civit. lib. 8. cap. 27.* teaching that there is no adoration or Sacrifices done, or Altars built of Chriſtians unto Saints, but whatſoeuer is done is onely for the celebration of their memory, can make nothing for this cauſe.

The other Annotation of *Auguſtine*, firſt is light, as that which having his name, hath nothing of himſelfe, as hath beene before ſhewed. Secondly, it hath nothing for confirmation of that for which it is alledged, but againſt it: For, the deſcription of that Altar which hee maketh, cannot agree to their maſſie and ſtonie Altars, but agreeth onely to our Saviour Chriſt, who is both the Sacrifice, the Prieſt, and the Altar alſo. And hee ſaith not that the Martyrs onely reſt under this Altar, but ſimply the *iuſt*. Neither doth hee ſay that their bodies reſt under the Altar, but that their *ſoules* reſt under it. And therefore it is more then fooliſhly alledged to proue the Maſſing Altars which are of lime and ſtone.

What *Gregorie* ſaith heerein is not worthy the looking after, ſeeing he being not onely neere the time of Antichriſt, but neere to him in his eſtate alſo, could not be free from many of the errours, by the infinitie whereof that chaire is ſupported.

The ſaying of *Ierom* touching the departed Saints being upon earth *miſliketh* (ſay they) *the Caluiniſts*. It miſliketh the Proteſtants we confeſſe; and doth it like you Papiſts, that the heavens, which are infinitely greater then the earth and the ſeas in compaſſe, ſhould be called a priſon: and that they which haue the full walke and ſcope of the whole heavens ſhould be ſaid to be *folded in*? And if you like this, why ſhould not you in a miſlike of heaven, fall in loue, as long agoe with the waies which lead to hell, ſo now with hell it ſelfe alſo? By this doctrine it muſt needs follow, that when the children of God in the latter day ſhall be put in full poſſeſſion of the whole inheritance of the Kingdom of heaven, there to remaine for evermore; that they ſhall bee in heaven but as in a priſon, & that they are there as it were in fetters & Irons becauſe they may not come down into the earth. And why may it not as well be ſaid, that the Saints in heaven are therefore in priſon becauſe they cannot go down to hell? ſeeing all hinderance that ſtayeth them from any place, where, not they deſire, but the Ieſuites (according to *Ierom*) would haue them, is as a priſon and fetters unto them? yet our Saviour Chriſt ſaith, that there is ſuch an infinite gulfe between thoſe in heaven and them in hell, that the one cannot come unto the other. *Luc. 16. 26.* And where there is alledged for proofe of this preſence upon earth, *Apoc. 14.* that *they follow the Lambe whereſoever hee goeth*: it ſo cruſheth this opinion of the Saints out-courſes into the earth, as nothing can do more: For ſeeing the heavens muſt containe our S. Chriſt untill the day of the reſtoring of all things; it muſt needs follow, that the Saints (to enioy a continuall preſence of our S. Chriſt) may not paſſe the pale of the heavens; which may well hold them, ſeeing (according to his humanitie) they hold the Sonne of God. *Act. 3. 21.* Hitherto belongeth that *David* for his comfort over the death of his child, affirmeth that hee ſhould go where hee was, and that his child ſhould not come any more to him. *2. Sam. 12. 23.*

And whereas the Ieſuites deride the *ubiquitarie Proteſtants*, for that they could not finde how Chriſt ſhould be preſent in all places by his Humanity, unleſſe his Humanity were in every place where his Godhead is: as they are no better ſighted then you in their fancie of the naturall preſence of Chriſt in the Sacrament; ſo yet herein their ſight is farre ſharper then yours, that they did well ſee that the ſame cannot be, without an ubiquity and preſence of the humanity of Chriſt in all places at once. And you that ſee not that this abſurdity (as a ſhadow) waiteth upon your feigned body in the Sacrament (if you refuſe to be pittied) are moſt worthy to be derided. For by the ſame reaſon that a body may bee in two places at one inſtant and moment of time, it may be alſo in ten thouſand, yea euery where: for that every moving of a body from one place to another, although it bee for never ſo ſmall a diſtance, is done in time.

And as for your proofe by compariſon of the *devill and other wicked ſpirits, which for their celeritie and agilitie incomparable haue a moſt ſpeedy motion*; it is ſo childiſh as may well become them, that in matter of true godlineſſe, know not ſo much as the difference between their left and right hand: For notwithſtanding that their *celeritie* be *incomparable*, eſpecially in reſpect of all ſpeed that can be made by any creature upon earth, yet it is impoſſible either for them, or for the elect Angels to be at the ſame inſtant and point of time in divers (not Countries onely removed far off, but) places how neere ſoever: otherwiſe why do the wicked ſpirits divide them into Legions and Bands to aſſault men? or why haue the elect Angels their ſeverall charges, ſome here, and otherſome there, if by their agility they could at once be in all places at one moment of time? whereas to maintaine a naturall preſence in the Sacrament, it is required that at one moment and inſtant of time, the body of Chriſt muſt be in ſundry places divided by ſea and land. *Luc. 8. 30. Dan. 10. 20.* If indeed your ſacrificers ſhould offer one after another, & that none of them did ever iump with his fellow in the time of conſecration, or that you taught not that they be Chriſts which are in the Pixe, this defence of yours might haue ſome colour out of *Ierome*, which is now ſo miſhapen that it is marvell that you would ever offer it to the veiw of any, euen of your own beguiled and deceived ones.

And yet granting that our Saviour Chriſt (which yet is moſt falſe, and may not be granted) could through a wonderfull celerity of his body be in all places at one and the ſame inſtant: and granting further (which is likewiſe untru) that the Saints come frō heaven unto men: yet ſeeing this wonderfull celerity of the body of Chriſt ſhould be a portion of that Crown which his Father made for him againſt the day of his Coronation; it muſt needs follow that the Saints cannot haue this celeritie

rity in the ſame meaſure that he hath, but according to the meaſure of that place which they occupy in the body whereof Chriſt is the head; eſpecially ſeeing our Saviour being glorified both in body and ſoule, they are yet but in ſoule alone. Wee ſuppoſe alſo, that as you carry the ſoule of our Saviour Chriſt after death unto the place of the damned (without any diſparagement as you ſay to the glorious eſtate thereof) ſo now alſo you will not ſtick to affirme that he may ſtill alſo (for his further inlargement) go down to hell, whether yet the Saints cannot poſſibly go: wherefore even heerein you inlarge the preſence of Chriſt further then that which the Saints departed can haue approach unto: and conſequently you falſifie the ground which you haue laid of their preſence in all places taken from their following of the Lambe. Beſides that, this following of the Lambe mentioned in the Apocalypſe is not ſo much to be underſtood of a locall following of Chriſt, as to note a conformity of the bleſſed ſoules unto our Saviour Chriſt. For it is well known, that when our Saviour Chriſt commeth in the aire at the latter day to iudge the quick and the dead, the Angels ſhall beare him company, when as the bleſſed ſoules ſhall not come in company with him, but be ſent to their bodies in the graues, and from thence to bee rapt into the Aire, to be preſented before him, and not to ſtand behind him. So alſo when it ſaid, *that who euer will bee Chriſts Diſciple muſt deny himſelfe take up his Croſſe and follow him*: Thereby is not meant that they ſhould follow him after a corporall manner, but that they muſt haue their converſation blameleſſe by mortification, as hee had his by nature.

Luc. 9 23.

But heere let the Reader marke the manifeſt contradiction of Popery in this behalfe, which ſometimes affirme, that the Saints departed ſee all things by reflection from God, in whoſe preſence they are: and other ſome times, ſay that they get this knowledge by courſing or perambulation of the earth: whereas if they behold all in God as in a glaſſe, what need they be trauelled in going up and down which they may haue by bare contemplation, an exerciſe far meeter for them then this poſting up and down can be: For if it be in vaine to do that by many which may be done by few, it is then both vaine and fooliſh to do that by a longer way that may be done by a ſhorter.

Verſe. 10 { And they cryed with a loude voice, ſaying, How long Lord, holy and true, iudgeſt thou not { and reuengeſt thou not our bloud of them that dwell on the earth?

That Saints pray for vs, S Hierome proueth againſt the Heretike Vigilantius.

RHEM. 2. [10 *And they cried*] S *Hierom* alſo againſt the ſaid *Vigilantius*, reporteth that hee vſed an argument againſt the prayers of Saincts out of this place, for that theſe Martyrs cried for reuenge, and could not obtaine. But wee will report his wordes, that you may ſee how like one heretike is to an other, theſe of our dayes to thoſe of old. *Thou ſayeſt in thy booke* (ſaith S. Hierome c. 3.) *that whiles wee bee aliue, one of vs may pray for another: but after wee bee dead, no mans prayer ſhall bee heard for another: ſpecially ſeeing the Martyrs asking reuenge of their bloud, could not obtaine.* So ſaid the Heretike. Againſt which the holy doctor maketh a long refutation, prouing that they pray much more after they be in heauen, then they did here in earth: and that they ſhall bee much ſooner heard of God, then when they are in the world.

But for the heretikes argument framed out of theſe words of the Apocalypſe thus, *Theſe Martyrs did not obtaine, ergo Saints do not pray for vs*: it was ſo friuolous, and the antecedent ſo manifeſtly falſe, that he vouchſafed not to ſtand about it. For it is plaine the Martyrs here were heard, and that their petition ſhould be fulfilled in time appointed by God, (whereunto they did and do alwayes conforme themſelues:) for it was ſaid vnto them, *That they ſhould reſt yet a little time, till &c.* And that Martyrs prayers be heard in this caſe, our Sauiour teſtifieth *Luk.* 18. ſaying, *And will not God reuenge his elect that cry to him day and night: I ſay to you he will quickly reuenge them.* And if God do not heare Saints ſometime nor grant their requeſts, is it therefore conſequent that they do not or may not pray? Then Chriſt himſelfe ſhould haue prayed his father to remoue the bitter cup of death from him, becauſe that petition was not granted.

CARTVV. 2 [10 *And they cried*] As *Vigilantius* was not well awake in ſo reaſoning as *Ieromo* bringeth him in: ſo the Ieſuites in anſwering it were depely aſleepe. For notwithſtanding that the controuerſie is not between vs and them whether the departed Saints pray for vs or not, but whether we ought to pray vnto them: yet the proofe out of *Luke* 18. that they pray for vs, is not of proofe: but is like the graſſe growing vpon the houſe toppe, which vaniſheth without a diſputer, as that withereth without a mower. For that this crying day and night, is not meant of the Saints departed, but of thoſe aliue, is declared not onely by the parable of a deſolate widow, fitly ſhadowing out not the ioyfull and bleſſed eſtate of the Martyrs in heauen, but of confeſſours in earth: but alſo for that he greatly blameth ſome of thoſe which cry for vengeance, that they doe not ſo perſwadedly in faith look for it, as becometh them which haue ſo certaine and vndoubted promiſes of their reuenge. And the prayers which are here made by the Saints, are not for the Saints that are vpon earth but (by the Ieſuits own confeſſion) they haue a direct reſpect vnto the glory of God, and their own accompliſhment in glorious and bleſſed eſtate. And notwithſtanding that that cannot but draw at the end of it, the good alſo of thoſe that are aliue: yet that is not the maine and principall thing whereunto the Martyrs prayers haue reſpect. And howſoeuer it be, yet this is worthy to be marked, that their prayer is not framed out of any ſpeciall knowledge of a particular eſtate of the militant Church, but is conceiued onely of the eſtate of the Church which is generall, and which themſelues carried with them from the earth: whereas to proue that which the Ieſuites pretend, they ought to ſhew that the Martyrs make prayers for ſuch ſpeciall either perſons or things as they could not come vnto by their own knowledge which they had vpon earth.

Luc. 18. 2. 8.

RHEM. 3. [10. *Reuengeſt thou not.*] They do not deſire reuenge vpon their enemies for hatred, but of charitie and zeale of Gods honor, praying that his enemies and the perſecutors of his Church and Saincts, that will not repent, may be confounded: and that our Lord would accelerate his generall iudgement, that ſo they might attaine the perfect crown of glory promiſed vnto them both in body

and

in body and ſoule: which is to deſire the reſurrection of their bodies, which then ſhall triumph perfectly and fully ouer the perſecutors that ſo cruelly handled the bodies of the elect, which then ſhall appeare glorious to the enemies confuſion.

CARTVV. 3. [10. *Reuengeſt thou not.*] S.

Verſe. 11 And white ſtols where giuen, to euery one of them ‡ one: and it was ſaid to them, that they ſhould reſt yet a litle time, ! till their fellow ſeruants be complete, and their brethren, that are to be ſlaine euen as they.

RHEM. 4 [11. *Till their fellow ſeruants be complete.*] There is a certaine number that God hath ordeined to die for the teſtimony of truth and the Catholike faith, for conformitie of the members to the head Chriſt or chiefe Martyr, and till that number be accompliſhed, the generall condemnation of the wicked perſecutors ſhall not come, nor the generall reward of the elect.

CARTVV. 4. [11. *Till they fellow ſeruants be complete.*] S.

CHAP. VII.

MARGINALL NOTES.

Verſe. 3 SAYING, Hurt not the earth and the ſea, nor the trees, till ‡ we ſigne the ſeruants of our God: in their foreheads.

RHEM. 1. [3. *We ſigne the ſeruants.*] It is an alluſion to the ſigne of the Croſſe which the faithfull beare in their foreheads, to ſhew they bee not aſhamed of Chriſt. S. *Auguſt. Tractat.* 43. *in Ioan.*

CARTVV. 1. [3. *We ſigne the ſeruants.*] This phraſe of ſigning the ſeruants of God in their foreheads, is taken (as others moe) from the Prophet, and alludeth to the deliverance of the people of God in Egypt, when the Angell of vengeance executing the iudgement houſe by houſe, paſſed by the Iſraelites houſes which were ſprinkled with bloud; and onely ſignifieth here, that the Lord in his iudgements wherewith he will revenge himſelfe upon his enemies, will deliver his faithfull ones in ſuch ſort, that although ten thouſand fall of their right hand, and as many on the left, yet the plague ſhall not come nigh unto them to hurt them. And it is more then a ſigne of an intollerable boldneſſe, that when the Scripture alludeth onely to a ſigne generall without all reſtraint to draw it to ſo particular a ſigne as is that of the croſſe. And it is evidently falſe, and contrary to the text which they ſay, that *this is an alluſion to the ſigne of the croſſe which the faithfull beare in their foreheads, to ſhew that they be not aſhamed of Chriſt*: ſeeing this is not to teach what duetie they ſhould doe in not *being aſhamed*; but what reward they ſhould haue for that they had not been *aſhamed* of the teſtimony of Chriſt. And although *Auguſtine tract.* 43. *in Io.* can make no *croſſe* here where the Scripture hath made none: yet there is not ſo much as his authoritie to crooke this text withall in that place, nor any thing approching thereunto: unleſſe the faſtning of a ſpirituall croſſe in our hearts, make any thing to proue a fleſhly croſſe upon our forehead; which as none will thinke that hath a mans heart: ſo none will dare to ſpeake but he which hath a dogges forehead. *Ezc.* 9. 4. *Exod.* 12. 13

Verſe. 4 And I heard the number of them that where ſigned, an hundered fourtie foure thouſand where ſigned, ! of euery tribe of the childeren of Iſrael.

RHEM. 2. [4. *An hundred fourtie foure thouſand.*] Hee ſignifieth by theſe thouſands and the multitude following, all the elect: but the elect of the Iewes to be in a certaine number: the elect of the Gentiles to be innumerable.

CARTVV. 2. [4. *An hundred forty foure thouſand.*] That a greater number of the Gentiles ſhall be ſaved then of the Iewes, is truely gathered of this place. But that the *elect of the Iewes are in a certaine number*, becauſe their number is ſet downe, and the other of the Gentiles is not: is more then the Scripture doth warrant. For when this is not the preciſe number of the elect Iewes which is here ſet downe by twelue thouſand out of every Tribe, as if there were no more ſaved of one tribe then of another, of a greater then of a leſſe: what is he that ſhall be able to tell the number of the elect Iewes under the Goſpell but God alone, to whom the number of the elect amongſt the Gentiles is as well knowne as the number of the elect amongſt the Iewes.

Verſe. 9. After theſe things I ſaw a great multitude which no man could number, of all nations and tribes, and peoples and tongues: ſtanding before the throne, and in the ſight of the Lambe, clothed in white robes, and ‡ palmes in their hands.

RHEM. 3. [9 *Palmes in their hands.*] Boughes of the palme tree, bee token of tryumph and victory.

CARTVV. 3. [9. *Palmes in their hands.*] The *palme bough is indeed a token of victory*; but the Palme here mentioned is the Date tree, and not that which wee call palme: that the Reader may underſtand how your ceremony of palmes is not onely Apiſh, which it ſhould be although you had the Date bough indeed; but moſt beggarly which in ſtead of a moſt noble and fruitfull bough, haue taken up ſuch a baſe and fruitleſſe twigg.

CHAP. VIII.

MARGINAL NOTES.

Verse 3 AND an other Angel came, and ſtoode ‡ before the altar, hauing a golden cenſar: and there where giuen to him many incenſes, that he ſhould giue of the praiers of all ſaints vpon the altar of gold, which is before the throne of God.

RHEM. 1. [3. *Before the altar.*] The Prieſt ſtanding at the altar praying and offering for the people in the time of the high myſteries, Chriſt himſelfe alſo being preſent vpon the altar, is a figure of this thing, and thereunto he alludeth.

CARTVV. 1. [3. *Before the altar.*] If you meane by the time of the high myſteries, the time of your low & baſe Maſſe, you haue not onely no word in the text to beare vp that collation, but euident words to beare it down. For where the Law ordained that there ſhould bee but one altar to offer up incenſe at, *Iohn* ſheweth that that Altar is in heauen. And it is a groſſe and a palpable errour (whereupon the rageing luſt after your Idoll thruſteth you to tie the interceſſion of our Sauiour Chriſt, which is continuall day and night, to the time wherein your Maſſe is vpon the ſtage.

Hebr. 7. 25.

Verſe. 4. And the ſmoke of the incenſes of the prayers of the Saints aſcended from the hand of the Angell before God.

RHEM. 2. [4. *Of the prayers of the Saints.*] If this be S. *Michael* or any Angel, and not Chriſt himſelfe, as ſome take it. Angels offer vp the prayers of the faithful, as the 24. Elders chap. 5. for this word, *Saints*, is taken here for the holy perſons on earth, as often in the Scripture: though it bee not againſt the Scriptures, that the inferiour Sainct or Angel in heauen ſhould offer their prayers to Gods by their ſuperiour there. But hereby wee conclude againſt the Proteſtants, that it derogateth not from Chriſt, that Angels or Saints offer our prayers to God, as alſo it is plaine of Raphael, *Tob.* 12. 12.

CARTVV. 2. [4. *Of the prayers of the Saints.*] There being but one Mediatour between God and man and that in matter of interceſſion, whoſoeuer ſetteth a created Angell in the place of that Mediatour, muſt needs thruſt out our Sauiour Chriſt. Before the Ieſuites would haue placed the Elders in the Prieſthood of our Sauiour Chriſt, which notwithſtanding it is wickedly and fooliſhly done, as hath been there ſhewed; yet it hath ſo much more probabilitie, as that the name and office of Prieſthood in ſome reſpect is giuen to all faithfull men. But that either the name or office of a Prieſt ſhould be giuen to an Angel which is not partaker of fleſh and bloud, is a ſtriking of popiſh owles, onely heard of in the wildernes of the Romiſh Church. And it is a cleere caſe, that *Iohn* by the Angel here, noteth our Sauiour Chriſt the onely *Michael* of whom it hath been before ſpoken which appeareth firſt of all, by the manner of ſpeach, Of another Angell, whereby *Iohn* vſually noteth out our Sauiour Chriſt in this booke, as one which differeth from other Angels both in nature, in Office, and operation.

1. Tim. 2. 5.

Secondly, for that the perfume and ſweet Odours wherewith the infection and imperfection, (as it were an euill ſauour of the prayers of the Saints) are perfumed, is his alone and giuen to him: whereas the holineſſe of Angels, which are not partakers of fleſh and bloud, although it were perfecter and greater then it is, cannot make any ſupply of our wants, whoſe defects muſt be made vp by one of our own nature.

Thirdly, for that it is ſaid that this Angell offred up the prayers of all the Saints whereſoeuer diſperſed, which cannot be done by all the creatures in heauen and earth, much leſſe by one onely creature. For if there were any one Angel which could bee in all places at one time and in one moment, to heare the prayers of all the faithfull, what needs ſo many legions and ten thouſands of Angels for the miniſterie of the Saints?

Laſt of all the Ieſuits themſelues out of the verſe before, haue truly affirmed that it is our S. Chriſt; and therefore it argueth their extreme beggery, which vpon ſome mens iudgements, not onely contrary to the truth, but contrary to that which they hold for truth, lay the foundation of the interceſſion of Angels vpon this place: ſo that vnleſſe *Tobies* Angel, which is not onely many graines too light, but is a very counterfeit will helpe them; the interceſſion by Angels lyeth (as they ſay) in the backhouſe ditch; out of the which all the popiſh teames in Rome and Remes are not able to draw it.

CHAP. IX.

MARGINAL NOTES.

Verſe 1 AND the fifth Angell ſounded with the trompet, and I ſaw ‡ a ſtar to haue fallen from heauen vpon the earth, and there was giuen to him the key of the pitte of bottomles depth.

RHEM. 1. [1. *A ſtarre to haue fallen.*] The fall of an Arch heretike, as *Arius*, *Luther*, *Caluin*, out of the Church of God, with the key of Hell to open and bring forth all the old condemned hereſies buried before in the depth.

CARTVV. 1. [1. *A ſtarre to haue fallen.*] This ſtarre is the great ſtarre ſpoken of before which

which noteth but the Pope of Rome; as appeareth both by his deſcription of his Seate, now a matter at large layd out by the learned of our times, and therefore not eſpecially here to be dealt in further then the Ieſuites by wreſt of this prophecie ſhall enforce. Howbeit, euen you Papiſts, if your writings were not of as many colours as the Rainebow would haue freed both *Luther* and *Caluin* from this charge. For Maiſter *Caluin* (in your iudgement) was neuer any ſtarre or burning lampe in the heauens, giuing light vnto the ſonnes of men, that is to ſay, was neuer (in your iudgement) a Biſhop of the Catholicke Church. This beeing therefore (as our Sauiour Chriſt himſelfe expoundeth it) one that ſometimes had a lawfull Miniſtery in the Church, from which hee was throwen down; cannot bee M. *Caluin* that died in the ſame Miniſterie which he firſt entred into after his departing from you. Neither can it be *Luther*, for although he were (in your iudgement) ſometimes in the dayes of his ignorant Monkery a ſtarre in the heauens: yet being then (in your own iudgement) but a ſorrie Monke, hee could not be the great and blaſing ſtarre here ſpoken of: ſo that it appeareth euidently that your pen goeth before your wit, and that you care not (ſo you may hurle ſomething at us) either what or how you hurle. But vnto the Biſhop of Rome both by your iudgement which (vaunt of the ſhining light he gaue in times paſt) and by ours which confeſſe that he was indeed ſometimes a burning lampe; it agreeth moſt aptly.

Verſe. 20 And the reſt of men which were not ſlaine with theſe plagues, neither ‡ haue done penance from the workes of their handes, not to adore Diuels and † Idols of golde and ſiluer and braſſe and ſtone and wood, which neither can ſee, nor heare, nor walke,

RHEM. 2. [20. *Haue done penance.*] This phraſe being the like both in Greeke and Latine, ſignifieth ſuch ſorrowfull and penall repentance as cauſeth a man to forſake his former ſinnes and depart from them, μετανοησαι απο των ἐργων. See the ſame phraſe *cap.* 2.21,22. & *Act.* 8.9.22.

CARTVV. Looke the anſwer before upon *Math.* 3.

ANNOTATIONS.

Verſe. 4 And it was comanded them that they ſhould not hurt the graſſe of the earth ‡ nor any greene thing, nor any tree: but onely men which haue not the ſigne of God in their foreheads.

RHEM. 3. [4. *Nor any greene thing.*] The Heretickes neuer hurt or ſeduce the greene tree, that is, ſuch as haue a liuing faith working by charitie, but commonly they corrupt him in faith who ſhould othe wiſe haue periſhed for ill life, and him that is reprobate, that hath neither the ſigne of the Croſſe (which is Gods marke) in the forehead of his body, nor the note of election in his ſoule. *Who are ſeduced by heretikes.*

CARTVV. 3. [4 *Nor any greene thing.*] Indeed divers learned men expound theſe greene things to be thoſe *that haue a liuing faith working by charity*: but with their good leaue wee iudge otherwiſe: firſt, for that it hath been ſaid before that the faithfull ſhould not be hurt by thoſe plagues. *Apoc.* 7.3. Secondly, for that the trees which are alſo heere commanded not to bee hurt no more then *other greene things*, are before diſtinguiſhed, and made a ſeuerall member from the Elect. Thirdly, and moſt principally, for that it is ſayd before, that the third part of the greene graſſe, and the third part of the trees were burnt with the fierce plagues of God. Wherefore it beeing there taken for graſſe and for trees literally, and not for the godly which cannot periſh amidſt the iudgements of God: it were contrary to all good ſence and courſe of expoſition here to interpret it of the faithfull. It is therefore to be underſtood of the fruites of the earth, as the words doe ſound. And ſo it is a propheſie of the ſtate of Popery, that in the midſt of the groſſe ignorance and Idolatry that ſhall be in it, there ſhall be notwithſtanding great plentie and abundance of all things; thereby meeting with the common obiection of Popery, which to iuſtifie their falſe worſhip, hold out this alwayes for their buckler, that vnder the profeſſion of that religion, they had foure and twenty egges for a penny; whereas *Iohn* declareth, that it is ſo farre from ſhifting it from the brand and marke of Antichriſtianity, as it rather yeeldeth a proofe and teſtimony thereof. And no doubt but this is one cauſe why the Prophet hath noted this plague for one of the laſt three, ſo much the more fearefull and dreadfull as men beeing drowned in errours, were by this plentith and over-flow of Gods bleſſings rocked a ſleepe in the middeſt of their idolatries. Hereupon alſo in the 11. chapter following, he meeteth with the offence taken at the preaching of the Goſpell: vnder which he ſheweth that there ſhall be great dearth, becauſe that his two witneſſes (whereby is meant a competent number of able miniſters) ſhall ſhut up the heavens as in *Elias* time, and bring divers plagues vpon the earth as *Moſes* did in Egypt: not becauſe the Goſpell is the cauſe thereof, but becauſe theſe iudgements ſhall fall vpon the places where it is reiected and vnfruitfully receiued. Touching the ſigne of the Croſſe, looke the anſwer before, vpon chap. 7.3. *Apoc.* 8.7.

Verſe. 7 And the ſimilitudes of the locuſtes, like to horſes † prepared into battel: and vpon their heades as it were crownes like to gold: and their faces as the faces of men.

RHEM. 4. [7. *Prepared into battel.*] Heretikes being euer ready to contend, doe pretend victorie, and counterfeit gold: in ſhape as men, as ſmooth and delicate as women, their tongues and pennes full of gall and venim: their hearts obdurate: full of noiſe and ſhuffling: their doctrine as peſtiferous and full of poyſon, as the taile and ſting of a ſcorpion, but they endure for a little ſeaſon. *The manifold hypocryſie of Heretikes.*

CARTVV. 4 [7. *Prepared into battell.*] A notable and liuely deeſcription of the Popiſh Clergie of Prieſts, Monks, Friers, and other ſuch vermin, which will fight with themſelues rather then lacke

an enemy: who pretend that they are Kings and a Kingly Priesthood, and in token thereof weare their shaven crownes, which make a shew of humanity and mildnesse, when notwithstanding they are as ravening as Lyons, so womanish and given to all filthy lusts, as there is no Goat so stinking as they, and yet notwithstanding so fenced with priviledges and executions from Law, as neither for their ravening nor for their Sodomitry they can be any more pierced with the sword of the Magistrate, then he that hath an Iron breast-plate upon him.

Heret. transl. RHEM. 5. [20. *Idols of gold.*] Here againe the new Translatours abuse the people, for *idols* saying *images*, the place being plainely against the pourtraites of the heathen Gods, which are here and in the Psalme 95. called, *damonia Devils.*

CARTVV 5. [20. *Idols of gold.*] Looke the answer before upon 1. *Ioh.* 5. 21. Besides that these are apparantly the Idols, not of the heathen, but of those that the starre which fell from heaven, drew with him, that is, of such as had fallen away from true Christianity. And the Iesuites expounding this of heretickes, cannot make these to be the heathenish Idols.

CHAP. X.

MARGINALL NOTES.

Verse. 4 AND when the seuen thunders had spoken their voices, I was about to write: and I heard a voyce from heauen saying to me: Signe the things which the seuen thunders haue spoken: and‡ write them not.

RHEM. 1 [5. *Write them not.*] Many great mysteries and trueths are to bee preserued in the Church, which for causes known to Gods prouidence are not to bee written in the booke of holy Scripture.

CARTVV. 1. [4. *Write them not.*] If the glose be accursed which corrupteth the text, it is much more accursed that contrarieth the text. It is true that some things were reuealed to *Iohn* which were not to bee written, But that the same which are forbidden to be written are to be preserued in the Church, is directly contrary to the words of our Saviour Christ, which commandeth them to be sealed vp that no man should haue the knowledge of them. For if the knowledge of these mysteries come by our Sauiour Christ his opening of the seales and no otherway as before hath been shewed: they must needs remaine secret and vnknown which he will haue to be sealed and shut vp who onely can vnseale and open them. For partly for honour of his seruant, and partly for speciall comforts ouer speciall afflictions which he either had or should suffer, or for both, it pleased the Lord to reueale certaine things to him which he would not communicate with the rest of the Church euen as also *Paul* being rapt vp to the third heauen saw things which it was not lawfull for him to cõmunicate with the Church. And this he did rather to *Iohn*, because he had admitted him to a greater priuitie of friendship with him then he did the rest of the Apostles as being the friend of our Sauiour Christ, to whom belongeth the knowledge of the greatest secrets.

2. Cor. 12. 4

Verse. 9 And I went to the angel, saying vnto him, that he should giue me the booke, And he said to me, Take the book, and deuoure it: and it shall make thy belly to be bitter, but in thy mouth it shall be ‡ sweete as it were honie.

RHEM. 2. [9. *Sweete as it were.*] Sweete in the reading, but in fulfilling, somewhat bitter, because it commandeth works of penance and suffering of tribulations.

CARTVV. 2. [9. *Sweete. as it were.*] Sweete, not in reading but in preaching, considering that a man may reade the booke although he haue no exercise of his mouth, which is otherwise in preaching. And when he saith that they were bitter in his bellie, hee meaneth thereby to set out the dutie of a faithfull Minister, which is not to keepe and conceale within him that which hee hath receiued of the Lord, no more then a man which hath some bitter humor in his stomack can be at quiet till it be out: euen as Ieremy also saith that the word was like a fire within him which he could not be able to hold in. And Elihu that it was like to new wine that will breake the vessell vnlesse it haue a vent, As of the contrary part, it is pleasant vnto him when he preacheth the will of God. And so our Sauiour Christ, which is this Angell, expoundeth it when hee saith. Thou must propheſie againe. And for the better vnderstanding hereof, we are to note the order that he is first commanded not to eate it, but to deuoure and swallow it; and after the deuouring or swallowing, it is said that it shall be bitter in his bellie: and thirdly that when it shall be published by his mouth, then it shall be as sweete as honie: wherfore in the obedience of this Commandement of Christ, to make the execution answer the Commandement, it ought (in our iudgement) thus to be turned: And I deuoured or swallowed it: and it was in my mouth as sweet as honey; although when I had eaten it, my bellie was imbittered. And so καὶ according to the manner of the Hebrewes is oftentimes taken for the aduersatiue *although*. And as for the expoſition of the Iesuites that it is bitter because it commandeth works of penance and suffering of tribulation it is not onely sottish and vnsauorie, but cleane contrary to the drift and purpose of the holy Ghost, which is to comfort the Church ouer the spirituall flood of iniquitie and persecution denounced in the former Chapter: and that hee doth by two meanes. One in swearing that it is not long to the day of iudgement when all these confusions shall cease. The other for that the knowledge of the Gospell which was smothered and ouerwhelmed by the Antichristian practises described in the former chapter should be renewed and set vp afresh: so farre is it from denouncing of suffering of tribulation as this note supposeth.

Ier. 20. 9. Iob. 32. 19. 20.

CHAP.

CHAP. XI.

MARGINALL NOTES.

Verse. 2 BVT the court which is without the temple, caſt forth, and meaſure not that: becauſe it is giuen to the Gentiles, and they ſhall treade vnder foote the holy citie ‡ two and fourtie moneths.

RHEM. 1. [2. *Two and fourty*] Three yeares and a halfe, which is the time of Antichriſts reigne and perſecution.

CART VV. 1. [2. *Two and forty.*] That this of Antichriſts comming three yeares and a halfe before the end of the world, is a vaine fable, hath been before declared upon 2. *Theſſ.* 2. And that it hath no colour from this place, it is evident. Firſt, for that by theſe words of *two and forty moneths*, is not meant a preciſe tearme of yeeres, but (according to the uſe of the Scripture in diuers places) he noteth an vncertaine time by a certaine; and yet ſo, as thereby he teacheth both that the time of perſecution ſhall not be at the pleaſure and luſt of the world, but according to the will of the moſt Higheſt; and alſo that for the choſen ſake it ſhall be cut ſhort: for which cauſe he after nameth it a time, and two times and halfe a time. And euen in this very chapter that which hee heere tearmeth forty two moneths, and a hundred and ſixtie dayes, which are three yeares and a halfe, hee tearmeth three dayes and a halfe; as alſo *Proſper* doth expound the place: for who doubteth (eſpecially ſeeing the experience) but that during all the time of Antichriſts perſecution, the miniſters of the Goſpell are moſt cruelly handled, and not three onely dayes and a halfe: his rage againſt them being ſo great as hee cannot be ſatisfied with their blood, vnleſſe the fire of his indignation feed alſo upon their dead bodies. This is yet further confirmed, for that the Apoſtle in this booke to note one and the ſame time knowne vnto God alone, noteth it indifferently by an *houre*, a *day*, a *moneth* or a *yeare*. Further, that this cannot be taken preciſely for the time of three yeares and a halfe onely, it is manifeſt, for that after the things mentioned to be fulfilled in theſe three yeares and a half, there are ſome other things mentioned to be done before the end of all: as a great part of the ſlaughter of one part of the wicked Citty, and a great converſion of an other part of it vnder God; which the Ieſuites may well know will not bee effected with a trentall of Maſſes, but muſt bee wrought by ſome good continuance of the preaching of the Goſpell. Laſt of all, when the two witneſſes whom they imagine to come into the world after Antichriſt, and to go out of the world before him, are ſaid as well to preach three yeares and a halfe, as Antichriſt is ſaid to perſecute three yeares and a halfe: the one not being able to be underſtood of that certaine ſtint of time, what reaſon is there that you ſhould ſtraightly lace the other?

Verſe. 8 And their bodies ſhall lie in the ſtreates of the ‡ great citie, which is called ſpiritually Sodom and Aegypt, where their Lord alſo was crucified.

RHEM. 2. [8. *Great cittie, which.*] He meaneth Hieruſalem named Sodom and AEgypt for the imitation of them in wickednes. So that we ſee his chiefe reigne ſhall be there, though his tyrannie may extend to all places of the world.

CART VV. 2. [8. *Great Citty, Which.*] That the Cittie of Ieruſalem is not the ſeate of Antichriſt; not onely for that there is no appearance of the rebuilding of it, but for other cauſes alſo looke before. And this deſcription here can in no wiſe agree vnto it. For firſt, this Citty particularly was never called Sodome; neither are the Iewes branded any where in theſe dayes of their baniſhment, with any ſuch note of monſtrous vncleanneſſe. But all the world knoweth, both by hearing of their practiſe, and by reading of their bookes written in defence of buggery, that it moſt fitly agreeeth to Rome, and to the Romiſh Clergy. Againe alſo it is well knowne, that the title of ſpirituall Egypt cannot agree to the Iewes, which abhorring from all groſſe Idolatry and adoration of creatures, haue no appearance of ſuch a ſudden change into palpable Idolatry, which being in times paſt the ſinne of Egypt, doth moſt properly agree to Rome, or the Weſterne Babylon, the mother of ſpirituall fornications, which in her bread-worſhip is more filthy then ever were the Egyptians in the worſhip of their venemous wormes. And for the other poynt, that it is the place where Chriſt was crucified, it cannot agree to the Citty of Ieruſalem. For firſt, our Saviour Chriſt could not with the truth of the propheſies and figures vnder the Law, be crucified in the Citty of Ieruſalem, but muſt needs ſuffer without the Cittie. Secondly, he was not crucified by any authority of that Citty, or of the people thereof; but it fitteth Rome ſingularly well, ſeeing by the authority of that Citty, and in the dominion thereof, he was crucified then in his owne perſon, and now in his members, and Miniſters eſpecially. *Hebr.* 13. 12. *Ioh.* 18. 31.

Verſe 18 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, to be iudged, and ‡ to render reward to thy ſeruants the prophets and ſaints, and to them that feare thy name, ‡ litle and great, and to deſtroy them that haue corrupted the earth.

RHEM. 3. [18. *To render reward.*] To repay the hire or wages (for ſo both the Greek word and the Latin ſignifie) due to holy men, proueth againſt the Proteſtants, that they did truly merite the ſame in this life.

CART VV. Anſwered before upon *Math.* 5. 12.

ANNOTATIONS.

Verſe. 3 And I will giue to ‡ my two witneſſes, and thy ſhall prophecie a thouſand

two

two hundred ſixtie daies, clothed with ſackclothe.

Enoch and Elias yet aliue, ſhall preach in the time of Anti-chriſt.

RHEM. 4. [3. *My two witneſſes.*] *Enoch* and *Elias*, as it is commonly expounded, for, that *Elias* ſhall come againe before the later day, *it is a moſt notorius known thing* (to vſe S. Auguſtines words) *in the monthes and hearts of faithfull men. See li.* 20. *de Ciu. Dei c.* 29. *Tract.* 4. *in Ioan.* and both of *Enoch.* and *Elias*, *lib.* 1. *de pec. merit. c.* 3. So the reſt of the Latine Doctors, *as*, S. *Hierome ad Pamach. ep.* 61. *c.* 11. *and in Pſal.* 20. S. *Ambroſe in Pſal.* 45. S. *Hilarie* 20. *can in Mat.* Proſper *li. vltimo de promiſſionibus c.* 13. S. *Gregorie li.* 14. *Moral. c.* 11. *& ho.* 12. *in Ezech.* Beda *in* 9. *Marci.* the Greeke fathers alſo, as S. *Chryſoſtome hom.* 58. *in Mat. & hom.* 4. *in* 2. *Theſſ. & hom.* 21. *in Gen. & hom.* 22. *in epiſt. ad Hebr.* Theophylacte and Oecumenius *in* 17. *Matthai* S. *Damaſcene lib.* 4. *de Orthodoxa fide. c.* 27.

Furthermore that they liue alſo in Paradiſe, it is partly gathered out of the Scripture Eccleſi. 44. 16. where it is plainely ſaid of *Enoch*, *that he is tranſlated into Paradiſe*, as all our Latin exemplars do read: and of *Elias*, that he was taken vp aliue it is euident 4. *Reg.* 2. And S. *Irenæus* ſaith, it is the tradition of the Apoſtles, that they be both there *li.* 5. *in initio. Dicunt Presbiteri* (ſaith he) *qui ſunt Apoſtolorum diſcipuli. So ſay the Prieſts or Auncients that are the ſcholers of the Apoſtles. See* S. *Iuſtine q.* 85. *ad orthodoxos*, Finally, that they ſhall returne into companie of men in the end of the world, to preach againſt Antichriſt, and to inuite both Iewes and Gentiles to penance, and ſo bee martyred, as this place of the Apocalypſe ſeemeth plaine, ſo wee haue in part other teſtimonies hereof: as appeareth by *Mal.* 4. *Eccleſiaſt.* 44. 16. 48. 10. *Mat.* 17. 11. See alſo *Hypolytus* booke *of Antichriſt and the end of the world.* All which being well conſidered, the Heretikes are too contentious and incredulous, to diſcredite the ſame as they commonly doe.

CARTVV. 2. [3 *My two witneſſes.*] By two witneſſes is meant a few faithfull Miniſters which God will raiſe up here and there amidſt the power of darkneſſe in the greateſt ſtrength of the Antichriſtian reigne, according to his promiſe of neuer taking quite away his Word and his Spirit from his Church, not in the greateſt waſtes and deſolations of the Church: And yet that this rareneſſe and ſcarcity of able Miniſters of the Goſpell ſhall be ſo moderated as that the Lord will not leaue himſelfe vnprouided of ſo many witneſſes of the truth of the Goſpell as may be ſufficient as well for the ſalvation of thoſe whom hee will in thoſe ruines of the Church deliver: as for the deeper condemnation of ſuch as ſhall haue their ſpeciall work in this Babylonicall confuſion as appeareth by the continuall claime which hath from age to age been made by worthy men whom the Lord hath raiſed up againſt the diſſeiſin and uſurpation of the Antichriſt of Rome.

Deut. 19. 15. *Zach.* 11. 14.

Here if it be asked why the Apoſtle uſed the number of two rather then any other, it may bee anſwered: Firſt, for that the Law of God requireth ſo many witneſſes for neceſſary triall of a matter in controverſie: and ſecondly, that according to his accuſtomed manner of alluding to the Propheſies under the Law, hee might make his ſpeech conformable to the Propheſie of *Zachary* which hee euidently alludeth unto. Look the Acts and Monuments of maiſter Fox, and *Flaccius Illiricus* his booke called the Catalogue of the witneſſes of the truth. And as this expoſition frameth well with the words of the Apoſtle, conſidering his manner of writing in this book throughout, which is almoſt altogether figuratiue and tropicall: ſo is it ſtrengthened by the circumſtance of the place in ſuch ſort, as whoſoeuer ſhall withſtand it (after conſideration) ſhall declare himſelfe either very heavie of conceite and underſtanding, or very affectionedly given over to loue his own opinions, without any reuerent regard of the truth in vailing bonnet unto it when it meeteth him ſo full in the face. For firſt, how ſhould two onely and no more, and that in ſo ſhort a ſpace as three yeeres and a halfe, and the ſame not ſcattered and ſundred in place, but going together and yoked in their Miniſtery in one Citie of Ieruſalem, as the Ieſuites will haue it: I ſay, how can they make the truth of the Goſpell known to all the Nations, Tongues & Tribes of the earth; ſeeing for the publiſhing thereof in the beginning of the Kingdom of Chriſt, beſide many Prophets and Euangeliſts, there needed twelue Apoſtles, accompanied with ſuch vertue and power of miracles and giftes, as never were given before, or ſhall bee after: And the ſame were continued many yeares, and ſcattered into all the coaſts and corners of the world. Beſides, they of the ordinary Miniſterie of Paſtors and Teachers (in your language Parſons and Vicars) whom the Apoſtles, Prophets and Euangeliſts, appointed for the intertainment of the work which they had begunne. Vnleſſe therefore they had had (I will not ſay *Stentors* voyce) but the voyce of thunder it ſelfe, which is heard from the one end of the earth to the other. Firſt, it is not poſſible for two onely to performe this that is heere mentioned to be done. Secondly, how could the Nations and Tongues and Tribes and People, behold theſe dead bodies in one Citie Ieruſalem in the ſpace of three daies and a halfe: or if they could haue beheld them; yet what authority could the Nations, People, Tribes and Languages, haue to forbid the buriall of them in the Citie of Ieruſalem: when as theſe which maintaine the opinion of reſtoring the Iewes to their old Countrie and Policie, make them onely the Rulers and Gouernours thereof. Thirdly alſo, who will yeeld them that the Cittie of Ieruſalem (vpon rebuilding and reſtabliſhing whereof all the credit of this dreame of theirs doth depend) ſhall bee rebuilded againe? where haue they any warrant thereof? Of the contrary ſide, ſeeing our Sauiour Chriſt would therefore haue it raized to the foundations, to the end that all the world might know that the law of Ceremonies is vtterly abrogated: wee ſee not why but that (as it was ſometime in the Cittie of Iericho) whoſoeuer ſhould build a new Ieruſalem, ſhould by iuſt iudgement either of God or man lay the foundation thereof in the bloud of his eldeſt ſonne, and ſet vp her gates in the deſtruction of his yongeſt. And if there be credit to that which is written in this behalfe; the effects haue been already ſtrange by the hand of God vpon ſuch as haue giuen the attempt and onſet for the building thereof. And if the light of the interpretation which we haue followed, be not cleere enough in it ſelfe; yet we hope it will ſhine further out in the view of the miſtie and myſticall interpretation which the Ieſuits haue ſet down, the effect whereof ſtandeth in two points. One, that theſe two are *Enoch* and *Elias*: the other, that being *in Paradiſe they ſhall come down from thence to preach againſt Antichriſt*: things ſo at battaile betweene themſelues, as one of them cannot hold hand from

Mat. 24. 2. *Luc.* 19. 44. *Ioſ.* 6. 26.

the

the throat of the other. For if they be now in *Paradiſe* as it were in the holy mountain & in the glory of the ſons of God, then ſhall they neuer come into this vale of miſery to bee ſorrowfull as men that *weare ſackloth and to be hurt*, much leſſe to be killed. And if they ſhall come into this vale of miſerie, then are they not in *Paradiſe*, for fleſh & bloud cannot inherit the kingdom of heauen, neither can corruption inherit incorruption. If therefore it be true (as we for our part do eſteeme as well as you) that theſe two are already freed from all corruption, then how can they of immortal without their fault be made mortall? It is true that the ſoules of ſome few which were departed, haue for the glorie of God returned to their bodies againe: but that they which being perfectly bleſſed in body and ſoule ſhould be ſent back againe from the top of their happineſſe to the foote and baſe of the greateſt miſerie which can be vpon earth; needeth a further ground of ſound reaſon then the Ieſuites haue layd down, or (as we are perſwaded) are able to lay down. And if it could bee ſhewed of ſome other, yet it would leaſt of all frame with theſe two; for if *Enoch* that he ſhould not ſee death, to the end as the Scripture ſaith that it might be witneſſed that in beleeuing hee pleaſed God, as ſome other ſay, that he might be an example of Repentance vnto the Nations: verily it will giue but either ſmall confirmation of the former, or encouragment vnto the latter, if he ſhould by ſo cruell death (as this here ſpoken of) bee depriued of the priuiledge that God had beſtowed vpon him. Againe, if *Elias* did not therefore ſee death that the Iewes might be confirmed in the perſwaſion of the true ſeruice of God whereof he was the reſtorer: who ſeeth not but that it muſt needs weaken the faith of the Iewes in the true worſhip of God to ſee him ſuffer the death from which he was therefore exempted, that he might therein ſtrengthen them. And both theſe examples of *Enoch* and *Elias* being alleaged by writers new and old, as pledges of the immortalitie of our bodies in the kingdom of heauen, all men ſee that that prop and vnderſtay of our faith of the Reſurrection, is cleane ouerthrown, if after they were immortalized they might fall into their former mortalitie againe.

1. Cor. 15. 50.

Heb. 11. 5. Eccl. 44. 16.

The teſtimony of the Scripture, *Math.* 17. is before ſhewed to be of *Iohn Baptiſt*, who is called *Elias*, becauſe of the like gifts of the ſpirit they both had, and becauſe of their conformity in the repaire of the great ruines of the Church that they both were imployed in. And the Ieſuites in quoting the Propheſie of *Malachy* for confirmation thereof, lay hands vpon their owne cauſe: for ſeeing it is well known that the writings of the Prophets vnder the Law (for any particular propheſie of things to come) reach no further then vnto the times of our Saviour Chriſt: and that for the Propheſies of ſpeciall accidents that ſhould befall the Church after Chriſt, the Lord hath folded them up in the writings of the Apoſtles, eſpecially of this holy Apoſtle *Iohn*; it is evident that the Prophet *Malachies* place muſt needs be underſtood of *Iohn* the *Baptiſt*. *Eccleſiaſticus* 44. 16. hath no word of *Enochs* coming againe, and therefore is falſified. In the chapter 48. 10. he appeareth to bee of minde, that *Elias* ſhould come againe: but becauſe his authority is not divine, but Eccleſiaſticall onely, his ſpirit being but private, it hath as much credit as his reaſons giue it, and no more: whereof, becauſe hee hath left no ſtep behinde, the plant of his opinion muſt needs wither. Of the reſt of the teſtimonies, ſome as counterfeit coyne are ſmitten through, as *Hippolites*; ſome are of light credit in matter of controverſie, as are *Gregory*, *Bede*, and *Damaſcene*. As for *Oecumenius* upon the 17. of *Matthew*, it is good reaſon he ſtay for anſwer untill he be extant. Some other places, as *Auguſtine lib. 1. de peccato merit. Chryſoſt. & hom.* 22. *Geneſ.* & 22. *in epiſt. ad Heb.* make nothing for that which they are alledged for. The reſt ſpeake either of one, or elſe two which ſhall come before the ſecond comming of Chriſt, but not after that ſort which the Ieſuits haue laid down. For *Hilary* 20. *Can. in Matthew* affirmeth moſt conſtantly, that *Elias* and *Moſes* are the two witneſſes here ſpoken of, and confuteth this opinion of *Enoch* which the Ieſuites ſet downe. And to ſay the truth, if theſe two here ſpoken of, ſhould be two ſingular perſons, & of the number of thoſe which are already gone out of the world, there is more appearance of truth in this opinion of *Hillary*, who holdeth that *Moſes* & *Elias* ſhall come, then in the Ieſuits, who affirm that *Enoch* & *Elias* ſhall come. For if this be the reaſon (as it is the beſt they haue) why *Elias* ſhal come, becauſe of the mention that is made of calling fire from heaven: why ſhould not *Moſes* be the other, ſeeing mention is made verſ. 6. of the turning of waters into bloud, which was done by *Moſes* onely, & not by *Enoch*. And if it be ſaid that the greater part of the ancient Fathers concurre in *Enoch* and *Elias*, it may be anſwered: Firſt, that the ancienter they are, the unfitter they be to witneſſe in the matter of Antichriſt, which in that time was not manifeſt, as now he is. And therefore no marvell if (as in things ſeen a farre off, and as it were in a riddle) they were deceiued. Secondly, although the greater ſort of ancient writers which are extant hold for *Enoch*, yet it appeareth by *Hilary*, that there were as many who eſteemed that *Ieremy* ſhould be ioyned with *Elias*, as that iudged *Enoch* his companion, wherefore, ſeeing (beſides the iudgement of *Victorinus* a Martyr,) there were as many ancient Fathers for *Ieremie* as for *Enoch*: it is evident that the Ieſuites haue no better teſtimonie of Antiquitie for *Enoch* then for *Ieremie* ſauing onely that the euidence of the one hath been better kept then the other. Which wee write not as though there were any more trueth in the one then in the other, but becauſe hereby it might appeare how vaine the Ieſuites confidence is in this that they are able to alleadge diuers old Fathers for warrant of *Enochs* and *Elias* comming againe.

Licet varia vel de Henoc, vel de Hieremia plurimorum extiterant opiniones, ſaith Hilary.

Touching their tranſlating in that they ſay that they are now in Paradiſe, it is a thing that we can well afford the Ieſuites, not onely without any hinderance of the truth of our cauſe, but (as hath been noted) euen with ſome aduantage vnto it: although *Chryſoſtome* holdeth it curious to enquire whether they are gone. And ſeeing *Auguſtines* in the laſt place by you cited *lib.* 1. *de peccat. merit* 6. 3. affirmeth that the qualitie of their bodies is not yet altered, and made ſpirituall as they ſhall be in the day of the Reſurrection: you bewray the rancor and canker of your ſtomack too euidently, that reproach the Caluiniſts (as you terme them) for that wherein they thinke more of them in this behalfe then *Auguſtine* doth. For as for that which you charge them with, that *Enoch* is dead, is but your falſe tongue, which with cuſtome of continuall lying you haue taught to ſpeake moſt manifeſt vntruths, not onely where there is no ſtep or apparance of that which you ſay, but euen where the way is beaten and trodden with diuers reaſons to the contrary of that which you ſay: for Maſter *Calvin* flatly confuteth

Chryſoſt. in ep. ad Heb. Homil. 22.

Vpon Heb. 11. 5.

Calv. in Geneſ. 5.

confuteth them which hold that *Enoch* died, and ſaith further that he was a viſible glaſſe of the bleſſed Reſurrection, and that without death his corruptible body was made incorruptible; as alſo ſhall bee their bodies whom the latter and great day of the Lord ſhall find aliue.

1. Cor. 15. 52.

CHAP. XII.

MARGINAL NOTES.

Verſe. 1 AND a great ſigne appeared in heauen, ‡ a woman clothed with the Sun, and the Moone vnder her feete, and on her head a crowne of twelue ſtarres.

RHEM. 1. [1. *A woman.*] This is properly and principally ſpoken of the Church: and by alluſion of our B. Lady alſo.

CARTVV. 1. [1. *A woman.*] Heere is a manifeſt *alluſion* to the Cant. 6. 9. *Who is this that commeth as the morning riſing, faire as the Moone, bright as the Sunne?* which is ſpoken of the *bleſſed* virgin *Mary*, whom you call your *Lady*: for of her, as of a true member of the Church, and the ſame amongſt women the moſt bleſſed, it is not *alluding*, but moſt truely verified, that ſhe is clothed with the Sunne, and hath the Moone vnder her feet.

Verſe. 3 And there was ſeene an other ſigne in heauen, and behold ‡ a great red dragon hauing ſeuen heads, and ten hornes: and on his heads ſeuen diadems,

RHEM. 3. [3. *A great red Dragon.*] The great Diuell Lucifer.

CARTVV. 2. [3. *A great red Dragon.*] Why not *Satan* the *great Diuell Belzebub*, as the Scripture doth moſt certainly and euidently teach, rather then the *great diuell Lucifer*, vngroundedly ſurmiſed by ſome of antiquity? But that the Ieſuites of purpoſe deſire rather to goe the doubtfull by-path of mens opinions, then to walke in the knowne and high way of the holy Scriptures.

Math. 12.

Verſe. 4 And his taile dreew ‡ the third part of the ſtarres of heauen, and caſt them to the earth, and the dragon ſtood before the woman which was ready to be deliuered: that when ſhe ſhould bee deliuered, hee might deuoure her ſonne.

RHEM. 3. [4. *The third part of the ſtarres.*] The ſpirits that fall from their firſt eſtate into Apoſtaſie with him, and by his meanes.

CARTVV. 3. [4. *The third part of the ſtarres.*] Theſe ſtars are the Miniſters of the word, as they are before expounded: but yet ſuch as our Saviour Chriſt holdeth not in his right hand: whereof it commeth, that being left of him vnto themſelues, they are by the power of Satan intentations, caſt vnto the ground. Therefore they are not the damned ſpirits which fell from heauen being drawne by the Dragons taile, ſeeing thoſe Apoſtate ſpirits are ſaid after to bee caſt downe from heaven by our Saviour Chriſt and his Angels, for fighting againſt Chriſt and his Church: whereas it is euident, that there was no Church in the world when the *Apoſtate ſpirits fell from their firſt eſtate.*

Apoc. 1. 20.

Verſe. 14. And there were giuen to the woman two winges of a great eagle, that ſhee might flie into the deſert vnto her place, weere ſhee is nouriſhed for ‡ a time and times, and halfe a time, from the face of the ſerpent.

RHEM. 4. [14. *A time and times.*] This often inſinuation that Antichriſts reigne ſhall be but three yeares and a halfe (*Dan.* 7. 25. *Apoc.* 11. 2, 3. and in this Chap. *v.* 6. *c.* 13. 5.) proueth that the Heretikes be exceedingly blinded with malice, that hold the Pope to be Antichriſt, who hath ruled ſo many ages.

CARTVV. This hath been anſwered before. *Apoc.* 11. 2.

ANNOTATIONS.

Verſe. 6 And ‡ the woman fled into the wildernes where ſhee had a place prepared of God, that there they might feede here a thouſand two hundred ſixtie daies.

The Church ſhall flee as to a deſert in antichriſtes time, but not decay or be vnknowen, no not for ſo ſhort a time.

RHEM. 5. [6. *The woman fled.*] This great perſecution that the Church ſhall flee from, is in the time of Antichriſt, and ſhall endure but three yeares and a halfe, as is noted *v.* 14. in the margent. In which time for all that, ſhe ſhall not want our Lords protection, nor true Paſtors, nor bee ſo ſecret, but all faithfull men ſhall know and follow her: much leſſe ſhall ſhe decay, erre in faith, or degenerate and follow Antichriſt, as Heretikes doe wickedly faine. As the Church Catholike now in England in this time of perſecution, becauſe it hath no publike ſtate of regiment nor open free exerciſe of holy functions, may be ſaid to be fled into the deſert, yet it is neither vnknown to the faithfull that follow it, nor the enemies that perſecute it; as the hid companie that the Proteſtants talk of, was for ſome worlds together neither known to their friends or foes, becauſe there was indeed none ſuch for many ages together. And this is true, if we take this flight for a very corporall retiring into wildernes. Where indeed it may be, and is of moſt expounded, to be a ſpirituall flight, by forſaking the ioyes and ſolaces of the world, and giuing her ſelfe to contemplation and penance, during the time of perſecution vnder Antichriſt. And by enlarging the ſenſe, it may alſo very well ſignifie the deſolation and affliction that the Church ſuffereth and hath ſuffered from time to time in this wildernes of the world, by all the forerunners ad miniſters of Antichriſt, Tyrants and Heretiks.

CARTVV. 5. [6. *The woman fled.*] This fable of three yeares and a halfe, preciſely taken

for Antichriſts reigne, here and after reported, is before confuted. Alſo it hath been before ſhewed that the Church is ſometime hidden not onely from her foes, but euen from ſome of her louers. For wherefore elſe ſhould ſhee flie into the wilderneſſe but to hide her ſelfe: And doth not the Lord bid her that ſhee ſhould ſhut vp her ſelfe and be hidden vntill the tempeſt of perſecution be ouerblowen? and hauing a commandement to hide her, it muſt follow that ſhe hath a promiſe that he ſhall be hidden accordingly. *Eſay 26.20*

A monkiſh and Contemplatiue life is not the life of any member of the Church much leſſe of the whole Church. But as in other Arts (eſpecially Mathematicall) the hand and practiſe is alwayes called for, for a ſetling of the knowledge which is gotten by precepts: ſo in Chriſtianity much more, where, not ſo much as the precepts themſelues in any ſoundneſſe of knowledge can bee vnderſtood without the practiſe of the firſt beginnings and elements of religion. Seeing alſo this is a ſpeciall reuelation of the Spirit, and propheticall foretelling of the troubles of the Church, it is a fond expoſition that carrieth it *to the deſolation of the Church from time to time in the wilderneſſe of this world by any Tyrant or Hereticke*, ſeeing all that may be declared without the gift or ſpirit of propheſie. *Looke vpon Math. 3. 1. & 4. 1. & Luk. 10.42 Pſal. 25 14 Ioh. 7. 17.*

That the Church ſhall *faile or follow Antichriſt*, are things which you falſly father vpon vs, and we vtterly abhorre. That the Church may *erre* in ſome things which are not fundamentall, nor ſuch as whereby ſhe looſeth her hold of Chriſt her head, hath been before diuers times declared.

Verſe. 7 And there was made a great battell in heauen, Michael and his Angels fought with the dragon, and the dragon fought and his Angels:

RHEM. 6. [7. *A great battell.*] In the Church there is a perpetuall combat betwixt S. Michael (protector of the Church militant as he was ſometime of the Iewes Synagogue *Dan.* 10. 21.) and his Angels and the Deuill and his miniſters, the perfect victorie ouer whom, ſhall be at the iudgement. Marke here alſo the cauſe why S. *Michael* is commonly painted fighting with a dragon. *S. Michael fighting with the dragon.*

CARTVV. 6. [7. *A great battell.* That *Michael* is no created Angell, but Chriſt the Angell of the Covenant, looke before. And it appeareth alſo here, in that his Angels here ioyned with him in battell againſt the Diuell and his Angels are the militant Church of Chriſt his members, eſpecially Miniſters thereof, to whom he hath before given the names of Angels. For ſeeing it is ſaid, in this fight in heaven (which is the Church) that thoſe that fought died, and loued not their liues unto death, and that it is euident that the bleſſed ſpirits cannot die, it muſt needes follow, that the Angels heere mentioned, were not the elect Angels (whereof ſome other created Angels had the leading and conduction) but men, and eſpecially the Miniſters of the Church. *Apoc. 12. 34*

Verſe. 15 And the ſerpent caſt out of his mouth after the woman water as it were a floud: that he might make her ‡ to be caried away with the floud.

RHEM. 7. [15. *To be carried away.*] By great perſecution hee would draw her, that is, her children from the true faith: but euery one of the faithfull elect, gladly bearing their part thereof, ouercome his tiranny. At whoſe conſtancie he being the more offended, worketh malicious attempts in aſſaulting the frailer ſort, who are ſignified by the *reſt of her ſeed that keepe the commandements*, but are not ſo perfect as the former. *Antichriſts attempts to draw from the true faith.*

CARTVV. 7. [15. *To be carried away.*] S.

CHAP. XIII.

MARGINAL NOTES.

Verſe. AND I ſaw one of his heads as it were ſlaine to death: and the wound of his 3 death was cured. And all the earth was ‡ in admiration after the beaſt,

RHEM. 1. [3. *In admiration.*] They that now follow the ſimpleſt and groſſeſt Heretickes that euer where without ſeeing miracles would then much more follow this great ſeducer working miracles.

CARTVV 1. [3. *In admiration.*] Wee which by the grace of God haue not been carried away with the very Antichriſt himſelfe ſhall much leſſe be moued by this painted Antichriſt, which you with colours of your owne fantaſticall head haue portrayed out. And why ſhould you thinke that we will be ſo eaſily tranſported by the Miracles of your counterfeit Seducer, ſeeing you haue had good experience of vs that were not moued no one inch from the plaine truth of the word of God by all the miracles which you the falſe prophets of Antichriſt work, or at leaſt will ſeeme to worke before the preſence, and to the behooſe of your Pope.

Verſe. 6 And he opened his mouth vnto blaſphemies towarde God, ‡ to blaſpheme his name, and his tabernacle, and thoſe that dwell in heauen

RHEM. 2. [6. *To blaſpeme his name.*] No heretickes euer liker Antichriſt, then theſe in our dayes ſpecially in blaſphemies againſt Gods Church, Sacraments, Saints, miniſteries, and all ſacred things.

CARTVV. 2. [6. *To blaſpheme his name.*] Your Saints whom your vncanonicall Pope canonizeth, as *Francis*, and *Becket*, alſo your Sacraments which either your braine hath inuented or your preſumptuous ſpirit hath deformed and defiled, wee worthily condemne. But to the true Saints and Sacraments wee giue the honour which is due; whom notwithſtanding you by making idols blaſpheme, and therein follow your Fathers the Phariſees, who ever honored the holy Prophets departed, whoſe doctrine they deſpiſed and perſecuted when they were aliue.

Verſe. 11 And I ſaw ‡ an other beaſt coming vp from the earth: and he had two horns like to a lambe, and he ſpake as a dragon.

RHEM. 3. [11. *Another beaſt.*] An other falſe prophet inferiour to Antichriſt, ſhall worke wonders alſo, but all referred to the honour of his Maſter Antichriſt. So doth *Calvin* and other Arch-heretikes peruert the world to the honor of Antichriſt and ſo do their ſchollers alſo for the honour of them.

CARTVV. 3. [11. *Another beaſt.*] This beaſt which is in ſhape like a lambe, but yet is betrayed to haue the ſpirit of the dragon by his voyce which is his doctrine: is the popiſh Clergy, the Monks and begging Friers eſpecially, who although for their outward behauiour to ſimple ideots they appeare to come in ſheeps cloathing, yet by their fruits, of doctrine eſpecially, they are known to be the falſe prophet here ſpoken of, who laboureth the ſupport and vnderſettiug of Antichriſt, and that not by falſe doctrine onely, but by falſe miracles alſo, falſe alwayes in regard of the end whereunto they are wrought, and falſe for the moſt part in reſpect of treacherous iuggling and legerdemaine wherewith they beguile ſimple folke. And as this agreeth moſt fitly to the Popiſh Clergie, which profeſſe the working of Miracles to ſeale vp their doctrine: ſo can it not be wreſted vnto *Calvin* and others of our profeſſion, who vndertake no ſuch thing. And theſe are the ſame which both more generally and more figuratiuely are deſcribed before to be locuſts riſing out of the ſmoake of the bottomleſſe pit, which like horſes are alwayes ready to moue battell againſt the Saints upon earth, which haue as it were crownes of gold on their heads, that is a princely authoritie whereof their ſhauen crowns are repreſentatiue ſignes & tokens, whoſe faces are for their apparance of wiſdom, and coulerable carriage of their foule maners like vnto the faces of men: and their haire for filthines of life; and vncleanneſſe in all ſorts, like to the haire of women, whereof they carie the viſible mark in the long lockes of their head, & their bare and ſmooth faces, not hauing one haire of an honeſt man vpon their beards; whoſe teeth for ſpoiling and deuouring a great part of the pleaſenteſt ground of the countrie where they dwel are compared to the teeth of a lyon. And notwithſtanding that for their manifold crimes they are worthy death, yet they haue ſuch priuiledges, ſuch Sanctuaries, ſuch exemptions, and other Cleargie benefits, that by them, as by iron habergeons they haue armour of proofe againſt the executions that other criminall perſons do goe under. And although they haue a mans face, yet their voices and roarings in their Temples are ſo either without vnderſtanding of that which they ſing & ſay, or elſe without any reaſon, that it may be rather compared to the confuſed noiſe of the fluttering of wings, or to the ratling of Chariots down the hill, then to the voice of a man ruled by any good diſcretion. Laſt of all, hee declareth, that for their doctrine they are like vnto the ſcorpions tailes, wherewith they ſting to death the ſoules of thoſe which are ſtricken by them. Here alſo the Reader may note, that as by the falſe prophet heere, is not meant one particular and ſingular man, but many and ſundry falſe Teachers: euen ſo by Antichriſt, to whom the falſe Prophet is ſubordained, is not meant one ſingular man, but a continued ſucceſſion of the heads and Generals of the Apoſtacie which ſhall be in the latter end of the world. For what reaſon or apparance of reaſon is there that one falſe Prophet alone ſhould ſeduce almoſt all the world eſpecially when againſt him (in the Ieſuites iudgement) ſhall riſe two of the moſt excellent Prophets that euer were, *Elias* and *Enoch*, furniſhed with ſuch gifts both of knowledge and working of Miracles, as the falſe Prophet of Antichriſt ſhall in compariſon of theſe two Cedar trees ſcarce haue the eſtimation of a bramble? And beſides that the forgers of this tale of Antichriſt haue had ſmall iudgement to make one peece ſutable with an other as that which hath a lyons head and an Aſſes taile; they do euill remember that as the number of the wicked is greater then the number of the godly: ſo the number of their falſe Prophets is greater then the number of the true Prophets, in ſuch ſort as it is more likely that for one *Elias* there ſhould be two Baalites, and for one Micheas two Zedechiaes, then of the contrarie ſide. And to this point ſerueth that they are compared before to the ſwarmes of locuſts bred of the ſmoake of ignorance and errour, which came foorth of the furnace of hells pit.

ANNOTATIONS.

Verſe. 1 And I ſawe ‖ a beaſt coming vp from the ſea, hauing ſeuen heads, and tenne hornes, and vpon his hornes ten diademes, and vpon his heads names of blaſphemie.

Many myſteries expounded.

RHEM. 4. [1. *A beaſt comming vp.*] This beaſt is the vniuerſall company of the wicked, whoſe head is Antichriſt: and the ſame is called (*Apoc.* 17.) the whoore of Babylon. The 7. heads be expounded (*Apoc.* 17.) ſeuen kings: fiue before Chriſt, one preſent and one to come. The 10 hornes be alſo there expounded to be 10. kings that ſhall reigne a ſhort while after Antichriſt. This dragon is the Deuill, by whoſe power the whore or beaſt or Antichriſt worketh, for in the words following (*v.* 3. & 4.) Antichriſt is called the beaſt, to whom the dragon, that is, the Deuill giueth that power of feined miracles, as we adore God, for giuing power to Chriſt, and his followers, ſo they ſhall adore the Deuill for aſſiſting Antichriſt and giuing him power.

CARTVV. 4. [1. *A beaſt comming up.*] Beſides the Ieſuites continuall purpoſed wandring from truth, to turne mens eyes from Rome, and from the Pope, there is an apparant ſpirit of ſlumber upon them in theſe interpretations, whereby they pittifully hew and cut themſelues and their Client the Pope of Rome. For marke, that they which before haue placed their principall ſtrength of freeing the Pope of Rome from the title of Antichriſt, becauſe he being called the man of ſinne, muſt needes be intended to be one particular or ſingular perſon, and not a number of men ſucceſſiuely taking one anothers place. Now, as hunger-ſtarven men which eate the arme of their own ſtrength, they are content under the name of *a beaſt*, to underſtand the *vniuerſall company of the wicked*, together with *Antichriſt their head*. And if theſe words, *a beaſt*, which meane nothing elſe but a beaſtly

man,

man, haue (in your iudgement) such a collectiue and compounded vnderstanding, as that many thousands of particular men may at once be lodged in them: why should not also these words, *a man of sin*, or *the man of sinne*, be able at seuerall times, one entring as another goeth forth, to couch and kennell some reasonable number of vnreasonable Popes, which answer that Apostaticall seat of Antichrist? Touching the interpretation of this beast, of the hornes and heads thereof, we shall consider cap. 17. where they are expounded by the Holy Ghost himselfe. In the meane season the childish interpretation *of fiue of the seuen Kings to haue been before Christs comming*, is worthier to be hissed out, then to be confuted; seeing the whole booke is either of things which were in Iohns time, and at the writing of this booke, as the three first chapters; or else of those which should befall the Church from that time vnto the worlds end.

Verse. 7 And it was giuen vnto him to make battaile with the saints, and to ouercome them. And power was giuen him vpon euery tribe and people, and tongue, and nation,

RHEM. 5. [7. *To make battell with the Saints.*] He shall kill the saints then liuing, Elias and Enoch, and infinite moe that professe Christ, whereby we must learne, not to maruell when wee see the wicked persecute and preuaile against the iust, in this life. Then shall his great persecution and crueltie try the Saints patience as his wonderfull meanes to seduce shall trie the stedfastnes of their faith which is signified by these words following, *Here is the patience and the faith of Saints.* And when it is said, *They adored the beast, whose names are not written in the booke of life of the Lambe*, it giueth great solace and hope to all them that shall not yeeld to such persecutions, that they are of Gods elect, and their names written in the booke of life. *Great persecution by Antichrist, and his ministers. Their blessednes that continue constant.*

CARTVV. 5. [7. *To make battell with the Saints.*] Look the answer before against the Fable of *Enoch* and *Elias*. The rest hath no matter of answer.

Verse. 14 And he seduceth the inhabitants on the earth through the signes which were giuen him to doe in the sight of the beast, saying to them that dwel on the earth, that they should make the image of the beast which hath the stroke of the sword, and liued

RHEM. 6. [11. *The image of the beast.*] They that now refuse to worship Christs image, would then worship Antichrists. And wee may note here, that as the making or honouring of this image was not against the honour of Antichrist, but wholy for it, as also the image erected of *Nebuchodonosor*, and the worship thereof was altogether for the honour of him, so is the worship of Christs image, the honor of Christ himselfe and not against him, as the Protestants madly imagine. *The honour of Christs Image is for the honour of Christ.*

CARTVV. 6. [14 *The image of the beast.*] Mark good Reader to what extremity the Iesuites are driven in defence of their Imagerie that rake in such a filthie kenell as this, for some reliefe. For what true honour came ever to *Antichrist* or to *Nabuchodonosor*, by their Images which they are said to haue reared. Nay, are they not thereby become shamefull and ignominious to all posterities, which haue made Images of theirs to be adored. If therefore this proue an honour to Images, verily it is such an honour as is turned into shame. But grant that it were to the honour of a Prince to haue his Image crouched and kneeled to, yet how long will the Iesuites be ignorant of this, that that may be abhomination in Gods service, which is commendable in the honour and service that is done vnto men: and that the Lord hath expressly forbidden that a man should worship him as it seemeth good in his own eies. *Num. 15. 38 39. Deut. 12. 8.*

And how leaden headed they bee that out of this place gather, that Antichrist shall make his Image or counterfeit to be worshipped, appeareth in the next verse where it is said, that this Image here spoken of, had spirit and life giuen vnto it, which such stockes and Images haue not. And therefore by the Image of the beast is set forth the Pope, whose whole power and gouernement is so ordered and disposed of, as in it the forme taken from the beast (which is the Empire of Rome) might seeme still to be in place, there being as great a resemblance between the one and the other, as between the naturall face of a man and the image thereof, most liuely and most cunningly set forth. And therefore this second beast is said to cause the first beast to be honoured of all; the Romane Empire and the Popedome making one politicke body of the first beast: euen as it is an ordinary thing to call the liuely counterfeit and representation of a man by the name of him whom it setteth forth; and therefore having said in the 12 verse that this beast which hath two hornes like a Lamb, maketh the earth and the inhabitants thereof to worship before the first beast whose deadly stroake was healed: hee declareth vers. 14. how that was performed, namely, in procuring that the inhabitants of the earth should make an Image like to the Empire of Rome, in the which it liuing and continuing, might still be honoured. And whether soeuer we turne our eyes in comparing of them both, whether to Religion, or to the Gouernement, it shall appeare that the face in water answereth not more conformably to that which looketh into it, then the Romane persecuting Empire, to this Antichristian estate of the Bishop of Rome which hath been ever since the time of *Boniface*. Touching Religion, the one is as detestable in filthy Idolatry as the other was: the difference onely is, that which the Apostles haue foretold; that the former being in open hostility against the Lord and his annointed, this should be vnder-hand, vnder an hypocriticall pretence of serving God, and him whom hee hath sent Christ Iesus: the former being without any vizard to disguise his hatred of God and his Christ; this shall be mistically muffled with a shew of the loue of both. In the Gouernement also, milke is not more like milke, then they are one to another. For first, as in the Empire there was one which commanded absolutely, so is it in this Image thereof. And as the Empire tooke authority over matters both Diuine and Humane: so the Pope challengeth and vsurpeth both swords Temporall and Ecclesiasticall. And as diuers of the Emperours in the pride of their heart challenged diuine honour: so the Pope professeth that hee is able to forgiue sinnes, and to throw to *2. Thes. 2. 7 1. Tim. 4. 2 2. Pet. 2. 1.*

hell infinite ſoules, &c. and may not once be asked why hee doth ſo. And as ſome of the Emperours (as *Diocleſian*) offered his feete to be kiſſed of his ſubiects: ſo the Pope offereth his feete to be kiſſed even of the Emperours themſelues. As the Emperours had their Senate at Rome, ſo the Pope hath his Cardinals for a ſet ſtanding Councell at Rome. As they had their Deputies over every Province to keep them under the obedience of the Empire: ſo hath he his Metropolitans over Provinces, and Biſhops over Dioceſes which may hold the Popes bridle in the mouthes of the people, that being ridden with ſuch a churliſh bit, they may be the more eaſily holden in the thraldome and ſervitude of his Iron and tyrannous yoake.

This Image and reſembling reacheth it ſelfe to the Seate alſo; the Popes See being in the ſame place where the Emperours throne was. Alſo, to the language there being the ſame endevour of the Pope in the Church, to thruſt vpon it the Latine tongue, as was of the Emperours in urging the uſe thereof in the Common-weales of their iuriſdiction, whereof the ſteps yet remaine in our Evidences and Conveyances of lands and goods. And had it not been that the Scripture muſt heerein alſo be fulfilled, there was no reaſon that the Hebrew and the Greek tongues (which the holy Ghoſt hath made choice of for the records of the holy Scripture) ſhould be paſſed by, and the Latine tongue taken, which hath no more priviledge of holineſſe then other barbarous tongues haue; eſpecially ſeeing by theſe two, as well as by the Latine tongue, they might haue gained the advantage of one of the principall bulwarkes of Popiſh religion, which is, the peoples ignorance in that which is ſaid or ſung; to the end, that in the ignorance of all, they might neither hate the evill, nor yet fall into any liking of that which is good.

Laſt of all, let the Reader note that the Ieſuites in defending of Images, are themſelues become Images and ſhadowes of men, rather then men. For how groſſely and palpably do they erre, which eſteeme that *Nabuchodonozor* ſet up his own Image to be worſhipped, to the end that in the honour of this Image he might be honoured: as both their words in part, and the drift of their argument, and their other examples of Chriſt and his Image, and Antichriſt and his Image which they haue coupled with this, do declare? Where it is evident that *Nabuchodonoſor* made the Image of his God, and not of himſelfe: And therefore he chargeth the three yong men, not becauſe they refuſed to honour him, but becauſe they refuſed to honour his God in the Image he had erected: And the yong men deny not to ſerue and honour him, but to ſerue and honour his God, or the Image of his God. And ſeeing he had made the Image ſix cubites high, and as many cubites broad, he ſhould thereby haue propounded himſelfe to be gazed upon for a monſter, rather then to be with any commendation, much leſſe with admiration be regarded of his ſubiects.

Dan. 3.14. 18.

Verſ. 1.

Verſe. 17 And that no man may bye or ſel, but he that hath the character, or the name of the beaſt, or the number of his name.

Antichriſts triple honor againſt the honor of Chriſt.

RHEM. 7. [17. *The character or the name.*] As belike for the peruerſe imitation of Chriſt, whoſe image (ſpecially as on the Rhood or crucifixe) he ſeeth honored and exalted in euery Church, he will haue his image adored (for that is Antichriſt, in emulation of like honour, aduerſarie to Chriſt) ſo for that he ſeeth all true Chriſtian men to beare the badge of his Croſſe in their forehead, he likewiſe will force all his to haue an other marke, to aboliſh the ſigne of Chriſt. By the like emulation alſo and wicked oppoſition he will haue his name and the letters thereof to be ſacred, and to be worne in mens caps, or written in ſolemne places, and to be worſhipped, as the name of Ieſus is and ought to be among Chriſtian men. And as the ineffable name of God was among the Iewes expreſſed by a certaine number of 4. characters (therefore called *Tetragrammaton*) ſo it ſeemeth the Apoſtle alludeth here to the nmmber of Antichriſts name.

יהוה

The proteſtants by aboliſhing of Chriſt image, and croſſe and irreuerence to the name IESVS, *make a ready way to the honor of Antichriſt.*

And here it is much to be noted, that the Proteſtants pluckiug down the image of Chriſt out of all Churches, and his ſigne of the croſſe from mens foreheads, and taking the honour and reuerence of the name IESVS, do make roome for Antichriſts image, and marke, and name. And when Chriſts images and enſignes or armes ſhall be aboliſhed, and the Idoll of Antichriſt ſet vp in ſteed thereof, as it is already begun: then is the abomination of deſolation which was foretold by *Daniel* and our Sauiour.

CARTVV. 7. [17 *The character or the name.*] Behold againe the thwarteſſe of the Popiſh teachers: In other bookes of Scripture where the ſpeech being plaine and ſimple it calleth a ſpade a ſpade, their tongues and pennes itch after Allegories and diffuſed expoſitions; but in this booke, which is almoſt altogether allegoricall, they will tie the holy Ghoſt, as it were, to the ſtake of his words: for otherwiſe, who can bee ſo ſimple as not to know, that by a Marke or Character in the right hand, or in the fore-head, is underſtood an open avowance and profeſſion of the doctrine of Anti-chriſt, whereby they bee as well knowne to appertaine to Antichriſt, as the ſheepe or other cattell by their brand, are known to belong unto their owners. And it is a ſpeech borrowed from the Prophet, who teacheth that all the faithfull had, as it were, a marke in their forehead, which being known to the Lord, hee would by a ſecret providence of his, ſo cauſe the deſtroyer to paſſe by them without hurt, as if the enemy himſelfe and the revenger, had been able to haue read ſomething in their foreheads that ſhould haue ſerved for a warning unto him not once to touch them. The difference onely is, that where that marke was onely known to God, the marke here ſpoken of is alſo known to men. But whether it be by profeſſion of ſpeech, or of ſome other outward marke in the head or in the hand, left or right, this place doth not preciſely determine. Your Prieſts and Clergie carry it in your crownes, and even the very ſigne of the Croſſe, under the covert whereof you would gladly ſhroud your Pope, that he ſhould not be diſcovered to be the Antichriſt, is no other but that which may well become the Antichriſt whom the holy Apoſtles *Paul* and *Iohn* doe paint out. For ſeeing he is not by their deſcription an open and profeſſed enemy of Chriſt, as were the Emperours of Rome whoſe Image he is, but a coulourable mainetainer of him, what badge or cogniſance could he more fitly deviſed to ſteale upon & ſurpriſe the true Chriſtians with, then the

Ezech. 9.4.

ſame

ſame which ſometime they vſed to teſtifie that they were not aſhamed of that kind of death of Chriſt for the which the Infidels proudly and deſpitefully reiected him? It is well knowne to bee a practiſe for one enemy to ſpread out the banner and enſignes of the other: and therefore as men in warre do change their enſignes, and yet fight the ſame quarrell ſtill: even ſo we ſeeing the ſhamefull abuſe of the croſſe, ſometimes borne and holden out by the true Profeſſors of Chriſt, uſe the ſame liberty in laying it downe which they did in taking it up. The dotage of the Rhemiſts expounding *the abhomination of deſolation, Math. 24. of Antichriſt*, is before confuted upon *Math. 24.*

Verſe 18 Here is wiſdom. He that hath vnderſtanding, let him count the number of the beaſt. For it is the number of a man: and the number of him is ſixe hundred ſixtie ſixe.

RHEM. 18. [18. *Let him count*] Though God would not haue it manifeſt before hand to the world, who in particular this Antichriſt ſhould bee: yet it pleaſed him to giue ſuch tokens of him, that when hee commeth, the faithfull may eaſily take notice of him, according as it is written of the euent of other prophecies concerning our Sauiour. *That when it is come to paſſe, you may beleeue.* In the the meane time wee muſt take heede that wee iudge not ouer raſhly of Gods ſecrets, the holy writter here ſignifying, that it is a poynt of high vnderſtanding, illuminated extraordinarily by Gods ſpirit, to recken right and diſcipher truely before hand, Antichriſts name and perſon. *Antichriſts name ſecret. Io. 14. 29.*

CARTVV. 18. [18 *Let him count.*] Who is the particular Anti chriſt could not bee manifeſted before: ſeeing he is no particular perſon as hath been ſaid and proved: otherwiſe the Holy Ghoſt uſeth all meanes that *men may know him euidently before hand*, to the end that when he ſhould come, none of Gods people might be deceiued by him. And if he had been a ſingular or *particular man*, as he is dreamed to be, it is to bee deemed that the Lord would haue marked him out by name, as he did *Ioſias* and *Cyrus*, whom hee calleth by their names long or euer they came into the world. And ſo much the rather as both the Reuelations vnder the Goſpell are more lightſome then thoſe vnder the Law, and the matter prophecied heere intereſteth the Church more then the matter there foretold did. And therefore that he hath no proper name, but common names onely, as *the deſtroyer, &c.* it argueth that he is no *particular man*, but a politick body conſiſting of many members ſucceeding one another. As for *Ioh. 16. 29.* it maketh nothing to proue that the Lord would not *particularly name Antichriſt* if he had been a particular man, but rather proueth the contrary: For our Sauiour Chriſt doth tell the diſciples moſt particularly of things that ſhould befall vnto him touching his death and reſurrection, to the end that when they ſhould be executed they might be known to be the ſame which he foretold. *1. King. 13. 2. Eſay 45. 1.*

RHEM. 18. [18. *It is the number of a man*] A man he muſt be, and not a Deuill or ſpirit, as here it is cleere, and by S. *Paul 2. Theſſ. 2.* where he is called the man of ſin. Againe, hee muſt bee one particular perſon, and not a number, a ſucceſſion, or whole order of any degree of men: becauſe his proper name, and the particular number, and the characters thereof be (though obſcurely) inſinuated. Which reproueth the wicked vanitie of Heretickes that would haue Chriſts own Vicars, the ſucceſſours of his cheefe Apoſtle, yea the whole order of them for many ages together, to bee this Antichriſt. Who by his deſcription here and in the ſaid Epiſtle to the Theſſalonians, muſt bee one ſpeciall man, and of a particular proper name, as our Lord IESVS is. And whoſoeuer hee be, the Proteſtants vndoubtedly are his preculſors for as they make his way by ridding away Chriſts images, croſſe, and name, ſo they exceedingly promote the matter by taking away Chriſts chiefe miniſter, that all may be plaine for Antichriſt. *Antichriſt ſhal be one ſpeciall man and of a peculiar name.*

If the Pope had been Antichriſt, and had been reuea'ed now a good many yeares ſithence, as theſe fellowes ſay he is to them, then the number of his name would agree to him, and the prophecie being now fulfilled, it would euidently appeare that he bare the name and number here noted, for (no doubt) when he commeth, this count of the letters or number of his name which before is ſo hard to know, will be eaſie, for he will ſet vp his name in euery place, euen as wee faithfull men do now aduance IESVS. And what name proper or appellative of all or any of the Popes do they find to agree with this number, notwithſtanding they boaſt that they haue found this whole order & euery of them theſe thouſand yeares to be Antichriſt; and the reſt before euen from S. *Peter*, foreworkers toward his kingdom? *The Pope cannot be Antichriſt.*

CARTVV. 9. [18. *It is the number of a man.*] As an ancient Writer truely ſayd, that it belongeth not to one and the ſame man to taſte wine and to diſcerne of the writings of the Prophets and Apoſtles, may be much more truely ſaid of theſe Maſſe-merchants that it is not one mans worke to ſing Maſſe, and to expound the Scriptures. And therefore let the Reader marke what a diſſolute cauſe this is, which to proue Antichriſt to be one ſole particular man, alledgeth this place, whereby the Prophet meaneth not to ſet forth any particular name of Antichriſt, nor of any thing belonging to him. Although it be true that he is a man, and not a diuell, yet that is not proued out of this place, where by man is not meant Antichriſt, but man generally: For the Prophet by theſe words whetteth on the Reader to the ſearching out of the myſtery of Antichriſt, for that the number which diſcrieth him is no other then that which falleth within the compaſſe and reach of the diſcourſe and capacity of a man. And he tooke this manner of ſpeech (as others in this booke) from the Prophet, who calleth it the ſtile or writing of a man, which a man may well read and underſtand. Likewiſe, the Apoſtle calleth it a tentation, after the manner of men, which is no other then that which a man through the ſtrength, God aſſiſteth him with, is able to ouercome. *Ierom in an Epiſtle of his. Eſay 8. 1. 1. Cor. 10. 13.*

RHEM. 18. [18. *The number 666.*] For aſmuch as the ancient expoſitors and other do thinke (for certaine knowledge thereof no mortall man can haue without an expreſſe reuelation) that his name conſiſteth of ſo many, and ſuch letters in Greeke, as according to their manner of numbering by the Alphabet make 666. and for aſmuch as the letters making that number, may be found in diuers names both proper and common: (as S. *Irenæus* findeth them in *Latinos* and *Teitan*, H)ppolitus, in *Græcanico*, *Aretas* *All framing of letters to expreſſe Antichriſt name, is vncertaine Ireneli 5. in fine.*

Arctas in *Lamptris*, and some of this age in *Luderus*, which was *Luthers* name in Alman tongue:) therefore we see there can be no certaintie, & euery one frameth & applieth the letters to his own purpose, & most absurd folly it is of the Heretikes, to apply the word, *Latinos*, to the Pope, neither the whole order in common, nor euer any particular Pope being so called, and S. *Irenæus* the first that obserued it in that word, applied to the Empire and state of the Romane Emperour, with then was Heathen, and not to the Pope of his dayes or after him, and yet preferred the word, *Teitan*, as more agreeable, with this admonition, that it were a very perilous and presumptuous thing to define any certaintie before hand, of that number and name. And truly whatsoeuer the Protestants presume herein of the Pope, we may boldly discharge *Luther* of that dignity. He is undoubtedly one of Antichrists precursors but not Antichrist himselfe.

CARTVV 10. [18 *The number 666.*] The opinion that the *Name of Antichrist* shall stand of such and so many Greek letters, as according to the manner of *numbring by the Alphabete of that tongue make 666.* how great, and how many Patrones soever, old or new, it hath, is (by their good leaue) more beseeming the exposition of some *Cabelist*, then the Prophet of God: whereas the Prophet here handling an other matter then either *Daniel*, or other the old Prophets did: yet for the manner of handling of it treadeth in their steps. The whole Scripture affoording no such example as this, in carrying the knowledge of any future accident to the present Age wherein they lived after this sort; it is not to be thought that *Iohn* cut out an odde path wherein he would walke alone, singled from all the rest. And *Irenæus* himselfe which gaue occasion of this opinion utterly misliketh this kinde of handling the Scripture. Secondly, there being no Prophesie in this book but a man which is diligent and wise may come to the knowledge of, euen before it come to passe: and no man by this meanes being able to know who Antichrist shall be before he be extant in the world, it followeth that this is not the meane whereby the spirit of God would convey the knowledge of this mysterie.

Lib. 2. cont. valent. c. 40

If indeed there were but one Greek word that stood of such and so many letters as this number would arise of, then by this meane, a man throughly exercised in the Greek tongue might know what his name should be; but there being so many, it is impossible in this manner of proceeding, any certaine truth should be attained unto. There remaine the expositions which others giue of this number, which we refuse not in this place to set down, leaving them to the choice of the Reader, as having no certaine iudgement of any of them which wee are able to deliver with that assurance and warrant of reason that is meet for the Reader to relie upon. Howbeit we will not reckon up all other the expositions which the diversitie of mens spirits haue troubled the world with, but two alone: in one of which, the truth of this matter is like certainely to finde rest. The former of which is, that those *yeres* do note the time wherein the Antichrist of Rome, having been of long time (as monsters and great beasts use to be) shapen and framed in all his parts and members, as it were underhand, should haue a head to the accomplishing of the whole man of sinne. The other opinion, is of them which expound this to be the number of yeeres which shall come between the birth and death, or utter destruction of Antichrist.

Here is something wanting.

The Iesuites being a vermin or Grashopper that deuoureth all, and giveth nothing, yet here seeme to bee somewhat liberall. For see how franke they are, that haue acquitted *Luther* from being the Antichrist whom the Apostle speaketh of. We dare say they look not that we should discharge their Pope of this crime, when themselues (peradventure) if they would giue audience to their own hearts and consciences, would not set him free. Well yet, in yeelding to the truth, we would bee loath to be behinde them; and therefore as they affirme *Luther* to be the *Precursor*, or *fore runner to Antichrist*, so we confirme the same, that he was indeed his fore-runner, yet not to his birth, but to his death; not to paue the way to him, but to lay blockes and stops in it whereat he might stumble and fall, never to rise againe.

CHAP. XIIII.

MARGINALL NOTES.

Verse. 4 THESE are they which were not defiled with women. For thy are ‡ virgins These folow the Lambe whithersoeuer he shall goe, These were bought from among men, the first fruites ‡ to God and the Lambe:

RHEM. 1. [4. *Virgin.*] One state of life more excellent then an other, and virgins for their purity passing the rest, and alwayes accompanying Christ according to the Churches hymne out of this place. *Quocunque pergis, virgines sequuntur.*

RHEM. 2. [4. *The first fruits.*] This the Church applieth to the holy Innocents that died first for Christ.

CARTVV. 1. [4 *Virgins.*] These virgins here spoken of are not opposed to married persons, as the Iesuites most absurdly affirme, but are opposed and set against the fornicators with the whore of Babylon, as appeareth in the eigth verse of this chapter. Wherefore it is a notable spirit of slumber, which applieth that against holy matrimony which is said against filthy fornication: & yet more spodrowsie which transfateth that to the bodily fellowship of a man, with his wife, which is euidently ken of the fellowship of God with his Church. Vnlesse they had blindfolded themselues of purpose that they would not see the truth; how could they but vnderstand that the whole Church is compared to a virgin, through the Ministerie of the Church handfasted vnto Christ? And this may easily appeare to be meant here for that there is nothing said of these virgins, which agreeth not to all the faithfull:

2. Cor. 11. 2.

For

For firſt, they haue all the name of the lambe of his Father written in their fore heads: for not virgins onely, but al the ſeruants of our God are ſigned in their foreheads. Secondly, all the faithfull are both bidden, and do accordingly ſing the new ſong which is here ſong by theſe virgins. Or is there any of the faithfull that is not redeemed from the earth by the bloud of the Lambe, or that doe not follow the Lambe whereſoeuer he goeth? And is it not ſaid of all the faithfull Iewes (and not of the Children onely that were ſlaine by *Herod*) that they are the firſt fruits vnto God. Neither is there any guile in the mouth of thoſe whoſe ſinnes are forgiuen them: and in Jeſus Chriſt all the faithfull are without ſpot or blot, or any ſuch thing. Laſt of all this expoſition of the Ieſuites is flat againſt their own words, who affirme before in this Chapter that theſe are the ſame number of the elect that were ſigned *Cap.* 7, where in the margent they note, that by that number there ſpoken of are vnderſtood all the elect of the Iewes and of the Gentiles. Note alſo the wickednes of the Ieſuites, who, howſoeuer they hide and diſguiſe their hatred to the holy and honorable eſtate of marriage, yet here it hath euidently broken out, in that they account all married perſons defiled with women, whileſt they oppoſe virgins in a proper ſignification to all manner perſons whom they will haue to be branded by the holy Ghoſt in this place with this mark, that they are defiled with women.

Apoc. 7.3. *Pſal.* 96.2. *Apoc.* 5.9. 1 *Cor.* 6.19. *Gal.* 2.4. *Ioh.* 10.4. & 14.3. *Iames* 1.18. *Pſal.* 32.2. *Cant.* 4.7. *Eph.* 5.27.

Verſe. 8 And another Angel followed, ſaying, *Fallen fallen is that great ‡ Babylon, which of the wine of the wrath of her fornication made all nations to drink.

RHEM. 3. [8. *Babylon.*] The city of the deuil, which is the vniuerſall ſociety of the wicked miſbeleeuers and ill liuers in the world.

CARTVV. 3. [8. *Babylon.*] That this Babylon is not the vniuerſall ſocietie of wicked miſbeleeuers and euill liuers in the world, is manifoldly euident. For ſo ſhould not this booke bee any viſion or Reuelation of the ſpirit, which God gaue vnto his ſeruant *Iohn* as a ſpeciall gift and priuiledge aboue others; ſeing there is not the laſt or leaſt of the Saints and faithfull of God which knoweth not out of the generall doctrine of the Law and the Prophets, that the wicked ſhall periſh: neither needed *Iohn* to haue an Angell ſent him to tel him thereof as that which he knew of himſelf; or if he had not, he might haue been enformed of it by the leaſt in the kingdom of heauen. This fall alſo here foretold being before the end of the world, before which time there ſhall neuer be a fall of the *Cittie of the Deuill generally of the whole ſocietie of miſbeleeuers and euill liuers*: it is euident that Babylon in this place cannot be *the vniuerſall ſocietie of wicked men.* And this may ſuffice for confutation of this their friuolous interpretation. That Babylon is Popiſh Rome, it ſhall after more cleerely appeare in the proper place.

Verſe. 12 Here is the patience of ſaints, which ‡ keep the commandements of God and the faith of IESVS.

RHEM. 4. [12. *Keepe the.*] Faith is not enough to ſaluation, without fulfilling of Gods commandements.

CARTVV. 4. [12. *Keepe the.*] That faith, and keeping of the Commandements of God, go together appeareth out of this place; but that the fulfilling of the Commandements in our own perſon is required hath no ground out of this place, much leſſe that by the fulfilling of them wee are ſaued; the contrarie whereof is manifeſt out of this place: for if we could fulfill the Commandements, what need ſhould there be of Faith?

ANNOTATIONS.

Verſe. 13 And I heard a voyce from heauen, ſaying to me, Write, Bleſſed are the dead which dy in our Lord † from hence forth now, ſaith the ſpirit, that they reſt from their labours. for their workes folowe them.

RHEM. 5. [13. *From hence forth now.*] This being ſpecially ſpoken of Martyrs (as not onely S. *Auguſtine* ſeemeth to take it, but the Caluiniſts themſelues, tranſlating, *in domino*, *for our Lords cauſe*) the Proteſtants haue no reaſon to vſe the place againſt Purgatory or prayer for the departed ſeeing the Catholike Church & all her children confeſſe that all Martyrs are ſtraight after their death, in bliſſe, and need no prayers. Whereof this is *S. Auguſtines* known ſentence. *Hee doth iniury to the Martyr, that prayeth for the Martyr. Ser.* 17. *de verb. Apoſt. c.* 1. and againe to this purpoſe hee writeth thus moſt excellently tract. 84. in Ioan. *Wee keepe not a memory of Martyrs at our Lords table, as wee doe of other that reſt in peace, that is, for the intent to pray for them, but rather that they may for vs &c.*

Bell. Praying for the dead and vnto Saints at the Altar. The place abuſed againſt Purgatory anſwered.

But if we take the words generally for al deceaſed in ſtate of grace, as it may be alſo, then we ſay that euen ſuch, though they be in Purgatorie and Gods chaſtiſement in the next life, and need our prayer, yet (according to the foreſaid words of *S. Auguſtines*) *do reſt in peace*, being diſcharged from the labours, afflictions, and perſecutions of this world, and (which is more) from the daily dangers of ſinne and damnation, & put into infallible ſecuritie of eternall ioy with vnſpeakable comfort of conſcience, and ſuch indeed are more happie and bleſſed then any liuing, who yet are vſually in the Scriptures called bleſſed euen in the middes of the tribulations of this life. Whereby we ſee that theſe words, *from hence forth they ſhall reſt from their labours*, may truely agree to them alſo that are in Purgatorie, and ſo here is nothing proued againſt purgatorie. Laſtly, this aduerbe, *amodo*, in Latine, as in Greek ἀπάρτι doth not properly ſignifie from this preſent time foreward, as though the Apoſtle had ſaid, that after their death and ſo foreward they are happie: but it noteth and ioyneth the time paſt togethet with time preſent, in this ſenſe, that ſuch as haue died ſince Chriſts aſcenſion, when he firſt, entring into heauen opened it for others, go not to *Limbus patrum*, as they were wont before Chriſts time, but are in caſe to go ſtraight to bliſſe, except the impediment be in themſelues. Therefore they are here called bleſſed, that die now in this ſtate of grace and of the new Teſtament, in compariſon of the old faithfull and good perſons.

Phoenix in Lexico.

CART VV. 5. [13. *From henceforth now.*] Although this place be especially spoken of those which giue their liues for the testimony of Christ: yet because all the faithfull *die in Christ*, as those which being members of the mysticall body of the Church whereof Christ is the head, cannot be severed from him in their death. And because also that as there is one faith, so there is one hope of the
Eph. 4 4. 5. life to come: *the Protestants haue good reason to use this place against Purgatory*, seeing unspeakeable happinesse followeth the one as well as the other, although it bee in some difference of glory in the life to come, according to the divers measures of graces which the Lord hath undeservedly bestowed upon them in this presentlife. Now granting that it is vnderstood of all the faithfull, let vs see what fine fuellers they be in the Popes kichen that they can make the Purgatorie fire so cunningly, that the findging heat thereof shall not trouble nor hinder the peace & blessed estate of the faithfull that are departed. They say therefore that notwithstanding they *be in Purgatorie yet do they rest in Peace, according* (say they) *to the words of S. Augustine*. Such peace bee to the enemies of God and of his Christ as is in purgatorie, where the torments differ nothing from the pains and tortures of hell it selfe, sauing onely for the durance of them. If this be the peace of the faithfull, then did the persecutions of *Nero*, *Valerianus*, *Decius* and other such monstrous Tyrants, and the spanish Inquisition also not inferiour to any of them, (if it counteruaile not the cruelty of all of them together:) nothing else but procure the peace and quiet of the faithfull. And if that be so, there may truly rise some credit to your fable that Traian the outragious Tyrant and persecutor was at Pope *Gregories* instance in prayer deliuered out of hell as one (belike) which being vniustly sent vnto hell for working the peace of the Church by cruell torments was afterward iustly restored to heauen as vnto his right place. But let vs heare the flaps of their reasons wherewith more sottishly then *Terences* foole they make wind to coole the extreme seething heat of the scalded parboild souls of Purgatorie. First (say they) *for that they are discharged from their labours, afflictions and persecutions of this world*. If you blesse your friends after this sort, keep your friendship to your selues. For what is this, but as it is said in proverbe, to fall out of the frying pan into the fire, from the hands of men into the hands of the Deuils; from a fire of thornes, to a fire of Iuniper coales; or rather from a painted fire (as your maisters vse to speake) to the fire that burneth indeed: the other being (in comparison) scarce a shadow of this fire of Purgatorie. Where by the way, you greatly forget your selues, which send men to purgatorie that haue suffered persecution, who are either Martyrs or confessours. Belike you thought to make vp the breach of purgatorie by enlarging the dominion thereof, which you made into it by commending (for shift of answer) the happie estate of purgatorie soules: which one voyce, if it come abroad, will do you more displeasure then you are aware of. For where to coine money, you haue wisely made the fire of Purgatory exceeding hot: now this cooling of it so much, will marre the Popish mint.

Secondly you say they are *blessed for that they are discharged from the daily dangers of sinne and damnation, and put into infallible security of eternal ioy, and vnspeakable comfort of conscience: and such indeed (say you) are more happie then any liuing who are vsually called blessed euen in the middest of tribulations in this life*. But first of all, wee aske you, how they know they are in security against the danger of condemnation? who shall tell them of it? The most of them neuer heard the voice of a preacher: and those that haue heard you preach, could neuer heare any thing at your mouthes but doubting of the fauour of God. So that vnlesse their Tormentors, (the Deuils will be more kind vnto them then you are, and help to comfort them against the downfall of dispaire, by telling them that they shall once certainly come out; wee see not how these poore soules can come to the knowledge of this security whereby they may vphold themselues in comfort. Secondly, how is it possible that they should be in either *securitie from sinne*, or from the Condemnation which belongeth thereunto; when being in the infinite torment of the damned soules, for the time, it cannot bee but that they must needs sin by horrible impatiency, and consequently look for the fearefull iudgement that belongeth thereunto? for seeing none was ever able to beare the wrath of God, but Christ, who was God himself, it is euident that they being but men, & sinful men, must needs fall vnder the burden of such a mountain of Gods wrath. Thirdly the Iesuits to proue their dreame of purgatorie bring another dreame of theirs that *the faithfull in this life cannot be assured of their saluation*, as if they would make cleane one filth with another. Although the reason wherewith they vphold the purgatorie soules in comfort, for that they are assured of a good end and issue of their troubles: proueth euidently against them that the faithfull in this life should otherwise bee ground to peeces as small as meale were it not that they were vnderlaid with the certaintie of the hope of euerlasting life which is laid vp for them: so that their words maintaining a discomfortable doubtfulnes of the faithfull in this life this their own reason standeth vp against them.

Thirdly, they say that these words *forthwith or from henceforth* do not signifie from this time foreward, but noteth a difference between them that *died sithence the Ascention of Christ*, *that go not to Limbus Patrum, as they were woont before Christs time*. But these are not the words of sobrietie, but of men that are drunken with the cup of the fornication of the whore of Babylon, whereby they are not able to speake a right word. For it is manifest that the Prophet opposeth the rest of the Martyrs to the restlesnes of those which die branded with the beasts marke v. 10. 11. Secondly, in the 12. verse he sheweth that the patience of the saincts consisteth in a due meditation of this blessednes. And therefore the Martyrs which died vnder the law, *before the Ascention of Christ* patiently bearing the crosse of Christ, as well as those vnder the Gospell; did it in the strength of the same promise made to them then, that is made to the Martyrs now. And if it should not haue relation from the moment of their death, to all the time that should follow, but as you would haue it; it should deprive many Martyrs of their happinesse that died between the time of Christs ascention, and the time wherein this was spoken vnto *Iohn* by the Angel.

Lastly, part of the blessednesse here spoken of standeth in that they that die, rest from their labours. If therefore you will haue that this sentence doth put a difference betweene those which died before Christs

Christs ascension, and them which died sithence: it must follow that the Martyrs which died before Christ, were not onely deprived of the glory of God, which is your fabulous doctrine, but that they were also still in labour and paine, which is directly contrary to your own doctrine of *Limbus patrum*. Thus it is also seen how *Limbus* being brought as next neighbour to succour purgatory, lighteth vpon a knock it selfe, and releeveth Purgatory nothing at all.

Last of all, out of *Augustine*, *Tract.* 84. *in Ioan.* which mentioneth prayer for others that dye, and not for Martyrs, they would haue the Reader thinke, that because prayer was made for others, and not for Martyrs, that *Augustine* was then of opinion, that other of the faithfull were in Purgatory, as those that were eased by the prayers of the living. But it hath been shewed, that notwithstanding the superstition of prayer for the dead, be ancient yet that antiquitie maketh mention of divers other causes of prayers for the dead then Purgatory, and that they prayed also for such men as your owne doctrine exempteth from Purgatory. And to go no further then to this place of *Augustine* which you haue noted, it appeareth here, that in *Augustines* time they prayed for all the faithfull saving for the Martyrs, and yet you will not thereof conclude, that all faithfull (Martyrs excepted) went to Purgatory.

CHAP. XV.

MARGINALL NOTES.

Verse. 1 AND I saw an other signe in heauen great and marueilous: seuen Angels hauing the seuen last plagues. Because in them the wrath of God is consummate.

RHEM. 1. [1. *And I saw.*] The tribulations about the day of judgement.

Verse. 2 And I saw as it were a sea of glasse mingled with fire, and them that ouercame the beast and his image and the number of his name, standing vpon the sea of glasse, hauing the harpes of God:

RHEM. 2. [2. *A sea of glasse.*] Baptisme.

Verse. 3 And singing the ‡ song of Moyses the seruant of God, and the song of the Lambe, saying, Great and marueilous are thy works Lord God omnipotent, iust and true are thy waies king of the worldes.

RHEM. 3. [3. *A song of Moyses.*] The song of *Moyses* and Christ, is the new Testament and the old.

CARTVV. 3. [3. *A song of Moses.*] The Iesuits cannot see the woods for trees: for notwithstanding that euen in this and the next verse the song of *Moses* and of the *Lambe* is here expressly set downe, thereby meaning a notable and singular song of thankesgiving for the rare deliverance that God gaue some times by the Ministery of *Moses*, and now by the ministery and power of the Lambe: yet these *buzzards* make a speculation here of the *New* and *Old Testament*, wherein they neither touch heaven nor earth.

CHAP. XVI.

MARGINALL NOTES.

Verse 6. BEcause they haue shed the bloud of the Saints and Prophets, and thou hast given them bloud to drinke: for they are worthy.

RHEM. 1. [6. *Because they haue.*] The great reuenge that God will doe at the latter day vpon the persecutors of the Saints.

FVLK. This reuenge is before the latter day, whereof let the bloudy Papists make their account to taste.

Verse 9. And men boyled with great heate, and blasphemed the name of God, hauing power over these plagues, neither did they penance to giue him glory.

RHEM. 2. [9. *Blasphemed the name.*] The desperate and damned persons shall blaspheme God perpetually, which shall be such onely as do not repent in this life.

FVLK. He speaketh of the reprobate limbes of Antichrist being aliue, for they that are dead, are not in case to repent.

Verse 19. And ‡ the great Citty was made into three parts: and the Cities of the Gentiles fell. And Babylon the great came into memory before God, to giue her the cup of wine of the indignation of his wrath.

RHEM. 3. [19. *The great Citty.*] The Cittie or Common-wealth of the wicked, diuided into three parts: into Infidels, Heretickes, and evill Catholikes. This Citty is here called Babylon, whereof see the Annotation upon the next Chapter, vers. 5.

FVLK. The Citty is Rome, and the communaltie of Papists, that hold their faith and Religion of that Citty, as in the next chapter it is manifest.

CHAP. XVII.

MARGINALL NOTES.

Verſe 1. AND there came one of the ſeven Angels which had the ſeven vials, and ſpake with mee, ſaying, Come, I will ſhew thee ‡ the damnation of the great harlot, which ſitteth upon many waters.

RHEM 1. [1. *The damnation.*] The finall damnation of the whole company of the reprobate, called here the great whoore.

FVLK. The finall damnation of the whole company of the reprobate is deſcribed *cap.* 20. 14. &c. Therefore the great Whoore in this chapter ſignifieth the congregation of Antichriſt, the members whereof be all ſpirituall Citizens of Rome: their whole faith and religion depending upon the Sea of Rome, and their head uſurping all his tyranny, by pretence of right of that Citty. A liuely image of which viſion God made manifeſt to the whole world, when a whoore was made head of the Romiſh Church, called *Ioan* the 7. and of ſome the 8. commonly Pope *Ioane*. Which ſo wringeth the Papiſts at the heart, that they haue no way to ſhift it of, but by impudent denying of that which is ſo notorious, even in their owne ſtories of their Popes liues.

Pope Ioane, a liuely image of the whoore of Babylon.

Verſe 8. The beaſt which thou ſaweſt, ‡ was, and is not, and ſhall come up out of the bottomleſſe depth, and goe into deſtruction: and the inhabitants on the earth (whoſe names are not written in the booke of life from the making of the world) ſhall maruell, ſeeing the beaſt that was, and is not.

RHEM. 2. [8. *Was, and is not.*] It ſignifieth the ſhort reigne of Antichriſt, who is the chiefe horne or head of the beaſt.

FVLK. The reigne of Antichriſt is ſhort in compariſon of the eternall reigne of Chriſt. Hee ſpeaketh of the Romane Empire which had been glorious, but then was in declining, and yet was not aboliſhed, but ſhould be aboliſhed in the Emperours, and raiſed out of hell by Antichriſt.

Verſe 12. And the ten hornes which thou ſaweſt: are ‡ ten kings, which haue not yet received kingdome, but ſhall receiue power as kings one houre after the beaſt.

RHEM. 3.]12. *Ten kings.*] Some expound it of ten ſmall kingdoms, into which the Romane Empire ſhall be divided, which ſhall all ſerue Antichriſt both in his life, and a little after.

FVLK. When the Romane Empire was aboliſhed to make roome for Antichriſt, theſe ſmall kingdomes were erected, which were made ſubiect to the Pope, but at length ſhall hate the Whoore of Babylon, and make her deſolate, as uerſ. 16. which is begun to be accompliſhed in theſe dayes.

ANNOTALIONS.

Verſe 5. And in her forehead a name written, *Myſtery* Babylon the great, mother of the fornications and abhominations of the earth.

RHEM. 4. [5. *Babylon.*] In the end of *S. Peters* firſt Epiſtle, where the Apoſtle dateth it at Babylon, which the ancient writers (as wee there noted) affirme to be meant of Rome: the Proteſtants will not in any wiſe haue it ſo, becauſe they would not be driuen to confeſſe that *Peter* euer was at Rome, but here for that they thinke it maketh for their opinion, that the Pope is Antichriſt, and Rome the ſeate and cittie of Antichriſt, they will needs haue Rome to bee this Babylon, this great whore, and this purple harlot, for ſuch fellowes, in the expoſition of holy Scripture, bee led onely by their preiudicate opinions and hereſies to which they draw all things without all indifferencie and ſinceritie.

The Proteſtants here will needs haue Babylon to be Rome, but not in S. Peters Epiſtle.

But *S. Auguſtine, Aretas*, and other writers moſt commonly expound it, neither of Babylon it ſelfe a cittie of Chaldæa or AEgypt, nor of Rome, or any one citty, which may be ſo called ſpiritually, as Hieruſalem before chap. 11. is named ſpirituall Sodome and Egypt, but of the generall ſocietie of the impious, and of thoſe that preferre the terrene kingdom and commodity of the world, before God and eternall felicity. The author of the Commentaries vpon the Apocalypſe ſet foorth in *S. Ambroſe* name, writeth thus. *This great whore ſometime ſignifieth Rome, ſpecially when at that time when the Apoſtle wrote this, did perſecute the Church of God, but otherwiſe it ſignifieth the whole cittie of the deuill, that is, the vniuerſall corps of the reprobate. Tertullian* alſo taketh it for Rome, thus, *Babylon* (ſaith hee) *in S. Iohn is a figure of the citie of Rome, being ſo great, ſo proud of the Empire, and the deſtroyer of the Saints.* Which is plainely ſpoken of that cittie when it was heathen, the head of the terrene dominion of the world, the perſecutor of the Apoſtles and their ſucceſſours, the ſeate of *Nero, Domitian* and the like, Chriſts ſpeciall enemies the ſinke of idolatry, ſinne, and falſe worſhip of the Pagan gods. Then was it Babylon, when *S. Iohn* wrote this, and then was *Nero* and the reſt figures of Antichriſt, and that cittie the reſemblance of the principall place (whereſoeuer it bee) that Antichriſt ſhall reigne in, about the latter end of the world.

By Babylon (according to all the Fathers) is ſignified, partly the whole ſocietie of the wicked, partly the citty of Rome, onely in reſpect of the terrene and heathenish ſtate of them that perſecuted the Church. Lib. adverſ. Iud. 10.

Now to apply that to the Roman Church & Apoſtolike See, either now or then which was ſpoken onely of the terrene ſtate of that cittie, as it was the ſeate of the Emperour, and not of *Peter*, when it did ſlea aboue thirtie Popes Chriſts Vicars, one after another, and endeuoured to deſtroy the whole Church: that is moſt blaſphemous and fooliſh.

The Church in Rome was one thing, and Babylon in Rome an other thing, *Peter* ſate in Rome,

and

and *Nero* ſate in Rome, but *Peter*, as in the Church of Rome: *Nero*, as in the Babylon of Rome: which diſtinction the heretikes might haue learned by *Peter* himſelf *ep.1.c.5.* writing thus. *The Church ſaluteth you, that is in Babylon, coelect.* So that the Church and the very choſen Church was in *Rome* when *Rome* was Babylon, whereby it is plain that, whether Babylon or the great whore do here ſignifie *Rome* or no, yet it cannot ſignifie the Church of *Rome*, which is now, and euer was differing from the terrene Empire of the ſame. And if, as in the beginning of the Church, *Nero* & the reſt of the perſecuting Emperours (which were figures of Antichriſt) did principally ſit in Rome, ſo alſo the great Antichriſt ſhall haue his ſeat there, as it may well be (though others think that Ieruſalem rather ſhall be his principall citty:) yet euen then ſhall neither the Church of Rome, nor the Pope of Rome be Antichriſt, but ſhall be perſecuted by Antichriſt, and driuen out of Rome, if it bee poſſible, for, to Chriſts Vicar and the Roman Church he wil beare as much good will as the Proteſtants now do, and he ſhall haue more power to perſecute him and the Church, then they haue. *The Church of Rome is never called Babylon.*

S. *Hierom ep.17.c.7.* to *Marcella*, to draw her out of the cittie of Rome, to the holy land, warning her of the manifold allurements to ſinne and ill life, that be in ſo great and populous a cittie alludeth at length to theſe words of the Apocalypſe, and maketh it to bee Babylon, and the purple whore, but ſtraight way, leſt ſome naughtie perſons might thinke he meant that of the Church of Rome, which he ſpeake of the ſocietie of the wicked onely, he addeth: *There is there indeed of the holy Church, there are the triumphant monuments of the Apoſtles and Martyrs, there is the true confeſſion of Chriſt, there is the faith praiſed of the Apoſtle, and the Gentilitie troden vnder foote, the name of Chriſtian daily aduancing it ſelfe on high.* Whereby you ſee that whatſoeuer may bee ſpoken or interpreted from Rome, out of this word Babylon, it is not meant of the Church of Rome, but of the terrene ſtate, in ſo much that the ſaid holy Doctor *li.2.aduerſ. Iouian c.19.*) ſignifieth that the holineſſe of the Church there, hath wiped away the blaſphemie written in the forehead of her former iniquitie. But of the difference of the old ſtate and dominion of the Heathen there, for which it is reſembled to Antichriſt, and the Prieſtly ſtate which now it hath, read a notable place in. S. *Leo ſerm.1. in natali Petri & Pauli.* *Rom.1.*

FVLKE. 4. In the end of S. *Peters* Epiſtle, for a poore helpe to proue that *Peter* was at Rome, you will needs haue Babylon to be taken for Rome, whereunto indeed the conſent of ancient Writers, moued with the light of this chapter, agreeth: Yet neither can it neceſſarily, nor probably be gathered out of that epiſtle, ſeeing there appeareth no reaſon why hee ſhould not call it Rome, being that Citie whereof hee was Biſhop (if we beleeue the Papiſts) and which ſhould be the head of Chriſtian Religion, and the Ieruſalem of Chriſtians, as the Papiſts affirme. There appeareth, I ſay, no reaſon why hee ſhould refuſe to call it Rome: (eſpecially ſeeing there is no other teſtimony in the Acts of the Apoſtles, of his comming thither) and why hee ſhould call it by the odious and infamous name of Babylon, which was the old enemy of the Church, and the ſeate of Antichriſt, rather then Saint *Paul* writing to the Romanes, or to *Timothy* of his perſecution at Rome. Except perhaps by the Spirit of Propheſie hee did foreſee how his ſucceſſors in that place ſhould abuſe his name, and the dignity of that Sea, to ſet up the Kingdom of Antichriſt there; and for that cauſe would admoniſh the faithfull, that they ſhould take Rome not for the Ieruſalem of Chriſtians, but for Babylon the Citie of Antichriſt, which in time to come, was to be reuealed in that place. But in this chapter where Rome is moſt plainely deſcribed under the name of Babylon, the Papiſts by all meanes would auoide that expoſition, becauſe they ſee manifeſtly, that Babylon which is Rome, is here deſcribed to be the ſeate and Citie of Antichriſt. *Babylon is Rome.*

Theſe are the fellowes that in expoſition of the holy Scriptures, be led onely by their preiudicate opinions and hereſies to which without any reaſon and ſincerity, they draw all things. And if you marke their notes from the beginning to the end, you ſhall ſee that in very few they haue any colour out of the words of the Text, to conclude their Notes, but for the moſt part, they bring their preiudicate opinions to the text, and ſo draw not their notes out of the Scripture; but draw the Scriptures to their opinions, which can never be concluded out of the Scripture. As for *Peters* being at Rome, we affirme it cannot be proued out of the Scriptures: yet for the conſent of ancient Writers, we yeeld vnto it, as to a matter of ſtorie, but no Article of our faith. And if *Peters* being at Rome were as certaine out of the Scriptures, as *Pauls* comming thither and being there, it could make nothing for the Antichriſtian authority, which the Pope claimeth vnder colour of his being there: Who if hee were there, was the chiefe Apoſtle of the Circumciſion, and not of the Gentiles, as it is manifeſt by the holy Scripture, Galathians 2. And what prerogatiue ſoeuer hee had, being an Apoſtle, it ceaſed with the death of his perſon, as the Apoſtleſhip of *Paul*, and of the reſt; although the fruite of theirs labours in Preaching and Writing, ſhall continue to the end of the world.

But S. *Auguſtine* (you ſay) and *Arethas* expound not this place of Rome, but of the ſociety of the vngodly. S. *Auguſtine* indeed ſaith often, that Babylon repreſenteth the ſociety of the vngodly, as Ieruſalem the Church of the faithfull, but yet he acknowledgeth the old Citie of Babylon in Aſſyria, to haue been the head citty of that ſociety before Chriſt, and Rome to be the head Citie of the ſame ſociety, ſince the comming of Chriſt: And this hee doth commonly inſinuate in his bookes *De Civit. Dei*, as I haue ſhewed before. Among which, this one teſtimony ſhall ſerue vs to repeate: *We ought where need is to make report of the Aſſyrian Kings, that it may appeare how Babylon which was the firſt Rome, commeth forth in the world with this ſtranger the Citie of God. And the affaires which wee muſt enter into this booke, for the compariſon of both the Cities, the earthly and the heauenly, we muſt take out of the Greeks and Latines, where Rome it ſelfe is, which is the ſecond Babylon.* You ſee therefore moſt euidently that as old Babylon of the Aſſyrians was the head of the ſociety of the impious, againſt the Church of the Iewes: ſo Rome of the Latines, is the head of the ſocietie of the vngodly, againſt the Church of the Chriſtians: For this cauſe hee calleth Rome an other Babylon, the ſecond Babylon, the Weſtern Babylon, the daughter of the elder Babylon.

Concerning *Arethas*, as he tooke his commentary out of the ancient Greeke writers, ſo he cannot

diſſemble their iudgment, that by Babylon is ſignified old Rome. But being a Grecian liuing far from Italy, and out the tyrannie of the Romiſh Antichriſt, and knowing more diſorder in Conſtantinople in his time then he did in Rome, he declareth that in his opinion, it ſignifieth rather Conſtantinople which was called new Rome, then old Rome in Italie. Yet becauſe all things could not agree to *Conſtantinople*, he inclineth to that opinion, that Babylon ſignifieth the world of wicked men. Neuertheleſſe he confeſſeth: *That other writers hauing diſcuſſed this reuelation, haue interpreted it to be old Rome, or an vniuerſall kingdome, which extendeth to the ſecond comming of our Lord.* And in the end hee leaueth it to the Readers diſcretion to take it for old Rome or new Rome, or the time of the life of Antichriſt. Therefore neither S. *Auguſtine* nor *Arethas* deny it to be expounded of Rome, but rather confirme that moſt ancient expoſition, which alſo is cleere by the text it ſelfe, verſ. 9. & 18. As for the latter Writers, that liued vnder the tyranny of the Romiſh Antichriſt, they were glad to wreſt it any whither, rather then to incurre the hatred of Rome, by diſciphiring it to bee the cittie of Antichriſt: yet ſometime there haue not wanted they, that hane been bold to tell the Pope openly that Rome is Babylon. For the Church of Leodium being miſerably afflicted by Pope Paſcall the ſecond, doth thus write againſt him: *In times paſt I was woont to interpret, that Peter by Babylon would ſignifie Rome, becauſe Rome at that time, was confuſed with idolatrie and all filthines. But now my ſorrow doth interpret vnto me, that Peter calling the Church gathered together in Babylon, foreſaw (by ſpirit of prophecie) the confuſion of diſſention, wherewith the Church at this day is rent in peeces.* As for the poore men of Lyons whom they called by the name of Waldenſes, Leoniſtæ, and ſuch like opprobrious names, do plainly affirme, and conſtantly beleeue, that the Church of Rome is this whoore of Babylon, and the Pope Antichriſt, as Reinerius an inquiſitor witneſſeth of them, which liued moe then three hundred yeares agoe. And ſaith they were more pernicious to the Romiſh Church then to all other ſects, for three cauſes. *The firſt, Becauſe it hath been of longer continuance. For ſome ſay it hath indured ſince the time of Sylueſter. Other ſay it hath indured ſince the Apoſtles time. The ſecond cauſe is, becauſe it is more generall. For there is almoſt no land, in which this ſect doth not creepe. The third cauſe, for that all other ſects doe bring in an horrour with the heinouſneſſe of their blaſphemies againſt God. This ſect of the Leoniſts, hath a great ſhew of godlineſſe, becauſe they liue iuſtly before men, and beleeue all things well concerning God, and all the articles which are contained in the Creed, they blaſpheme and hate onely the Church of Rome.* This is the teſtimony of a cruell enemy and perſecutor of them, by which you may ſee, that Antichriſt after he was diſcloſed, was acknowledged by many true Chriſtians, to be that he is, although many were alſo deceiued by him (though none of the elect finally) to their deſtruction.

The authour of the commentary in S. *Ambroſes* name, and *Tertullian*, you confeſſe to underſtand this Babylon to be Rome, to whom afterward you adde S. *Hierome*: ſo might you haue done *Primaſius*, and *Victorinus*, elder then S. *Hierome*, and *Ambroſius Auſbertus*, who did write about 700 yeares agoe. But you ſay Rome was Babylon when it was heathen, as in *Tertullians* time, and when Saint *Iohn* wrote this. Very good, that which was Babylon in Saint *Iohns* time, is the ſame that hee prophecieth to be the chiefe Citie and ſeate of Antichriſt, as it is manifeſt to all that reade the Propheſie. But Rome was then Babylon, *ergo*, Rome is the Citie which hee propheſieth that it ſhould bee the ſeate of Antichriſt. But in the daies of *Victorinus, Ambroſe, Auguſtine, Hierome, Primaſius, &c.* Rome was not heathen, yet of them taken to be Babylon, therefore of them taken to be the Citie where Antichriſt (when he was reuealed) ſhould ſit, and not a reſemblance onely of it. *Eucherius de ſpiritualibus formulis c. 10. Babylon aut mundus, aut Roma in Apocalipſi: Et Babylon magna venit, &c. Paulinus ep. 10. ad Severum*, calleth Rome Babylon and the daughter of Babylon. *Ep. 31. Poteras Roma intentas ſibi illas in Apocalypſi minas non timere, ſi talia ſemper ederent munera Senatoris tui, ad Alotbium.* But to apply that to the Romane Church, and Apoſtolick Sea, either now or then (you ſay) it is moſt blaſphemous and fooliſh. Indeed to apply it to the true Romane Church, or the right ſucceſſion in the Apoſtolike ſee, which was in the dayes of S. *Iohn*, or in the time of the Chriſtian Emperours, it were both folly and blaſphemie: but to apply it to the Church of Rome, and counterfeite ſucceſſion of Popes, it is wiſedom and holineſſe. For Saint *Iohn* Propheſieth not onely of the cruelty of the terrene eſtate of that Citie, but alſo of the falſe Prophet and Antichriſt, which ſhould uſurpe an Eccleſiaſticall ſtate and dignity in that Citie. The Church of Rome indeed was one thing, and Babylon in Rome was another thing, while the Church of God was at Rome, and was perſecuted by the Heathen Emperours. But when the Emperour of Rome was Chriſtian, one of the heads of the beaſt was wounded to death, as c. 13. even that ſixt head, which was the perſecutor in the time of Saint *Iohn*: But this head was healed in *Conſtantius* the hereticke Emperour, *Valens*, and *Iulian* the Apoſtata, &c. and ſtill the ſeventh head was to come, But great preparation was made for him, while the Biſhop of Rome grew beyond the limits of a Chriſtian Miniſterie, into forreine and heatheniſh dominion as *Socrates* teſtifieth, *lib. 7. c. 11.* in the time of the Chriſtian Emperours. And when the myſterie of iniquity wrought not ſo cloſely in that See, but the forgery of the Biſhops was diſcouered in the Africane Councell, unto which they obtruded a counterfeit Canon of the Councell of Nice for their primacy; And while *Leo* Biſhop of Rome will not obey the decree of the generall Councell of Chalcedon, which gaue equall priuiledge of dignity to the Biſhop of Conſtantinople, which was new Rome, with thoſe which the Church of Rome before had claimed as peculiar to her alone. *ſeſs. vltim.* In the beſt and moſt Chriſtian times of Rome therefore, when the head of the Heathen Empire was wounded to death, it was counted of the ancient Fathers to be Babylon here ſpoken of, becauſe of the ſeuenth head which is the Kingdom of Antichriſt, that was looked for, to come in place of the ſixth head, which was the terrene ſtate of heatheniſh, hereticall and perſecuting Emperours: Therefore not the true Church in Rome, but Rome the perſecutor of the Saints, firſt in the Heathen and Hereticall Emperours, afterward in the prowd Popes, and the Kings ſubiect to them, is Babylon the mother of all abhominations. And ſo great is the force, and ſo manifeſt is the light of truth, that you are compelled to confeſſe in the end, that Antichriſt ſhall haue his ſeate in Rome, though upon the eleventh chapter you were reſolute of Ieruſalem.

But that you would discharge the Pope and the Popish Church, to whom all the prophecies do so aptly agree to bee Antichrist and his cittie, you labour in vaine. For the blasphemous pride and heresies of the Pope and his Church, with the most abhominable liues of both, wil easily conuince that he is the seuenth head of the beast, which was to come, & we are not to look for any other. That you adde out of *Hierom*, proueth that he iudged not the Church of Rome in his time to be the whoore of Babylon, but yet you cannot auoid, but he iudged the citty of Rome, to bee the whore of Babylon spoken of in this prophecie, in which Antichrist should haue his chiefe seate of tyrannie. But *aduers. Iouin. li. 2.* (you say) hee signifieth that the holinesse of the Church of Rome had wiped away the name of blasphemie, written in the forehead of her former iniquitie. Indeed he saith to Rome, that she had by confession of Christ put away the name of blasphemy, writen in her forehead, which in his epistle to *Algasia q. 11.* he saith was *Roma aeterna*, To Rome eternall. But that he meaneth this in respect of the true Church only that was there in his time, and yet looketh for this prophecie of the kingdome of Antichrist, & the fall of Babylon to be fulfilled there: he saith to Rome in the same place: *The curse which our Saviour hath threatned to thee in the Apocalypse, thou mayest escape by repentance, hauing the example of the Ninivites.* You see he doth acknowledge the damnation of the great whoore of Babylon to be behind, not yet accomplished in his time, when the dominion of the heathen was altogether subuerted. The sermon of Leo extolleth the conuersion of Rome from Gentilitie to Christian tie, by the preaching of *Peter* and *Paul*, but this question of Antichrist and his seat, he doth not once touch.

RHEM. 5 [5. *Mystery*] S. *Paul* calleth this secret and close working of abomination, the mysterie of iniquitie 2. *Thes.* 2. and it is called a little after in this chapter *v.* 7. *the Sacrament* (or mysterie) of the woman, and it is also the marke of reprobation and damnation. *Mystery.*

FVLK. 5. *Beda* saith: *It is declared that this name is mysticall, because it is discerned onely by Wisdome.* As for the mark of reprobation is not openly carried in the forehead, where this mysticall name is written, which S. *Ierom* interpreteth to be that inscription, *Roma aeterna*. To Rome eternall. So the heathen writers called the Citty commonly *Vrbs aeterna*, The eternall citty, supposing that the Emperour should be eternall. Whom the Papists succeeded when the civill Empire was removed from thence, setting the Ecclesiasticall tyranny of Antichrist under the colour of *Peters* see, and the eternall rocke of the Church, against which the gates of hell shall not prevaile. So blasphemously perverting the most comfortable promise of Christ touching the perpetuity of his Catholicke Church builded upon the doctrine, faith, and confession of *Peter* and the rest of the Apostles, to the Bishops personall succession of *Peter* in the pontificall see of Rome, where neither the doctrine nor example of *Peters* life is to be found, nor any such power was ever in *Peters* person. And that prerogatiue which he had descended not by succession to any other, more then *Pauls* prerogatiue, or that which *Iames*, or that which *Iohn* enioyed in their Apostleship, did descend to any of the Bishops that afterward succeeded in those Churches which they planted or instructed. *The name of blasphemy.* *Peters prerogatiue descended not.*

Verse. 6. And I saw the woman drunken of the bloud of the Saints, and of the bloud of the Martyrs of Iesus. And I marvelled when I had seen her, with great admiration.

RHEM. 6. [6. *Drunken of the blood.*] It is plaine that this woman signifieth the whole corps of all the persecutors that haue and shall shed so much bloud of the iust: of the Prophets, Apostles, and other Martyrs from the beginning of the world to the end. The Protestants foolishly expound it of Rome, for that there they put heretickes to death, and allow of their punishment in other Countries: but their bloud is not called the bloud of Saints, no more then the bloud of theeues, man-killers, and other malefactors: for the shedding of which by order of iustice, no Common-wealth shall answer. *Putting heretickes to death is not to shed the bloud of Saints.*

FVLK. The great abundance of bloud that Rome hath shed, first under the heathen Emperours, and then under the Antichristian Popes, more then ever Babylon of the East did powre out, is sufficient to make her drunk with the bloud of the Saints. For which cruelty she deserueth as well as Ierusalem, that all the righteous bloud that hath been shed since the bloud of righteous *Abel*, should be iuputed to her, and required at her hands. They whom you call heretickes, for the most part, and that are in any great number put to death at Rome, and by the tyranny of the Romish Inquisition: are the true Christians and Saints here spoken of, whose godly way you call heresie, as the persecuting Iewes called it in S. *Paul. Act.* 24. 14. Therefore, though we allow the punishment of heretickes both in our own country and in others, yet we abhorre the cruelty of Antichrist and his Church, which condemne true Christians, and murdereth them under colour of heretickes, himselfe and his false prophets being the greatest and most blasphemous heretickes that ever were. *Rome drunke with the Saints bloud.*

Verse. 9. And here is understanding, that hath wisdome. These seven heads are seven hils, upon which the woman sitteth, and they are seven kings.

RHEM. 7. [9. *Seven hils.*] The Angell himselfe expoundeth these seven hils to bee all one with the seuen heads and the seuen kings: and yet the heretickes blinded exceedingly with malice against the Church of Rome, are so mad to take them for the seuen hilles literally, upon which in old time Rome did stand: that so they might make the unlearned beleeue, that Rome is the seat of Antichrist. But if they had any consideration, they might marke that the Prophets visions here are most of them by Sevens, whether he talke of Heads, Hornes, Candlestickes, Churches, Kings, Hilles, or other things: and that he alluded not to the hills because they were iust seven, but that *Seven* is a mysticall number, as sometime *Ten* is, signifying vniversally all of that sort whereof he speaketh: as, the seven heads, hilles, or kingdomes (which are here all one) should bee all the kingdomes of the world that persecute the Christians: being heads and mountaines for their height in dignity aboue others. And some take it, that there were seven speciall Empires, Kingdomes or States, that were or shall bee the greatest persecuters of Gods people, as of Egypt, Canaan, Babylon, the Persians, and Greekes, which be fiue: sixthly, of the Romane Empire, which once persecuted most of all other, and which *The Protestants madnes in expounding the seven hilles of Rome: the Angell himselfe expounding it otherwise.*

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(as the Apoſtle here ſaith) yet is, or ſtandeth; but the ſeuenth, then when S. *Iohn* wrote this, was not come, neither is yet come in our dayes: which is Antichriſts ſtate, which ſhall not come ſo long as the Empire of Rome ſtandeth, as S. *Paul* did propheſie, 2 *Theſ.* 2.

Rome is deſcribed plainly

FVLKE. 7. The Angell doth not expound thoſe ſeuen hilles to be all one with the ſeuen heads, and the ſeuen kings: but ſheweth moſt plainely, that the ſeuen heads of the beaſt doe ſignifie ſeuen hilles, vpon which the woman ſitteth, that is, the cittie is builded. For the woman v. 18. is interpreted to be a citty. Alſo theſe ſeuen heads do ſignifie ſeuen kings. Therefore hilles are taken literally for hilles in one ſignification, as kings are in the other. For both theſe words, hilles and kings, are in the interpretation of his word, heads. And it had been very ſuperfluous to haue added, that they are hilles, and vpon which the woman ſitteth, when he ſhould meane nothing thereby, but they are kings on which the cittie doth not ſit, but rather kings vpō the cittie, for euery interpretation muſt be more plaine and cleere then that which is interpreted, Therefore it ſhould be a monſtruous interpretation, to ſay the ſeuen heads do ſignifie ſeuen hils: whan he meaneth no hils but kings, for it is more plaine to vnderſtand that heads are kings, then that hils are kings. This is therefore a brutiſh wrangling againſt ſo cleere light of truth, ſeeing you haue alſo confeſſed before, that *it may well be that Antichriſt ſhall haue his ſeate at Rome, ſect.* 4. And if wee bee blinded with malice againſt the Church of Rome, and ſo made to take them for ſeuen hils litterally, what were ſo many of the ancient fathers, as affirmed Rome to be the ſee of Antichriſt, by the cleere deſcription of her in this chapter? Eſpecially *Victorinus* and S. *Hierome*. *The ſeuen heads* (ſaith *Victorinus*) *are ſeuen hils, vpon which the woman, that is, the cittie of Rome, doth ſit.* The other ſaith Ep. 17. *I ſuppoſe this place is holier then the Tarpeian rocke, which hauing been ſo often ſtricken with thunder and lightnings from heauen, ſheweth that it diſpleaſeth the Lord. Read the Apocalypſe of Iohn, and conſider what is there ſaid of the woman clothed in purple, and the blaſphemie written in her forehead, the ſeuen hils, the many waters, and the departure from Babylon.* Were theſe ancient Fathers alſo vnlearned? that thus vnderſtood and taught the cittie of Rome to be the ſeate of Antichriſt, and the ſeuen hils to be taken litterally for thoſe famous hils by which Rome hath been notoriouſly diſcerned from other citties, euen when it hath not been named: as Virgil in his Georgikes, ſaying: *Septem quæ vna ſibi muro circundedit arces.* She being but one, hath compaſſed ſeuen hilles within her wall, is vnderſtood of all men to be the cittie of Rome, although the Poet doth not there expreſſe her name. But in old time, you ſay, Rome did ſtand vpon thoſe hils, whereby you would inſinuate, that Rome doth not now ſtand vpon them, but for feare of another ſequel &c.

D. *Sanders* not fearing that conſequence (for what ſhould he feare, that was not afraid to raiſe warre againſt his ſoueraigne in her own realme of Ireland) counteth it a childiſh argument, by the ſeuen hilles to proue the ſee of Antichriſt to be at Rome: *becauſe the cittie is now gone from the hilles, and ſtandeth in the plaine of* Campus Martius, *and the Pope ſitteth on the other ſide of the riuer vpon the hil Vaticane hard by* S. Peters *Church, by whom he holdeth his chaire, not at all deriuing his power from the ſeuen hilles, &c.* But if the Pope ſit now in another Rome then *Peter* the Apoſtle ſate, how will *Sanders* perſwade vs that hee ſitteth in the chaire of *Peter*? For that Rome where *Peter* ſate, was builded vpon the ſeuen hilles, and not gone down into the plain of *Campus Martius*, nor ouer the riuer. Therefore, if the Pope do not at all deriue his power from the ſeuen hils, he deriueth it not at all from *Peters* ſeate, for that it was in the cittie builded vpon ſeuen hilles. Beſides this, it is plaine, that although many of the people of late time haue remoued their habitations from the hils into the plaine, and the Pope his pallace of pleaſure on the other ſide of the riuer: yet hath he not remoued his ſeate from them: for on them bee ſtill to this day, his Churches, monaſteries and courts. For on the mount Cælius is the monaſterie of S. *Gregorie* the firſt, biſhop of Rome, builded by himſelf, where his fathers houſe ſtood: the Church of S. *Iohn* and *Paul*, where was a ſtately pallace, inhabited by diuers Popes in times paſt. There is the hoſpitall of S. *Saviour*, the Church of S. *Marie in Dominica*, The Church of S. *Stephan* the round. The Church of the foure crowned, with a notable pallace belonging to it. The monaſterie of *Eraſmus*. The great cathedrall Church or minſter of Laterane, which is ſaid to keep the heads of the Apoſtles *Peter* and *Paul*, where are the goodlieſt building of the world. *And that pallace* (ſaith Blondus) *as it is the principall ſeate of the Popes of Rome, ſo of moſt of them it was in times paſt inhabited, euen vntill the dayes of pope Nicholas the ſecond*, which was almoſt 1100. *yeares after Chriſt.*

On the ſame hill did *Eugenius* the fourth build a moſt ſumptuous Monaſtery, and repaired the old Palace, as the principall ſeat of his Popedome. There is alſo an houſe of Charterhouſe Monkes, with the Church of S. Croſſe in Ieruſalem. Beſides this, there is not one of the hilles at this day, in which the Popes Religion is not practiſed in Churches and Abbies. The Mount of *Auintine* hath three Monaſteries, of *Sabine*, *Boniface* and *Alexius*. The mount *Exquilinus*, hath the famous Minſter of S. *Maria maior*, the Churches of *Antonie*, *Praxidis*, *Vitus*, *Euſebius*, the forty Martyrs, *Clemens*, *Peter ad Vincula*, and *Martin in Montibus*: beſides the old ruines of S. *Cyriacus* Church, which is yet a title of a Cardinalſhip. The Mount *Viminalis* hath the Churches of S. *Laurence in Paliſperna & Potentiana*. The Mount *Tarpeius* or *Capitolius* hath a houſe of Friers called *Ara Cœli*, and a brick houſe builded by *Boniface* the ninth, for keeping Courts. The Mount *Palatine* hath the Churches of S. *Nicholas*, and S. *Andrew*. To the Mount *Quirinalis* belongeth S. *Maria, De Populo, &c.* But if wee had any conſideration, *we might marke* (you ſay) *that the Prophets viſions are moſt by ſeuens, and that hee alluded not to the hils, becauſe they were iuſt ſeuen.* Wee know ſeuen to be a myſticall number of perfection as tenne, ſignifying univerſality of the thing ſpoken of: but when the Prophet himſelfe expoundeth the number of heads, of ſeuen hils, and knowing that the ſaid great Citie ſate upon ſeuen hils, we muſt underſtand that he calleth them ſeuen hils becauſe they were iuſt ſeuen: as the ſeuen Candleſtickes, and the ſeuen Starres do ſignifie the ſeuen Churches, and the ſeuen Biſhops of them to whom hee writeth, becauſe they were iuſt ſeuen, as they be rehearſed by name, c. 1. 11. and c. 2. & 3.

Likewiſe the ſeuen Kings or Kingdomes, which is another interpretation of the ſeuen heads, are called ſeuen, becauſe they are iuſt ſeuen in number, as it is manifeſt by the accompt that the Angell maketh of them; ſaying fiue are fallen, one is, and the ſeuenth is not yet come. And although

some take it for seven speciall Kingdomes that persecuted Gods people, yet it is manifest by the whole discourse of the chapter, that the Apostle meaneth of seven heads, or principall rulers of the Romane Empire, as Kings, Consuls, *Decem viri*, *Tribuni militum*, Dictators, Emperours, Popes: whereof fiue were fallen before S. *Iohns* time, the Emperour then was, the Pope was yet to come: which is the tyrannie of Antichrist long since discovered, and is now not a little consumed with the Spirit of the Lords mouth, which is his holy Word, Preached in these daies, and shall bee utterly abolished by the comming of our Saviour Christ to iudgement, as S. *Paul* did Propheſie, 2. Thess. 2.

Verse. 11. And the beast which was, and is not: *I* the same also is the eight, and is of the seven and goeth into destruction.

RHEM. 8. [11 *The same is the eight.*] The beast it selfe being the congregation of all these wicked persecutors, though it consist of the foresaid seven, yet for that the malice of all is complete in it, may be called the eight; or, Antichrist himselfe, though he be one of the seven, yet for his extraordinary wickednesse shall be counted the odde persecutor, or the accomplishment of all other and therefore is named the eight. Some take this beast called the eight, to be the Devill. *What is the eight beast.*

FVLK. The kingdom of Antichrist being one of the seven, that is a Romane tyrannie, yet for that it is after another sort then the other six, persecuting the true Church under the colour of the head of the Church, is also called the eight kingdom.

Verse. 18. And the woman which thou sawest: is *I* the great Citie, which hath kingdom over the Kings of the earth.

RHEM. 9. [18 *The great Cittie.*] If it be meant of any one Citie, and not of the universall society of the Reprobate (which is the Citie of the devil, as the Church and the universall fellowship of the faithfull is called the Citie of God) it is most like to be old Rome, as some of the Greekes expound it, from the time of the first Emperours, till *Constantines* daies, who made an end of the persecution, for by the authority of the old Romane Empire, Christ was put to death first, and afterward the two chiefe Apostles, and the Popes their successours, and infinite Catholike men throughout the world, by lesser Kings which then were subiect to Rome. All which Antichristian persecutions ceased, when *Constantine* reigned, and yeelded up the Citie to the Pope, who holdeth not the Kingdom or Empire over the world, as the Heathen did, but the fatherhood and spirituall rule of the Church. Howbeit the more probable sense is the other, of the Citie of the devill, as the author of the homilies upon the Apocalypse in S. *Augustine* declareth. *The double interpretation of Babylon.*

FVLK. 9. Without all peradventure the great Citie which in S. *Iohns* time had the dominion over the kings of the earth, was none other but the Citie of Rome, and so it is expounded, not onely of some Greekes, but of the most of the Latine Writers, as *Irenæus*, *Tertullian*, *Ambrose*, *Victorinus*, *Ierome*, *Augustine*, *Primasius*, as hath been been shewed before. *Prosper* also, a Latine Writer, *de prom. & pred. cap.* 7. saith: *Who cannot understand, what Citty hee saith doth carry a cup full of the abhomination of vncleannesse, and fornication of the whole earth: when it is called eternall which is temporall, verily it is a name of blasphemy: when mortall men, though kings, therein are called* Divi, *that is, Gods, and their supplicants say vnto them: To your divine power, to your Altars, to your eternity, &c.* This the learned know to be the Citty of Rome, which which was called *The eternall Citty*, and wherein the Emperours were called gods, and the people flattered them with Altars and blasphemous titles of divine power and eternity, as they doe now their Popes with the like blasphemous tearmes of *the most holy*, and *your holinesse*. Who haue also as blasphemous tokens of divinity, as any of the heathen Emperours had: in their triple crowne, their riding on mens shoulders, hauing their attendance of Kings and Emperours, their thrones in the Churches higher then the Altars, and such like blasphemous pompes of heathenish and Antichristian pride. *Ambrosius Ansbertus* also, a latine Writer, 700. yeares since, in his Commentary upon chap. 14. vers. 8. calleth Rome the second Babylon, and upon this chapter vers. 3. hee writeth thus: *The Angell admonished us to know, that by the sence of wisedom following, the seven heads are seven hills, and seven kings, that he might shew that vnto the similitude of those kings, he had brought Rome, which sitting aloft upon seven hills, sometimes governed the monarchy of the whole world: that in the name of that Citty hee had figured the power of the whole earthly kingdom.* *Rome plainely described.*

Seeing therefore the consent of most ancient writers, and your own confession added to the cleernes of the text, acknowledgeth that the cittie here spoken of, is the cittie of Rome: you cannot avoid but the same cittie is the seat of Antichrist the seuenth head, as well as it was of the heathenish persecutors that were the sixth head. And although those heathenish persecutions did cease while *Constantine* reigned in wounded to death, yet were they renewed in his sonne *Constantius*, and his nephew *Iulian* the apostata, who raised persecution afresh against the Church of God, though not so cruell as before. Where you say that *Constantine* yeelded the cittie of Rome to the Pope, in your meaning it is false, for he and his successours for many yeares after, held the dominion of that cittie. But in trueth, by remouing the seate of the empire partly to Constantinople he yeelded place for the mystery of iniquity, to worke more easily toward the open manifestation of Antichrist. But *the pope* (you say) *holdeth not the kingdom or empire ouer the world as the heathen did, but the fatherhood and spirituall rule of the Church.* That the Pope hath held the empire ouer the kings of the earth, and practised as great pride and tyranny euen against them that beare the name of the Roman emperors, and against other Kings of the earth: the stories are full of examples. And that he still claimeth the same Empire and kingdom, his blasphemous bull giuen out against the Queen of England, with other his antichristian practises against her crown and dignitie, do manifestly declare. It is not therefore a fatherhood and a spirituall rule, which he claimeth most blasphemously ouer all the Church, but vnder colour and pretense thereof, a temporall kingdom, and an earthly empire ouer the kings of the earth. And as his predecessours the heathen emperours vnder title of their earthly empire, vsurped the auctoritie ouer all religion, and were called *Pontifices maximi*, that is, the chiefe gouernours of religion: So the Popes un-

der the title of the cheefe government of religion vſurp all ſouereintie of earthly dignity and temporall dominion. And ſeeing you confeſſe that by the authority of the Romane Empire Chriſt was put to death, it is eaſie to conclude, that not Ieruſalem, but Rome which is ſpiritually called Sodoma and Egypt, is that great cittie which is ſpoken of chap. 11. which as it crucified our Lord, ſo alſo it killeth his Prophets & Saints. Therfore without controuerſie Babylon is Rome, the head and chiefe of all perſecutors of the Church of Chriſt, as old Babylon was of his people the Iewes, as S. *Auguſtine* himſelf plainly teacheth. And ſo may the auctor of thoſe homilies in *Auguſtine* be vnderſtood: that one cittie is principall in perſecution of the Church, though the Chuch hath many enemies beſide that citty, and them that hold of it.

CHAP. XVIII.

MARGINALL NOTES.

Verſe 21. AND one ſtrong Angell tooke vp as it were a great milſtone, and threw it into the ſea, ſaying, With this violence ſhall ‡ Babylon that great cittie be throwen, and ſhall now be found no more.

RHEM 1. [21. *Babylon that great.*] By this it ſeemeth cleere that the Apoſtle meaneth not any one Cittie, but the vniuerſall company of the reprobate, which ſhall periſh in the day of iudgement: The old Prophets alſo naming the whole number of Gods enemies myſtically, Babylon.

Ierem. 52.

FVLK. 1. The Angell ſheweth, that whereas Babylon boaſted that ſhe was eternall, ſhe ſhall be vtterly deſtroyed, and neuer riſe again. Therefore here is nothing to proue, that hee meaneth not any one Cittie, but rather that hee meaneth the cittie and kingdom of Rome, the ſee of Antichriſt, of whoſe vtter deſtruction, the Angell ſpecially prophecieth. For the deſtruction of the vniverſall company of the reprobate, inthe day of iudgement, is deſcribed afterward, Cap. 20. 11. and ſo to the end of the Chapter. And *Ieremy* cap. 52. doth nothing elſe but hyſtorically deſcribe the captivity of Babylon, by *Nabuchadnezzer* and his power, and the advancing of *Ieboiachim* by *Euilmerodoch* King of Babylon, as euery man will confeſſe that readeth the chapter.

Rome is Babylon.

CHAP. XIX.

MARGINAL NOTES.

Verſe 3. AND ‡ againe they ſaid, *Alleluia*, and her ſmoke aſcendeth for ever and ever.

RHEM. 1 [3. *Againe they ſaid.*] This often repeating of *Alleluia* in times of reioycing, the Church doth follow in her ſervice.

FVLKE 1. The Popiſh repetition of Alleluia is but a mockery of the Saints in heaven, when neither the Prieſt commonly, nor the people underſtand what they meane, by that often repetition of Alleluia.

ANNOTATIONS.

Verſe 4. And the foure and twenty ſeniors fell down, and the foure beaſts, and adored God ſitting vpon the throne, ſaying, *Amen, Allelu-ia.*

אמן הללויה *Amen Alleluia* is not tranſlated.

RHEM. 2. [4. *Amen, Alleluia.*] Theſe two Hebrew words (as other elſe where) Both in the Greeke and Latin text are kept religiouſly, and not tranſlated, vnleſſe it bee once or twiſe in the Pſalmes. Yea and the Proteſtants themſelues keepe them in the text of their Engliſh Teſtaments, in many places, and maruell it is why they vſe not them in all places, but ſometimes turn, *Amen*, into *Verily*, whereof ſee the Annotation *Ioan. 8 v. 34.* and in their Seruice book they tranſlate *Allelnia*, into *Prayſe ye the Lord*, as though *Alleluia*, had not as good a grace in the Act of ſeruing God, (where it is indeed properly vſed) as it hath in the text of the Scripture.

Alleluia often vſed in the Church, ſpecially in Eaſter time. Epiſt. ad Ian. cap. 17. & cap. 15.

The Church Catholike doth often & ſpecially vſe this ſacred word, to ioyn with the Church triumphant conſiſting of Angels and Saints, who here are ſaid to laud and praiſe God with great reioycing, by the word *Alleluia*, and by often repetition thereof: as the Catholike Church alſo vſeth namely in Eaſter time euen till Whitſontide for the ioy of Chriſts reſurrection, which (as S. *Auguſtine* declareth *ep. ad Ianuarium*) was the general vſe of the Primitiue Church, making a greater myſterie and matter of it, then our Proteſtants now doe. At other times of the yeare alſo hee ſaith it was ſung in ſome Churches but not in all, and S. *Hierom* numbereth it among the hereſies of *Vigilantius*. That *Alleluia* could not be ſung but at Eaſter. *Aduerſ. Vigilant. c. 1.*

It ſignifieth more then (as the Proteſtats tranſlate it) Praiſe yee the Lord.

The trueth is, by the vſe of the Scripture it hath more in it then, *Praiſe ye the Lord*, ſignifying with laude, glorifying, and praiſing of God, a great reioycing withall, mirth, and exultation of heart in the ſingers thereof, and that is the cauſe why the holy Church ſaith, *Laus tibi Domine, Prayſe bee to thee* O LORD, in Lent and other like times of penance and mourning, but not *Alleluia*, which as (Saint *Auguſtine* alſo declareth) is a terme of ſignification, and myſterie ioyned with that time, and then vſed ſpecially in the Church of God, when ſhee repreſenteth to vs in her Seruice, the ioyes and beatitude in the next life: which is done ſpecially at Eaſter by the ioyfull celebrating of Chriſts glorious Reſurrection and Aſcenſion, after the penall time of Lent wich repreſenteth the miſerie of this life. See S. *Auguſtine Ser. 1. & 5. c. 9. & 6. c. 9. de Diuerſis tom. 10.* And his enarration vpon the 148. Pſalme, for in the titles and ends of diuers holy Pſalme this *Alleluia* is ſuf-

is full of mysterie and sacred signification. Where we must aske the Protestants, why they haue left it out altogether, being in the Hebrew, saying neither *Allelnia*, nor, *Prayse ye the Lord*, in the Bible 1577: and that nine times in the six last Psalmes.

False translation.

Moreouer the said holy Doctor (*l.2.de doct. Christ. c.11.* affirmeth that *Amen* and *Allelnia* be not translated into any other language *propter sanctiorem authoritatem*, for the more sacred authority of the word so remaining, and *ep.278.* he saith that it is not lawfull to translate them. *Nam sciendum est &c.* for it is to be known (saith he) that all nations do sing *Amen* and *Allelnia* in the Hebrew words which neither the Latin man nor the barbarous may translate into his own language. See S. Hierom also *ep.137.* And namely for our Nation S. Gregorie will beare vs witnesse that our Country receiued the word *Allelnia* with their Christianitie saying thus *li.27. Moral. c.6. Lingua Britannia quæ nihil aliud nouerat quam barbarum frendere, iamdudum in Diuinis laudibus hebraum capit resonare Allelnia*, That is, The Brittan tongue which knew nothing els but to mutter barbarously, hath begun of late in Gods diuine lauds and prayses to sound the Hebrew Allelnia. And for Italie, S. Hierome ep.17.c.7. writeth that the husbandmen at the plough sang *Allelnia* which was not then their vulgar speach. Yea he saith that in Monasteries the singing of *Allelnia* was in steed of a bell to call them together *ad collectam in Epitaph. Paulæ c.10.*

Amen and Allelnia not to be translated into vulgar tongues.

All nations in the Primatiue Church sung Amen & Allelnia.

This word is a sacred, Christian, mysticall, and angelicall song, and yet in the new Seruice Book it is turned into, *Prayse ye the Lord*, and *Allelnia* is quite gone, because they list neither to agree with the Church of God, nor with the vse of holy Scriptures, no nor with their own translations, but no marueil that they cannot sing *the song of our Lord* and of Angels *in a strange Country*, that is, out of the Catholike Church, in the captiuitie of schisme and heresie. Lastly, wee might aske them whether it bee all one to say Mat. 21: *Hosanna*, and *saue us we beseech thee*: whereas Hosanna is withall a word of exceeding congratulation and ioy which they expressed toward our Sauiour, euen so *Allelnia* hath an other manner of sense and signification in it, then can be expressed by, *Prayse ye the Lord.*

The Protestants prophane this word by translating it, and diminish the signification thereof. Psal.136.

FVLK. 2. For the Latine text, it is not to be regarded, nor the Greek of the old Testament, how it pleased the interpreters to leaue these words untranslated. But in the Greeke of the new Testament, which is indighted by the Holy Ghost, it is materiall to consider, that these words (as commonly vnderstood, and easie to be vnderstood of all Christians) are many times kept in their naturall sound, and not translated into Greek. Partly because they were as well vnderstood of them that professed the religion, either of the Iewes or Christians, as the Greeke words themselues: partly to expresse in relation of things done, more liuely the zeale of them that either affirmed any thing, or praised God in these tearmes. But where you say, *they be not translated, vnlesse it be once or twice in the Psalms*, it is false. For Amen is vsed but in the end of foure Psalmes, which are according to your account, *Psal.40 71.88.105.* And in euery one of these places it is translated in the Greeke γένοιτο, γένοιτο, in Latine *Fiat, Fiat*, which is in English So be it, So be it, where in the Hebrew it is Amen, Amen: except in the last, where Amen is but once in the Hebrew. So is Alleluiah twice at the least translated into Greek and Latine, *Psal.134.3.146.1.* αἰνεῖτε τὸν κύριον, in Latine *Laudate Dominum*, which is in English, Praise ye the Lord. And we also retaine those tearmes in many places of the new Testament, where they cannot conueniently be translated, because they are so left in the Originall. Why we translate Amen sometimes Verily, in the place by you quoted, I haue declared enough to stay your marvelling. *But in our Service-bookes* (say you) *we translate Alleluiah into Praise yee the Lord, as though it had not as good a grace in the act of serving God, as in the text of the Scripture.* Surely we are perswaded, that Praise ye the Lord, which euery man vnderstandeth, hath a better grace, and more agreeable to the doctrine of S. Paul. 1. Cor. 14. in the act of the publicke service of God, then Alleluiah not vnderstood but of the learned, although it be in the text of the Scripture. As we thinke of all other Hebrew words, which are to be translated into the vulgar tongue, that the Church may take edifying by them. We may rather marvell what moued the Greek and Latine Translators, to leaue it so often in the Psalmes untranslated, and yet some times to translate it. And if Alleluiah in the act of seruing God, haue such a grace aboue Praise yee the Lord, it hath the same aboue *Laudate Dominum*, which you your selues vse in your daily service. But it is a great matter that you vse this holy word *Alleluiah*, to ioyne with the Church triumphant, between Easter and Whitsontide: by which reason you are dis-ioyned from the Church Triumphant, from Septuagesima to Easter, in which time you may not vse it, as *Durand* saith. But what a vaine reason is this, that you ioyne with the Church triumphant by using this terme, we may consider a little. First *Arethas, Beda*, and other interpreters, vnderstand the praise given to God, to be of the Church militant in this world, & not of the Church triumphant. Which Church militant is said to be in heaven, because the conversation of the faithfull living on the earth, is notwithstanding in heaven. Secondly, admit it should be meant of the Church triumphant, seeing the Angels and holy soules vse no sound of words in praising of God, why should you thinke you ioyne with them in the sound of *Alleluiah*, rather then in the sound of *Laudate Dominum*, or Praise yee the Lord? Thirdly, if the Angels & blessed Spirits did vse the sound of the Hebrew word, yet they vse that speech which they all vnderstand. But most times your Priests, yea and Bishops, are ignorant of the vnderstanding of that word, as appeareth by *Durand*, which hath so many fond interpretations of it, as would moue laughter to any man that hath but small sight in the Hebrew tongue, How much more therefore are your people ignorant thereof? Wherefore using that tearme which you vnderstand not, you ioyne not with the Church triumphant, which vnderstandeth the tongue of Angels, and praiseth not God without vnderstanding. But Saint *Augustine ad Ian.* maketh a greater matter of it then we do.

Vaine calling confuted.

Verily he sheweth, that it was vsed in his time, being as commonly vnderstood as the rest of the publicke service, but other necessarie matter he maketh not of it, neither thinketh the sound to be holier in Hebrew then in Latine. If *Vigilantius* thought *Alleluiah* might never be sung but at Easter, hee held a superstitious opinion: but the matter is not of such weight to make an heresie of it. More like it is that *Vigilantius* misliked the innouation attempted to be brought in by *Hierom*, who as some write, brought the common vse of *Alleluiah* from Ierusalem. *But the truth is* (you say) *that by the vse of the holy Scriptures, it hath more in it, then Praise yee the Lord*: which if it be true, your vulgar Latine translation

hath erred as much as the Proteſtants, in tranſlating it *Laudate Dominum*: for that hath no more in it, then Praiſe yee the Lord. And whereas this terme hath but two words in it, the Verbe & the Noune: your vulgar Tranſlator doth commonly (and for ought I know) alwayes tranſlate the Hebrew verbe, by the Latine verbe, *Laudo, Laudate, Laudet, Laudent, Laudat, &c.* In all which he hath ſhamefully erred, if our tranſlation of *Alleluiah* be not right to ſay, Praiſe ye the Lord. As for the ioy wherewith the praiſe of God ought to be ſet forth in his Church, muſt be taught by Preachers, but cannot be expreſſed by Tranſlators. If you would reply, becauſe it cannot be expreſſed, therfore the word muſt not be tranſlated, it is eaſie to reioyn upon you, that then the ſame verb muſt be left untranſlated, ſo often as it is uſed in the Scripture, which were too great an abſurdity. Wherfore this is nothing elſ but a malicious, fooliſh, & unlearned quarrel, againſt the uſage of our Church in praiſing the Lord in that ſound of words which the people underſtandeth. As for your ſuperſtitious and childiſh difference between *Alleluiah* and *Laus tibi Domine*; the one for Lent, the other for Eaſter, I leaue to your ſelues, as meete for your hypocriticall ſeruice, which is in ſound of lippes and outward ſhew, not in ſpirit and truth.

The new found Sermon of *Auguſtine de diverſis*, are matter meete for ſuch a queſtion. In Pſalme 148. he maketh no ſuch fond difference between *Laus tibi Domine*, and *Alleluiah*, but ſheweth that the Church before Eaſter ſpending the time in faſting and prayer, did celebrate the ſtate of this life, but in praiſing God at Eaſter, did ſignifie the life to come, which yet was not in poſſeſſion: *For this is* Alleluiah *which we ſing* (ſaith he) *which is interpreted as you know*, Laudate Dominum, *Praiſe yee the Lord*. Here you ſee all the people underſtood *Alleluiah*, as well as *Laudate Dominum*, and as well as our people underſtand, Praiſe yee the Lord. But it is a queſtion to be asked, why we leaue it out altogether, no leſſe then 9. times in the Bible 1577. in the 6. laſt Pſalmes. To anſwer you (for my part) I know no ſuch tranſlation that leaveth it out as you ſay: for that Bible which I haue, printed 1577. hath Praiſe yee the Lord, ten times in the fiue laſt Pſalmes: for ſo many times *Halleluiah* is in the Hebrew. But in Pſalme 145. it is not in the Hebrew, and therefore not in the Engliſh, except peradventure in ſome books of Pſalms, printed for the ſpeciall uſe of reading and ſinging in the Church, it is omitted by the Printer, as all other titles and inſcriptions of the Pſalms, which are not uſually read or ſung in the Church ſervice. Which if it be ſo great a matter, we muſt aske the Papiſts, why they haue left out *Alleluiah* altogether in their Portuis, *ſecundum uſum Eccleſiæ Sarum*, In euery Pſalm where it is both in the Hebrew and in their owne vulgar Latine tranſlation, not onely in thoſe ſixe laſt Pſalmes, but alſo in twelue other Pſalmes, namely, Pſalm. 104.105.106. likewiſe Pſal. 110.111. 112 113.114.115.116. finally, Pſal. 134. and 135. But S. *Auguſtine* (you ſay) affirmeth, *that* Amen *and* Alleluiah *be not tranſlated into any other language for the more holy authority of the words ſo remaining*. Indeed he ſaith, that the knowledge of the Hebrew and Greeke tongues are needfull for men of the Latine ſpeech, to underſtand ſuch words which are often found untranſlated, as *Amen, Alleluiah, Racha, Hoſanna*. Of which he ſaith, the antiquity of the two former is kept for a more holy authoritie, meaning that they doe ſet forth more liuely, the godly affection of them that uſed it in the Scripture: as if men in Engliſh will tell a ſtory of a French man or German, when it commeth to his ſpeech, they will expreſſe a word or two of his countrey language, to make the narration ſeeme more liuely. But hee doth not affirme, that they be not tranſlated into any language, for then he ſhould ſpeake untruely, as I haue proued in the beginning, ſeeing they were in his time tranſlated into Greeke and Latine, and he himſelfe in Pſalm 148. tranſlateth *Alleluiah, Laudate Dominum. Euſebius Alleluiah in Latinum ſonat, Laudate Dominum*. Iuſt: lib. 2. c. 2. *Amen verè ſine fideliter*. Remigius in Pſal. 104. *Interpretatur Alleluiah, Laudate Dominum*. Neither doth he meane, that there is more holineſſe in the ſound of Hebrew ſyllables, then of the Latine. But as the Hebrew tongue is called the holy tongue, becauſe the holy Scriptures of the old teſtament were firſt written in it, which yet may bee, and haue been in all good times of the Church, tranſlated into many other languages. In the ſecond place, *Epi.* 178. anſwering the like quarrels of the Arrian *Paſcentius* (which cavilled that the Greeke word *Homouſion* was not found in the Scripture) S. *Auguſtine* proveth, that the ſence and meaning thereof is found in the Scriptures, and this terme he uſeth, becauſe it was agreed upon in the Councell of Nice, where the Greek Biſhops were the chiefe that confuted the hereſie of Arius.

Now ſeeing the Church had received this Greeke terme, he thought it meete to be uſed: and not not to be altered. ſo long as it were underſtood and knowne to haue the ſence in the Scriptures. As for example, when the Church of all nations had receiued to ſing *Amen* and *Alleluia* in the Hebrew tongue. it was not *lawfull for the Latine man, or the barbarous man to tranſlate them into their owne language* he meaneth in the publike ſeruice, ſeeing the people underſtood them, and the cuſtome of the Church is not without cauſe to bee broken: but that they might not be tranſlated into other ſpeeches, or pronounced in other languages, if the people underſtood them not, it is far from S. *Auguſtines* meaning.

S. *Hierom Epiſt.* 137. rendring a reaſon why theſe words and ſuch other were retained in the Scriptures, ſaith, *That the Septuaginta, or the Apoſtles provided, that ſeeing the firſt Church was gathered together of the Iewes, they would innouate nothing that might offend the beleevers, but deliuered as they had receiued from children: but afterward when the Goſpell was inlarged into all nations, things once received could not be changed. Although* Origen *ſay, that becauſe of the propriety of every language that they could not ſo well bee expreſſed in other tongues as in their owne, it is much better to leaue them untranſlated, then by tranſlating to diminiſh the force of them.*

But notwithſtanding this opinion of *Origen*, he doth tranſlate both *Amen* as the 70. doe *Fiat*, or as *Aquila* did faithfully, and *Alleluia, Laudate Dominum*, Praiſe ye the Lord. But Gregory will beare you witneſſe that our Nation, with their Chriſtianity received the Hebrew word *Alleluiah*. And what of that, ſo long as they underſtood it? That the Ploughmen in Paleſtine ſang *Alleluia*, S. *Hierome* reporteth, which they underſtood becauſe it is all one in the Hebrew and Syrian language, which was their vulgar tongue: and therefore they might well underſtand it in the Monaſtery which was commonly underſtood in all the world abroade. *But it is a ſacred, Chriſtian, myſticall and angelicall ſong,*

and

and yet in the new Service it is turned into, Praiſe ye the Lord. Why Sirs? Is not Praiſe ye the Lord a ſacred, Chriſtian, myſticall, and Angelicall ſong? doth nothing pleaſe you but that which the people underſtand not? That which the Angels ſung in the Syrian tongue to the Shepheards at the nativity of Chriſt was a ſacred, Chriſtian, myſticall and Angelicall ſong: yet you ſing it in your Maſſe, neither in the Syrian tongue in which they pronounced it: nor in the Greek tongue in which S. *Luke* did write it, but in Latine, and yet not in the Latine of your authenticall tranſlation, nor indeed truly tranſlated, for you ſing in *Excelſis*, and not in *Altiſſimis*, and yet I think it were but a ſinall matter to pick a quarrell againſt you.

Therefore *Alleluiah* is not quite gone, as you ſay falſly, when we haue the full ſence and meaning of it in our language, much better then you haue of that Angels ſong, which you call *Gloria in excelſis*, we ſing therefore the Lords ſongs (His name be praiſed for euer) in our own Counrry, and in our owne langurge, and in the unity of the Church of God, out of the filthy ſinke of Babylonicall ſuperſtition.

But laſt of all you thinke you may aske us whether it be all one to ſay Mar. 11. Hoſanna, *and ſaue us we beſeech thee.* And we thinke we may anſwere you, that it is not all one: for *Hoſanna* ſignifieth, Saue we beſeech thee, not ſaue us. The people therfore prayed for the proſperity and increaſe of the kingdome of Chriſt, as the Prophet taught them long before. And the Apoſtle to expreſſe their godly zeale, uſeth the very word which they uttered. That it was a word of exceeding congratulation and joy, it is not in the ſignification of the verbe, but in the ſpeciall uſe of it, and ſo in the word *Alleluia*. It is one thing to tranſlate, another thing to giue the ſenſe according to the circumſtance of the Text tranſlated.

Therefore *Alleluia* is as truly tranſlated, and may as well be expreſſed in Engliſh by, Praiſe ye the Lord, as it is in Latine by *Laudate Dominum*, witneſſe S. *Auguſtine*, S. *Hierome*, and your own vulgar Latine Interpretour, who prophane and diminiſh the ſignification thereof, by *Laudate Dominum*, as much as we doe by Praiſe ye the Lord. I doubt not but your owne friends will bee aſhamed in their hearts to ſee you thus wrangle without any iuſt cauſe about ſo vaine a quarrell.

Verſe 8. And it was given to her that ſhe cloath her ſelfe with ſilke glittering and white. For the ſilke are the | iuſtifications of Saints.

RHEM. 3. [8. *Iuſtifications of Saints*] Here the Hereticks in their tranſlation could not altar the word *Iuſtifications* into *ordinances and conſtitutions*, as they did falſly in the firſt of Saint Luke, whereof ſee the Annotation there verſ. 6. But they are forced to ſay in Latine *iuſtificationes*, as *Beza*, and in Engliſh *righteouſneſſe*, (for *iuſtifications* they will not ſay in any caſe for feare of inconuenience.) yea and they cannot deny but thoſe iuſtifications bee the good workes of Saints, but where * they make this gloſe, that they be ſo called, becauſe they are the fruits or effects of faith, and of the iuſtice which we haue by onely faith, it is moſt euidently falſe and againſt the very Text, and nature of the word: for there is no cauſe why any thing ſhould be called a mans iuſtification, but for that it maketh him iuſt. So that *iuſtifications*, be the vertues of faith, hope, charity and good deedes, iuſtifying or making a man iuſt, and not effects of iuſtification. Neither faith onely, but they altogether bee the very ornaments and inward garments, and beauty and iuſtice of the ſoule, as heere it is evident.

Beza. Iuſtifications *are good workes, not as the effects of faith iuſtifying, but becauſe themſelues alſo with faith iuſtifie a man*

FVLK. 3. For our tranſlation of this word δικαιώματα, Luke the 1. the Reader may be reſolved in that place. We tranſlate a word that hath divers ſignifications, diverſly, as the underſtanding of every place requireth: So here we tranſlate it iuſtifications, righteouſneſſe or iuſt deedes, as the authour of the Homilies in S. *Auguſtine* tranſlateth them, *Iuſta facta*, or any thing that hath the ſame ſenſe. And we feare no inconvenience to tranſlate it iuſtifications in Engliſh: for our iuſtification before God by faith onely, will never be overthrown by that terme, though we deny not, but theſe iuſtifications be the good workes of Saints. But where we ſay they *be ſo called, becauſe they are the fruits of faith, and of the iuſtice which we haue by faith onely* (you ſay) *it is moſt euidently falſe, and againſt the very text and the nature of the word*: Concerning the text it is this, *To her was granted that ſhee ſhould bee cloathed with fine linnen or ſilke, cleane and ſhining: for the fine linnen or ſilke, are the iuſtifications of Saints.*

Iuſtification *by faith onely*

This text compared with Apocalypſe 7. 14. ſheweth whence the beautie of this garment commeth, verily, not of the iuſtice of men, but of the bloud of the Lambe, and the merite of his ſacrifice. Therefore the text hath no euidence for you. But the narure of the word affordeth you a ſtrong argument: *for there is no cauſe* (you ſay) *why any thing ſhould be called a mans iuſtification, but for that it maketh him iuſt.* Here you reaſon childiſhly of the etymologie of the Latin word *iuſtifico*, which ſignifieth indeed properly to make iuſt, but in Scripture is often vſed, to account iuſt, to declare iuſt, to acquit in iudgment as infinite words, are vſed vnto other ſignifications, then can bee taken out of their preciſe etymologie, or deriuation.

Therfore you muſt reaſon (if you wil gain any thing) of the nature of the Greek word δικαιώματα, except you will allow iuſtifications to be taken in as many ſignifications as δικαιώματα be. If you will do ſo as reaſon would enforce you, there is cauſe why a thing may be called a mans iuſtification, which doth not make him iuſt but declare him to be iuſt. In the Pſalmes oftentimes your vulgar Latine tranſlation uſeth this word *Iuſtificationes tuas*, for Gods iuſtifications, and Luke 1. *Iuſtificationibus Domini*. in the Inſtifications of the Lord might you not as well ſay? *there is no cauſe why any thing ſhould be called the Lords iuſtification, but for that it maketh him iuſt.*

If there be cauſe why any thing may be called the Lords iuſtification, which doth not make him iuſt, there is alſo cauſe, why a thing may be called a mans inſtification, which doeth not make him iuſt, but declare him to bee iuſt: and ſo are good workes the iuſtifications of Saints becauſe they declare him to bee iuſt, not becauſe they make them iuſt before God, as wee haue proued more at large Iac. 2. Wiſedom is iuſtified of her own children, and yet ſhee is not made iuſt by them. The Publicans and ſinners iuſtified God, yet they made not God iuſt. Hieruſalem hath

iuſtified her ſiſter Sodoma, yet ſhe hath not made her iuſt, wicked iudges ſomtimes iuſtifie the vngodly men, yet they make them not iuſt. The phariſes iuſtified thẽſelues, yet they made not themſelues iuſt. The Lawyers call that a mans iuſtification, which maketh neither the man nor his cauſe iuſt, but declareth them to be iuſt. Againe the word is not iuſtification, but iuſtifications in the plurall number, wherupon you may as wel conclude, that euery good work is a mans iuſtification by making him iuſt, and ſo you haue not two iuſtifications making a man iuſt, according to your new diſtinction, but infinite iuſtifications. But in truth all theſe iuſtifications are theffect of one iuſtification, which is by faith, only in the merits of Chriſt, and are the ornament and outward garment, declaring the inward iuſtice of the ſoule, For Garments are all without the thing clothed with them, and are not called inward, in reſpect of the thing clothed, but in reſpect of more outward garments. Therefore this pure ſhining garments is the light of good works, proceeding from inward faith, and ſhining outwardly, to the glory of their heauenly Father.

Verſe. 10. ¶ And I fell before his feete, to adore him. And he ſaith to me, See thou doe not: I am thy fellow-ſeruant, and of thy brethren that haue the teſtimony of IESVS. Adore God. For the teſtimony of IESVS, is the ſpirit of prophecy.

S. Iohns adoring of the Angell, explicated againſt the Proteſtants abuſing the ſame.

RHEM. 4 [10. *And I fell*] The Proteſtants abuſe this place, and the example of the Angels forbidding *Iohn* to adore him being but his fellow ſeruant, and appointing him to adore God, againſt all honor, reuerence, and adoration of Angels, Saints, or other ſanctified creatures, teaching that no religious worſhip ought to be done vnto them. But in truth it maketh for no ſuch purpoſe, but onely warneth vs that diuine honor & the adoration due to God alone, may not be giuen to any Angels, or other creatures, S. *Auguſt. de vera relig. cap. vltimo.* And when the Aduerſaries replie that ſo great an Apoſtle as *Iohn* was, could not be ignorant of that poynt, nor would haue giuen diuine honour, vnto an Angell (for ſo he had been an Idolater) and therefore that he was not reprehended for that, but for doing any religious reuerence or other honour whatſoeuer to his fellow ſeruant; we anſwer that by the like reaſon S. *Iohn* being ſo great an Apoſtle, of this later kind if reuerence had been vnlawfull and to be reprehended, as the Proteſtants hold it is, no leſſe then the other, could not haue been ignorant thereof, nor would haue done it.

S. Iohn erred onelyin the perſon, miſtaking the angell to bee Chriſt himſelfe, and ſo adoring him as God. Apoc. 1. Eſay 9. in Græco Malac. 3.

Therefore, they might much better haue learned of S. *Auguſtine* (*q. 61. in Geneſ.*) how this fact of S. *Iohn* was corrected by the Angel, and wherein the errour was. In effect it is thus, That the Angell being ſo glorious & full of Maieſtie repreſenting Chriſts perſon, and in his name vſing diuers words proper to God, as, *I am the firſt and the laſt, and aliue and was dead*, and ſuch like, might well be taken of S. *Iohn*, by errour of his perſon, to be Chriſt himſelfe, and that the Apoſtle preſuming him to be ſo indeed, adored him with Diuine honour: which the Angell correcting, told him he was not God, but one of his fellowes, and therefore that he ſhould not ſo adore him, but God. Thus then wee ſee *Iohn* was neither ſo ignorant, to thinke that any vndue honour might be giuen to any creature: nor ſo ill, to commit idolatrie, by doing vndue worſhip to any Angell in heauen: and therefore was not culpable at all in his fact. but onely erred materially (as the Schoolemen call it) that is, by miſtaking one for another, thinking that which was an Angell, to haue been our Lord: becauſe he knew that our Lord himſelfe is alſo *called an Angel, and hath often appeared in the viſions of the faithfull.

S. Iohn ſinned not in this adoratiõ. Another explication of this place.

And the like is to be thought of the Angell appearing in the 22. of the Apocalypſe, whether it were the ſame or an other, for that alſo did ſo appeare, that *Iohn* could not tell whether it were Chriſt himſelfe or no, till the Angell told him. Once this is certain, that *Iohn* did not formally (as they ſay) commit idolatry, nor ſin at all herein, knowing all dueties of a Chriſtian man, no leſſe then an Angell of heauen, being alſo in as great honour with God, yea and in more then many Angels. Which perhaps may be the cauſe (and conſequently an other explication of this place) that the Angel knowing his graces and merites before God, would not accept any worſhip or ſubmiſſion at his hands, though *Iohn* againe of like humilitie did it, as alſo immediately afterward chap. 22. which belike hee would not haue done, if hee been preciſely aduiſed by the Angell but a moment before, of errour and vnductifulneſſe in the fact. How ſoeuer that be, this is euident, that this the Angels refuſing of adoration taking nõt away the due reuerence and reſpect wee ought to haue to Angels or other ſanctified perſons and creatures, and ſo theſe words, *See thou do it not*, ſignifie rather an earneſt refuſall, then any ſignification of crime to be committed thereby.

All religious worſhip belongeth to God onely

FVLK. 4. This place is not abuſed by Proteſtants, but invincibly proveth againſt Papiſts, that all religious worſhip and ſervice, belongeth to God, and may not be yeelded to any creature, But you ſay, *it maketh for no ſuch purpoſe, but onely warneth vs that diuine honour, and the adoration due to God alone, may not be giuen to any creature*: yet the Text is plaine, that all religious worſhip and ſervice is due to God alone, and to no creature. For the Angell ſaith not, worſhip God onely with this kinde of ſervice, but *worſhip God*: ſignifying that this ſervice was due onely to God. And this is that which S. *Auguſtine* ſaith: *De vera religione cap. vltimo. Quare honoramus eos, &c. We honour the Angels with loue, not with ſervice, neither do we buil'd temples to them: for they will not be ſo honoured of vs, becauſe they know that we our ſelues, when we are good, are the Temples of the higheſt God. Therefore it is rightly written that a man was forbidden by the Angell, that he ſhould not worſhip him, but one God onely, vnder whom hee was a fellow ſeruant with him. But they which inuite vs that we ſhould ſerue them and worſhip them as Gods, are like proud men, which if they might, would likewiſe be worſhipped: but to ſuffer theſe men it is leſſe perillous, but to worſhip the Angell it is more dangerous.* Afterward he concludeth in theſe words, *Let Religion therefore binde vs to one God omnipotent, becauſe betweene our minde by which we vnderſtand him to be the Father and the truth, that is, the inward light by which we vnderſtand him, there is no creature interpoſed.*

By which ſentences it is manifeſt that he meaneth, that all Religious worſhip and ſervice, is due onely to God, and that whoſoeuer Angell or man, requireth or receiveth any religious worſhip or ſervice, he uſurpeth that which is due onely to God. Where it is to be noted, that he overthroweth

your

your distinction of *Latria* and *Dulia*, seeing hee denyeth religious *Dulia* or service, to be due unto Angels, who are to be honoured with loue, not with service. But where we reply, that S. *Iohn* so great an Apostle could not be ignorant, that no Angell is to be worshipped as God, and therefore intended not to worship the Angell as God. You answer by the like reason, if this latter kinde of reverence had beene unlawfull, he could not haue beene ignorant thereof, nor would haue done it. Heere againe we reply, it is manifest by his own confession, that hee was twice deceived in this point, not of ignorance, but of forgetfulnesse in this extasie of minde, while hee beheld the glory of the Angell that shewed him these things. But the other errour of worshipping the creature as the Creator was too grosse an errour, to enter into any so religious and wise an heart as the Apostle had. Athanasius cont. Ar. lib. 2. *Angelus in Apocalipsi ad Ioannem qui volebat ipsum adorare, vide inquit, ne feceris, &c. Quare Deus solus est adorandus id quod vetuit etiam ipsi Angeli. Quamvis enim inter eos alius alij gloria antecellat, omnes tamen creati sunt, ideoque non adorari, sed adorare dominum debent.* Euthym. Panopl. par. 1. tit. 11. Greg. Nyssen. Orat. *ad Simpl. de filio. Qui creatum esse ipsum dicit a veri Dei natura alienum facit. Quid igitur faciunt qui creatum asserunt, adorant ne illum nec ne? Si non adorant, Iudæos imitantur, qui Christi negant adorationem. Si adorant, sunt Idolatræ, cum alienum adorent a vero Deo.* Euth. Pan. par. 1. tit. 11. Cyrillus Thesaur. lib. 2. *Quomodo non est Deus quem & Angeli naturæ Deum agnoscunt? Si enim ut inconsiderate isti dicunt, sactus est, apparet non solum nos, sed ipsas celestes decepi virtutes, adorantes rem creatam præter creatorem. Quod si absurdum est dicere, Sanctos Angelos errare, sed vera potius in illis est cognitio Dei, & adorant eum ut naturæ filium: non est igitur creatus aut factus.* Gegorius Bœticus *de fide ad Gallan. Plac. Ang. Ergo & hinc Deus verus ostenditur filius, cum adoratur. Dei enim est adorari Si quidem & alibi docet Apostolus de filio Dei esse scriptum. Et adorant eum omnes Angeli Dei, scilicet quia verè Deum & Dominum.*

Wee might haue learned (you say) of S. *Augustine*, how this fact of *Iohn* was corrected by the Angell. S. *Augustine* indeed answering the question, how the civill adoration yeelded by *Abraham* to the people of the Land, might stand with that saying of Christ (*Thou shalt adore the Lord thy God, and him onely shalt thou serue*) sheweth, that Civill adoration is not there forbidden, but Religious adoration and service which is proper to God. Neither let it moue (saith he) that in another place in a certaine Scripture, the Angell forbiddeth a man to adore him: for the Angell seemed or appeared to be such an one as hee might be adored insteed of God: and therefore the worshipper was to be corrected. Whereby hee meaneth no more, but that the glorious apparition of the Angell deceived *Iohn*, to thinke that hee might be adored with religious worship, which pertaineth onely to God; whereas Angels are to be honoured (as he said before) with loue, not with religious service. But you say, the Angell was so full of Maiestie representing Christs person, and in his name using divers words proper to God, *As I am the first and the last, and aliue and was dead*, that hee might well be taken by S. *Iohn*, by errour of his person, to be Christ himselfe. But this could not be for divers causes. For this was not the same person that appeared in the first chapter, like to the Sonne of man, which was Christ himselfe, and no Angel that represented his person. As Christ himselfe appeared in his own person to S. *Paul* Acts 9. And at other times, so did he there unto *Iohn*.

Secondly, S. *Iohn* confesseth, that this Angell which shewed him these things, was one of the seuen Angels that had the seuen vials *Chap* 17. 1. Therefore he could not bee deceiued in his person, to thinke he was Christ. Thirdly, he willed him immediately before, to write, *Blessed are they that are called to the Supper of the Lambe*, which S. *Iohn* was not ignorant to be Christ, according to the vision which he reporteth *Chap.* 5. Therefore it is manifest, that *Iohn* knew this Angel not to be Christ, and therefore erred not in his person to think he was Christ: and not intending to worship him as Christ, but to worship him as an heauenly Angel that had shewed him these things, & opened these great mysteries vnto him. Therefore in vaine you go about to excuse his fault with your shamelesse distinction, which he doth plainely confesse, to the glory of God and the edifying of the Church in the true and sincere worship of God. Where you say, he was not culpable at al in his fact, and sinned not in this adoration you will belike remoue the crime from *Iohn* to the Angell, who forbade him the fact, wherein he sinned not, nor was culpable at all, and it is a very grosse errour of your Schoolemen to hold, that if a man worship a deuill in the shape of an Angell, hee sinneth not, nor committeth idolatry formally but onely erreth materially. As though sinne of ignorance and errour were no sinne, because it is not so great, as sinne against knowledge: and as though men were not bound to learn to know God, that they worship none in stead of God, nor with the worship that is due onely to God. The man of God that beleeued the old Prophet which lyed vnto him, sinned grieuously, as appeared by his punishment, because he transgressed the word of the Lord and did not examine his propheeie, by that which he was assured by the word of God. 1. Reg. 13. So if *Iohn* had worshipped the Angel as Christ, he was culpable, because hee did not first consider whether he were Christ indeed. But in truth he did so appeare to be one of the 7. Angels, that *Iohn* could not be ignorant that he was not Christ. But where you defend him by his knowledge of all duties of a Christian man, your labour is vaine to excuse him, seing not only in this place, but also after this admonition, he comitted the same offence, as he confesseth *Cap.* 22. of human frailtie and forgetfulnes, though not of generall ignorance of Christian duty. Vpon which place *Ambrosius Ansbertus* writeth thus: It is greatly to be marueiled why *Iohn* contrary to the prohibition of the Angell, would haue worshipped him the second time. For before in like maner he had forbidden him to adore him, and taught that God only is to be adored. What meaneth it therefore, that contrary to his commandement, who verily as a messenger of truth, hath told him before, that this honour of reuerence was of duty to be offered not to a creature, but to the Creator, he would now honour him againe? Vnlesse perhaps hee ioyned this and the former vision together, and repeateth the same things which he did before: or els being stricken with great astonishment of the visions, he confesseth that he had forgotten that which the Angell commanded him before, and so would haue adored him againe.

That you affirme, *Iohn to haue been in as great honor with God, yea and in more then many Angels*: You shew your boldnesse, to pronounce so confidently of that which no mortall creature knoweth. The

word

word of God telleth vs of the dignity of the children of God after the resurrection to be equall with Angels, but in this frailtie of life whereto they are subiect, they must needs bee inferiour to Angels, seing Christ himselfe in whom there was no frailtie of sinne, was made inferiour to the Angels, by the suffering of his death. *Heb.* 2. 9. Your second explication is yet more absurd, that the Angell and S. *Iohn* should strein courtesie (as men do) in yeelding & refusing reverence one of another. But the words of the Angel do plainly confute this fond glos. For rendring a reasō why he wil not be adored by *Iohn*, he saith that *he himselfe is his fellow seruant*, not that *Iohn* is in graces and merits before God as good as he, but is a seruant as wel as he, bound to worship God their common Lord as much as he is: nor to receiue worship of his fellow seruants. Secondly he saith, that he is fellow seruant not onely of *Iohn*, but of the rest of his brethren that haue the testimony of Iesus. And (cap 22.) of them also that keepe the words of this booke, that is, of all true Christians. Therefore hee streineth not curtesie in respect of *Iohns* great graces and merits: for he will not receiue this worship of any Christian, by the same reasō that he refuseth it of *Iohn*. Therefore as the words are manifest, *Iohn* is precisely admonished of the Angell of errour and undutifulnes in the fact, yet soone after of forgetfulnesse falleth into the same error & undutifulnes againe. *But howsoeuer that be* (you say) *this is euident, that this the Angels refusing of adoration, taketh not away the due reuerence and respect wee ought to haue to Angels, or other sanctified persons and creatures.* This should be easily granted if you could stay heere: for we would not by any meanes take away the due reverence and respect we ought to haue to holy persons and things, whatsoever be sanctified by God. But it is evident that this the Angels refusing of adoration taketh away all religious adoration or seruice of Angels or other creatures whatsoever, which is due onely to God. But where you say these words, *See thou doe it not, signifie rather an earnest refusall, then any signification of crime committed thereby*, it is very absurd. For these words be not onely of refusall, but of prohibition, (as every childe knoweth) and S. *Augustine* in the places before mentioned doth testifie. Seeing therefore they prohibit that which was not to be done, (as S. *Augustine* also confesseth) the doing of that which the Angell forbiddeth, must needs be a crime, whosoever committeth it, and the greater after so earnest a prohibition.

The Protestants by conference of Scriptures might finde religious adoration of creatures. *Aug. de vera relig. c. 55.* השתחוה προσκυνεῖν.

RHEM. 5. And marvell it is that the Protestants making themselues so sure of the true sense of every doubtfull place by conference of other Scriptures, follow not heere the conference and comparing of Scriptures that themselues so much or only require. We will giue them occasion & a method so to do, thus: Hee that doubteth of this place, findeth out three things of question which must be tried by other Scriptures. The first, whether there ought to be, or may be any religious reverence or honour done to any creatures, taking the word religion or religious worship not for that speciall honour which is properly and onely due unto God, as S. *Augustine* sometime useth it, but for reverence due to any thing that is holy by sanctification or application to the service of God. The second thing is, whether by use of Scriptures, that honour be called *adoration* in latine, or by a word equivalent in other languages, Hebrew, Greek, or English. Lastly, whether we may by the Scriptures fall down prostrate before the things, or at the feet of the persons that we so adore. For of civill duty done to our Superiours by capping, kneeling, or other curtesie, I think the Protestants will not stand with us; though indeed, their arguments make as much against the one as the other.

1. Religious worship of creatures. *Ps.* 5. 137. *Da.* 6. 10. *Ios.* 7

2 The same is called adoration.

But for religious worship of creatures (which we speak of) let them see in the Scriptures both old and new: first, whether the Temple, the Tabernacle, the Arke, the Propitiatory, the Cherubins, the Altar, the bread of proposition, the Sabboth, and all their holies, were not reverenced by all signes of devotion and religion: whether the Sacraments of Christ, the Priests of our Lord, the Prophets of God, the Gospell, Scriptures, the name of IESVS, and such like (which be by use, signification, or sanctification, made holy) are not now to be reverenced: and they shall finde all these things to haue been reverenced, yea they shall finde them to haue beene reverenced of all the faithfull, without any dishonour of God, and much to his honour. Secondly, that this reverence is named *adoration* in the Scriptures, these speeches do proue, *Psal.* 98. *Adore ye his footstoole, because it is holy*, Heb. 11. *He adored the top of his rod.* Thirdly, that the Scriptures also warrant us (as the nature of the word *adoration* giueth in all three tongues) to bow down our bodies, to fall flat on the ground at the presence of such things, and at the feet of holy persons, especially Angels, as *Iohn* doth here, these examples proue. *Abraham* adored the Angels that appeared to him, *Moses* also the Angell that shewed himselfe out of the bush, who were creatures, though they represented Gods person, as this Angell here did that spake to S. *Iohn*. *Balaam* adored the Angell that stood before him with a sword drawne, *Numb.* 22. *Iosua* adored, falling flat down before the feet of the Angell, calling him his Lord, knowing by the Angels own testimony, that it was but an Angell, who refused it not, but required yet more reverence, commanding him to pluck off his shooes, because the ground was holy, no doubt so made by the presence onely of the Angell.

3 Falling prostrate before the persons or things adored Gen. 18. Ex. 3. Ios. 5. Adoring of Angels.

Yea not onely to Angels, but even to great Prophets this devotion was done, as to *Daniel* by *Nabuchodonosor* who fell flat upon his face before him, and did other great offices of religion, which the Prophet refused not, because they were done to God rather then to him, as Saint *Hierom* defendeth the same against *Porphyrie*, who charged *Daniel* with intollerable pride therein, and the said holy Doctor alledgeth the fact of *Alexander* the great, that did the like to *Ioiadas* the high Priest of the Iewes. Howsoever that be (for of the sacrifice there mentioned there may be some doubt, which the Church doth alwayes immediatly to God, and to no creature) the fact of the Prophets (4. Reg. 2.) to *Eliæus*, is plaine: where they perceiving that the double grace and spirit of *Elias* was given to him, fell flat down at his feet and adored. So did the Sunamite. To omit that *Achior* adored *Iudith*, falling at her feet, as a woman blessed of God, and infinite other places.

Adoration of Prophets and holy persons.

* or Iaddus.

4 Reg. 4. Iudith. 13.

All which things, by comparing the Scriptures, our adversaries should haue found to bee lawfully done to Men and Angels, and soveraigne holy creatures; whereby they might convince themselues, and perceiue, that that thing could not be forbidden S. *Iohn* to do to the Angell, which they pretend: though the Angell for causes might refuse even that which S. *Iohn* did lawfully unto him, as S. *Peter* did

did refuse the honour given him by *Cornelius*, according to S. *Chrysostomes* opinion, *hom.* 23 *in* c. 10. *Act.* yea even in the third chapter of this booke (if our adversaries would looke no further) they might see where this Angell prophesieth and promiseth that the Iewes should fall downe before the feet of the Angell of Philadelphia, and adore. See the Annot. there.

FVLKE. 5. Concerning the expounding of doubtfull places of scripture by conference of other cleare places, wherein you deride us: S. *Augustine* saith, *Nothing almost is fetched out of those absurdities, which is not found else where, to be uttered most plainly, de doct. Christ. lib.* 2. *c.* 6. Now this text is so cleere and evident of it selfe, as it is one of those places, which may serue to expound the obscurity or difficulty of other texts, where any doubt may arise concerning religious adoration and service which is due onely to God. But seeing you will be blinde in the cleere light of the Sunne at mid-day, and make doubt of this place where none at all needeth, but to cloake your shamefull idolatry, yeelding religious worship and service to creatures: Let us consider your three doubts or questions: *First, whether there ought to bee or may be any religious reverence or honour done to any creature.* But here (because you haue S. *Augustine* flat against the grand question) you distinguish of this word Religion and Religious by petition of principle, or begging the matter in controversie, that there is one kinde of Religious worship proper to God, and another to creatures: where as the question is, whether all religion and religious worship and service be due onely to God. But because I will not striue with you about a terme, if we might agree about the matter: So that you will grant with S. *Augustine* in the place by you quoted, *That we may haue no religion or religious worship and service of the workes of men, that is of Images, for the workemen themselues that make such things are better then their workes, whom yet we ought not to worship.* That we ought to haue no religion or religious worship and service of dead men: *For if they lived godly, they are not so taken that they seek such: but they will haue him to be worshipped of us, by whose illumination they reioyce, that we are fellow seruants of their dignitie or worthinesse. Therefore they are to be honoured for imitation sake, they are not to be adored for Religion.*

Vnderstanding of the Scriptures by conference.

God onely to be worshipped with religious seruice.

Finally, that we ought to haue no religion of Angels, whom we honour with loue, not with seruice: I say, so that you will grant all this with S. *Augustine*, I will not hold you so hard at the staues end for this terme *Religious*, but answer your question. That there is a religious reverence due to such things as are holy by sanctification, and application to the service of God, in respect that they are by God sanctified and applied to his seruice. But this due reverence and estimation of such things, is no religious adoration, worship or seruice of those things, or due to those things. Therefore the Temple, the Tabernacle, the Arke, the Propitiatory, the Cherubims, the Altar, the bread of proposition, the Sabboth, and all their holies, were esteemed and reverenced as holy things, but not adored, worshipped, or served, by religious kneeling to them, bowing to them, or praying to them. Likewise the Sacraments of Christ, are to be reverently esteemed and honoured, as the seales of Gods promises: but not to be adored, worshipped, served, kneeled to, or prayed unto.

For to omit the Lords Supper because it is in controversie, what true Catholike ever said, that Baptisme, or the water thereof is to be adored, worshipped, served, by bowing or kneeling to it, or by praying to it? The like I say of the Gospell, Scriptures, or the name of Iesus, to which no religious adoration, worship, or service is due, although they are to be honoured and religiously esteemed for God and Christs sake, whose Word and Name they are. And although men may kneele while the Scripture is read, or bow while Iesus or Christ is named, yet to the bookes, or the sound of the name, no adoration is to be given, but onely to God. As for Gods Priests and Prophets, they are to be honoured with civill reverence for religions sake, with charity, as S. *Augustine* saith of Angels, not with religious service, with duties of the second table, not with any duty of the first Table.

Your second question is, *Whether that honour be called adoration in Latine, or be a word equivalent in other languages.* Whereto I answer, That in the Scripture that religious reverence and due estimation of holy things, is never called adoration, worship or service of those things, nor by any other word equivalent. For the Prophet, *Psal* 98. saith not, *Adore his footstoole*, but *Adore yee at*, or *before his footstoole*: because he is holy. For that 5. vers. is plainly expounded in the last verse of the Psalme, even in your vulgar translation. But in the Heb. text it is plaine as I said before. Likewise *Heb.* 11. the text is not, *That Iacob adored the top of his rod*, but that *he adored vpon the end of his staffe*, that is leant vpon his staff, as is proued in the answer to your notes upon that text. Your last question is, *Whether we may by the Scriptures fall down prostrate before those things, or at the feet of the persons that we so adore?* To this quest. I answer first, that with religious adoration we may not adore any thing or person, but God onely. But wee may fall downe prostrate, or kneele in adoring of God, before those holy things and persons. Where you say, *that our arguments make as much against civill duety, as religious*, it is utterly false. For wee distinguish duties of adoration, according as God himselfe hath distinguished them by the two Tables of his Law. And in the first Table of Religion we finde but one duty of adoration, which is prohibited to be given to any creature, and commanded to be given onely to God. But that *the Scriptures do warrant us, to bow down our bodies at the presence of them, or at the feet of holy persons, specially Angels, you haue examples to proue.* I might answer you, that examples are no warrant against a law, except they be allowed by the law, or the law maker. Although some ancient writers thinke, that before Christ came in the flesh Angels might be adored, but not since. But to examine your examples, first you say, *Abraham*, adored the Angels that appeared to him, *Gen.* 18. Whereto I answer, he adored them with civill adoration, as honourable and reverend personages, because they came in the shape of men, supposing them to be men, as his preparation for them declareth: yet one of them was Christ, whom hee might haue worshipped with divine honour. Secondly, you say, *Moses adored the Angel that shewed himselfe out of the bush, which was a creature, although he represented Gods person, Exod.* 3. *as the Angell that spake heere to S. Iohn.* Concerning the Angell that spake to S. *Iohn*, I haue answered before. But touching *Moses*, your vulgar Latine Text is plaine, that it was the Lord himselfe, and the Hebrew text calling him the Angell of the Lord, meaneth plainly Christ, and no creature. So doth S. *Paul* call him expresly. 1. *Cor.* 10. 9. And *Exod.* 13. 21. he is called the Lord which led his people out of Egypt, that sometimes is

called the Angell, because he is the Angell of the Couenant, as *Malachy* calleth him, *Malach. 3. 1.*

Thirdly, *Balaam adored the Angell that stood before him with his sword drawn, Numb. 22.* I might answer peradventure, that *Balaams* example is meete for Balaamites to follow. But indeed the Hebrew Text saith not, that he adored the Angell, but that he inclined his head, and bowed himselfe upon his face: adoring God when he saw his Angell ready to take vengeance of him. But *Iosua adored falling flat down before the feet of the Angell, calling him his Lord, knowing by the Angels own testimony that it was but an Angell.* I answer, hee knew by the Lords testimony that it was Christ himselfe, the Prince of the Armies of the Lord, that appeared to him in the similitude of a man. And within three verses after hee is called *Iehoua*, the Lord himselfe. Wherefore neither this, nor any other examples you can bring, proveth that it is lawfull, to adore, worship, or serue Angels.

Yet you proceed and say, *that not onely to Angels, but also to great Prophets, this devotion was done, as to Daniel by Nabuchodonosor.*

I answer, that no religious adoration was ever lawfully given to any Prophet, but civill adoration of loue, not of Religious service (though in respect of God, whose servants they were) as all civill honour given to earthly Kings and other persons in authority, is in respect of God, whose Ministers they are, yet is no religious adoration, worship or service. And therefore it was shamefull idolatry that *Nabuchadnezar* would haue offered sacrifice to *Daniel*, who (without doubt) did withstand him, though it be not expressed: yet it is easily to be gathered, not onely by the piety of *Daniel*, that would never admit such a sacriledge, but also by the 47. verse of that Chapter, where the Kings answer to *Daniel* is rehearsed, acknowledging that the God of the Iewes, is the onely God, to whom onely all religious service and worship is due. Therefore you do shamefully slander the holy Prophet, in saying that hee did not refuse that adoration and outward offices of Religion, yea and S. *Hierome* that he doth defend the same. And last of all, though *Porphire* was a wicked blasphemer; yet it is a shame to belie the devill: For neither did *Porphire* charge *Daniel* with intollerable pride, but said it was incredible, that such a proud King would adore his captiue.

Therefore these be the words of S. *Hierom* vpon *Daniel 2. 46. At this place Porphyrie doth cauill, that the most proud King neuer would haue adored a captiue. As though the Lycaonians also would not haue offered sacrifices to Paul and Barnabas, because of the greatnesse of their miracles. Therefore the errour of the Gentiles, which thinke all that is aboue themselues to be Gods, ought not to be imputed to the Scripture, which doeth report all things simply as they were done. But also we may say this, that the King himselfe did declare the causes of adoring and offering of hosts, incense, and sacrifice, saying vnto Daniel: Verily your God, is the God of Gods &c. Therefore he doth not so much adore Daniel, as God which reuealed the mysteries in Daniel. As wee read that Alexander the great, King of the Macedonians did, in the high Priest Iehoiada. But if this interpretation be misliked, we must say, that Nebuchodonozar being confounded at the greatnesse and astonishment of the wonders, knew not what he should do: as he that vnderstood who was the true God, and Lord of Kings, and adored his seruant and burned incense to him.*

You see plainely that S. *Hierom* doeth not defend this religious seruice to haue been lawfully offered to *Daniel*, but yeeldeth reasons that might moue the proud King to worship *Daniel*, as the Lycaonyans would haue honoured *Paul* and *Barnabas*, or thinking to worship God in him, as *Alexander* did in giuing reuerence to *Iaddus* the high Priest. Finally the falling down before *Elizæus* by the children of the Prophets, and by the *Sunamite*, was ciuill and not religion, so I say of *Achior* adoring *Iudith*. Therefore by comparing the Scriptures, we do not finde that religious adoration, worship, or seruice, may bee done to any creature, how holy soeuer, but onely to God and Christ: which S. *Iohn* was manifestly forbidden to do to any other, But you say, *The Angel for causes, might refuse that which S. Iohn did lawfully doe vnto him.* But the Angell might not forbid that which was lawfull to be done except you will set him to schole, and teach him such diuinity as hee neuer learned in heauen. For he doth here straightly forbid him; saying, *See thou do it not*, And addeth a reason why neither hee ought to receiue such adoration, nor *Iohn* to offer it, because hee is fellow seruant with him, and all true Christians, to whom no such adoration is due: But onely to God. Which if it had not been his expresse meaning, he should haue induced *Iohn* into an errour, and caused him to thinke that God onely is to be adored, which is an errour by your doctrine, if Saints, Angels, Images, reliques, &c, may be adored with religious adoration. And if there were causes, known to you, why the Angel might refuse that which *Iohn* did lawfully vnto him, why doth he not rather expresse those causes, then these which you hold to be no causes. If you know not those causes why do you dream of that you know not, and deny those to bee causes which the Angell doeth expresse? Namely, because hee is a seruant, not the Lord; a creature, not God, to whom onely Religious seruice is to be giuen.

But you coniecture there were causes why the Angell might refuse, that *Iohn* might lawfully giue to him, as *Peter* did refuse the honour giuen him by *Cornelius according to S. Chrysostomes opinion.* But you without shame slander S. *Chrysostome*: for there is no word to proue that *Cornelius* did lawfully offer to adore *Peter*, not that *Peter* might lawfully take such kind of adoration, as I haue shewed. *Act. 10. Sect. 7.* For adoring of the Angell of *Philadelphia*, see the place *Chap. 3. Sect. 6.* Where Christ himselfe, and not this Angell, foreshewth that adoration.

To conclude, *Arethas* saith, *VVorship not mee (saith the Angel) as foreshewing things to come, for this vtterance of prophecy is not mine &c.* By which you see that he meaneth, that *Iohn* worshipped him as an Angell, which had foreshewed these things, not as God, not supposing that he was Christ. *Ambrosius Ansbertus* saith in the person of the Angell: Take heed that thou go not about to yeeld vnto a creature the honour which is proper to God onely, but rather consider and giue thankes, because hee whom thou goest about to adore, is in nothing thy superiour, is in nothing now found more excellent then thou, because we are fellow seruants of one Lord, & fellow cittizens of one cittie, although according to the dispensation of the mysterie, he seemeth now to be preferred before thee. And hereof certainly thanks are to be giuen to the redeemer of us al, because that nature, which before did worship Angels:

and

and was not forbidden: now by his comming, is both forbidden to adore them, and also is iudged in nothing inferiour to them. And leſt we ſhould thinke that this dignity is proper onely to Iohn, when the Angell ſaid vnto him: See thou do it not, I am thy fellow ſeruant, immediately hee added and ſaid: and of thy brethren, hauing the teſtimony of Ieſus.

CHAP. XX.

MARGINALL NOTES.

Verſe 1 AND he apprehended the dragon the old ſerpent, which is the Deuill and 2 Satan, and ‖ bound him for a thouſand yeares.

RHEM. 1. [2. *Bound him.*] Chriſt by his Paſſion hath abridged the power of the Deuill for a thouſand yeares, that is the whole time of the new Teſtament, vntill Antichriſts time, when he ſhal be looſed again, that is, be permitted to deceiue the world, but for a ſhort time onely, to wit three yeares and a halfe.

FVLK. If a thouſand yeares ſignifie no certaine number of yeares, but the whole time of the new Teſtament, neither do the 42. moneths of Antichriſts raigne, ſignifie a certaine number of three yeares and an halfe, but rather the whole time of his raigne, which is but ſhort in compariſon to the eternall raigne of Chriſt. *The time of Antichriſts raigne.*

Verſe. 4. And I ſaw ſeates: and they that ſate vpon them, and iudgement was giuen them and the ſoules of the beheaded for the teſtimony of IESVS, and for the word of God, and that adored not the beaſt, nor his image nor receiued his character in their foreheads or in their hands, and haue liued, and raigned with Chriſt, ‡ a thouſand yeares.

RHEM. 2. [4. *I ſaw ſeates.*] S. *Auguſtine* (*li. 20. de Ciuit. Dei. c. 9.*) *taketh this to be ſpoken* not of the laſt iudgement, but of the Sees or Conſiſtories of the Biſhops and Prelates themſelues by whom the Church is now gouerned. As the iudgement here giuen, can be taken no otherwiſe better, then of that which was ſaid by our Sauiour Mat. 18. Whatſoeuer you binde in earth, ſhall bee bound in heauen, and therefore the Apoſtle ſaith, What haue I to doe to iudge of them that are without? *Biſhops conſiſtories and indiciall power. 1 Cor. 5.*

FVLK. 2. S. *Auguſtine* ſpeaketh not of Popiſh Sees and Conſiſtories, in which the Prelates of the Antichriſtian Church take their eaſe in the one, & ſerue their couetouſnes, or exerciſe their cruelty in the other: but he ſaith, *they are to be vnderſtood of ſedes præpoſitorum, the ſeates of the ouerſeers or gouernours of the Church, and of the gouernours themſelues*, which execute iudgement by preaching the word of God, and exerciſing Chriſtian diſcipline.

RHEM. 3. [4. *And the ſoules.*] He meaneth (*ſaith S. Auguſtine in the place alleaged*) the ſoules of Martyrs, that they ſhall in the meane time, during theſe 1000 yeares, which is the time of the Church militant, being in heauen without their bodies, and reigne with Chriſt, for, the ſoules (*ſaith he*) of the godly departed are not ſeparated from the Church, which is euen now the kingdom of Chriſt for elſe there ſhould bee kept no memorie of them at the altar of God in the communicating of the body of Chriſt: neither ſhould it auaile to haſten to Baptiſme in the perils of death, for feare of ending our life without it: nor to haſten to be reconciled, if we fortune for penance or of ill conſcience to be ſeparated from the ſame body. And why are all theſe things done, but for that the faithfull departed alſo be members of the Church? And though the Martyrs be onely named here, yet it is meant of others that die in the ſtate of grace. *During a 1000. yeers, (that is the time of this militant Church.) ſaints raigne with Chriſt in ſoule onely.*

FVLK. 2. Ergo the reſt of the ſoules fry not in purgatory, while the martyrs raigne in heauen with Chriſt. For although (*ſaith S. Auguſtine*) they are not yet with their bodies, yet their ſoules do euen now raigne with him, while theſe thouſand yeares do runne, wherefore it is read elſe where in the ſame booke. Bleſſed are the dead, which die in the Lord, from hence forth now, euen ſo ſaith the ſpirit, that they may reſt from their labours: for their works follow them. So the Church reigneth now, firſt with Chriſt in the liuing & in the dead. For therefore as the Apoſtle ſaith Chriſt dyed that he might haue dominion ouer the quick and the dead. But he maketh mention of martyrs ſoules onely, for that they as chiefe do raigne being dead, which haue fought for the truth to the death: But of a part we vnderſtand the whole, euen the reſt that are dead which perteine to the Church, which is the kingdom of God. *Purgatory.*

Verſe. 5. ‖ The reſt of the dead lived not, till the thouſand yeares be conſummate, ‖ This is the firſt reſurrection.

RHEM. (5 *The reſt liued not.*] The reſt which are not of the happy number aforeſaid, but liued and died in ſinne, raigne not with Chriſt in their ſoules during this time of the new Teſtament, but are dead in ſoule ſpiritually, and in body naturally, till the day of iudgement, S. *Auguſt. Ibidem.* *The reſt are dead and damned in ſoule, during the ſame time.*

RHEM. 4. [5 *This is the firſt reſurrection.*] As there bee two generations, one by faith, which is now in Baptiſme: and another according to the fleſh, when at the latter day the body ſhall be made immortall and incorruptible: ſo there are two reſurrections, the one now of the ſoules to ſalvation when they die in grace, which is called the firſt, the other of the bodies at the latter day, S. *Auguſt. lib. 20. de Ciuit. cap. 6.* *The firſt reſurrection of the ſoule onely.*

FVLK. 4. Regeneration in the elect is ſealed to them by Baptiſm. But ſeeing Baptiſm may be giuen out of the Church, which ſhall afterward bee effectuall in the Church, when they that were baptized by heretickes, come to the Catholike Church, it is manifeſt that regeneration is not made in Baptiſme *ex opere operato* of the work wrought. For they may haue the right ſeale of regenera- *Opus operatum. The works wrought.*

tion, which yet haue not the right faith and Spirit of GOD, whereby they ſhould be regenerated.

Verſe. 6. Bleſſed and holy is he that hath part in the firſt reſurrection, in theſe the ſecond death hath not power: but ‖ they ſhall be Prieſts of God and of Chriſt: and ſhall raigne with him a thouſand yeares.

Prieſts, ſome properly ſo called, ſome unproperly. 1. Pet. 2.

RHEM. 5. [6 *They ſhall be Prieſts.*] It *is not ſpoken* (ſaith S. Auguſtine lib. 20. de Civit. c. 10) *of Biſhops and Prieſts onely, which are properly now in the Church called Prieſts: but as we call all Chriſtians, for the myſticall chriſme or ointment, ſo, all Prieſts becauſe they are the members of one Prieſt: of whom the Apoſtle Peter ſaith, a holy people, a Kingly Prieſthood.* Which words bee notable for their learning that thinke there be none properly called Prieſts now in the new Teſtament, no otherwiſe then all Chriſtian men and women, and a confuſion to them that therefore haue turned the name Prieſts into Miniſters.

The name of Prieſts.

FVLK. 5. Becauſe the common people in S. *Auguſtines* time, did commonly and ſpecially call them in Latine *Sacerdotes*, which were Biſhops and Elders, as the Scripture nameth them: hee giueth warning that the word *Sacerdotes* in this place, doth not ſignifie thoſe ſpeciall officers of the Church, but all true Chriſtians, which are all *Sacerdotes*, that is, Sacrificers, becauſe they are members of that one high Sacrificer, Chriſt. But you thinke his words notable, becauſe hee ſaith, that Biſhops and Elders are now properly called *Sacerdotes*, where he meaneth not, that this terme is properly appertaining to them, but that they were now, that is in his time, ſo called peculiarly, whereas the name is generall to all Chriſtians: For hee meaneth not that Biſhops and Elders be called *Sacerdotes*, that is, ſacrificers properly, and all other Chriſtians unproperly: but the adverbe properly is oppoſite to generall, and ſignifieth no more then ſpecially or peculiarly. Therefore this place is rather a reproving then allowing of them that call the Miniſters of the Church properly, or peculiarly by the name of *Sacerdotes*, which is common to all Chriſtians, men and women. Neither is it any confuſion to them which refuſe not the name of Prieſt, when it ſignifieth no more then the Greek word importeth, which the Holy Ghoſt uſeth, and from whence it is derived: but onely when by perverſe uſage of our Engliſh ſpeech, it is taken to ſignifie a ſacrificer, which indeed it doth not ſignifie. As for the name Miniſters, being uſed in Scripture, no man ought to refuſe, but rather the name of *Sacerdotes*, which the Scripture of the new Teſtament, never uſeth for a Biſhop, Elder, or Prieſt of the new Teſtament.

Verſe. 7. And when the thouſand yeares ſhall bee conſummate, ‖ Satan ſhall bee looſed out of his priſon, and ſhall go forth and ſeduce the nations that are upon the foure corners of the earth, Gog and Magog, and ſhall gather them into battell, the number of whom is as the ſand of the Sea.

The binding and looſing of Sathan explicated by S. Auguſtine.

RHEM. 6. [7. *Satan ſhall be loſed.*] In the whole 8. chapter of the ſaid 20. booke *de ciuitate Dei* in S. *Auguſtine*, is a notable commentarie of theſe words. Where firſt hee declareth, that neither this binding nor looſing of Satan is in reſpect of ſeducing or not ſeducing the Church of God: prouing that whether he be bound or looſe, he can neuer ſeduce the ſame. *The ſame*, (ſaith he) *ſhall be the ſtate of the Church at that time when the Deuill is to bee looſed, euen as ſince it was inſtituted, the ſame hath it been and ſhall be at all time in her children that ſucceed each other by birth and death.* And a little after. *This I thought therefore to be mentioned, leſt any man ſhould thinke, that during the little time wherein the Deuill ſhall be looſed, the Church ſhall not be vpon the earth, he either not finding it here when he ſhall bee let looſe, or conſuming it when hee ſhall by all meanes perſecute the ſame.* Secondly, hee declareth that the Deuill to bee bound, is nothing elſe but not to bee permitted by God to exerciſe all his force or fraud intentations: as to bee looſed, is to bee ſuffered by GOD for a ſmal time, that is, for three yeares and a halfe, to practiſe and proue all his power and artes of tentations, againſt the Church and her children, and yet not to preuaile againſt them. Thirdly, this Doctor ſheweth by what great mercy our Lord hath tied Satan and abridged his power during the whole millenarie or thouſand yeares, which is all the time of the new Teſtament vntill then: and with what wiſdom hee permitteth him to breake looſe that little time of three yeares and ſix moneths, toward the latter day, which ſhall be the reigne of Antichriſt. Laſtly, he ſheweth what kind of men ſhall be moſt ſubiect to the Deuils ſeduction, (euen ſuch as now by tentation of Heretikes go out of the Church) and who ſhall auoyd it.

The ſhort reigne of Antichriſt.

Millenarij, or Chiliaſte.

By all which wee may confute diuers falſe expoſitions of old and late Heretikes, firſt, the ancient ſect of the Millenaries, that grounded vpon theſe thouſand yeares named by the Prophet, this hereſie, that there ſhould bee ſo many yeares after the reſurrection of our bodies, in which wee ſhould reigne with Chriſt in this world, in our bodies, in all delights and pleaſures corporall, of meates, drinks, and ſuch like, which they called the firſt reſurrection, of which hereſie *Cerinthus* was the author. *Epiph. har. 77. in fine. Hiero. Comment. c. 19. Mat. Auguſt. har 8. ad Quod vult Deum. Euſebius* alſo (*li. 3. hiſtoriæ c. 33.*) ſheweth that ſome principall men were in part (though after a more honeſt maner concerning thoſe corporall delicacies) of the ſame opinion, by miſconſtruction of theſe words of S. *Iohn*. Whereby wee learne and all the world may perceiue the holy Scriptures to bee heard, when ſo great Clearkes did erre, and that there is no ſecuritie but in that ſenſe which the Church alloweth of.

The Scriptures hard.

By S. Auguſtines foreſaid explication is euidently deduced againſt

The late Hereticks alſo by the ſaid S. *Auguſtines* words are fully refuted, affirming not only that the Church may be ſeduced in that great perſecution of the Deuils looſing, but that it hath been ſeduced euen a great peeece of this time when the Deuill is bound: holding that the very true Church may erre or fall from truth to errour and idolatrie, yea (which is more blaſphemie) that the chiefe gouernours of the Church is Antichriſt himſelfe and the very Church vnder him, the whoore of Babylon: and that this Antichriſt, which the Scriptures in ſo many places, and here plainly by S. *Auguſtines* expoſition

sition, testifie, shall reigne but a small time, and that toward the last iudgment) hath been reuealed long sithence, to be the Pope himselfe, Christs own Vicar, and that he hath persecuted the Saints of their sect for these thousand yeares at the least. Which is no more but to make the Deuill to bee loose, and Antichrist to raigne the whole thousand yeares, or the most part thereof, that is, almost the whole time of the Churches state in the new Testament (which is against this and other Scriptures euidently, appointing that, to be the time of the Deuils binding.) Yea it is to make Antichrist and the Deuill weaker toward the day of iudgement then before, and the truth better to be known, and the faith more common, the neerer we come to the same iudgment, which is expresly against the Gospel and this prophecie of S. *Iohn*

the Protestants, that the Church cannot erre, and that the Pope cannot possibly be Antichrist. An invincible demonstration.

We see that the Sects of *Luther*, *Calvin*, and other, be more spred through the world then they were ever before, and consequently the Pope and his religion lessened, and his power of punishing (or, as they call it, persecuting) the said Sectaries, through the multitude of his aduersaries, diminished. How then is the Pope Antichrist, whose force shall be greater at the latter end of the world, then before? or how can it be otherwise, but these Sect-masters should be Antichrists neere precursors, that make Christs chiefe Ministers, and the Churches chiefe gouernours that haue been these thousand yeares and more, to bee Antichrists, and themselues and their Sects to be true, that come so neere the time of the Diuels loosing and seduction, and of the personall reigne of Antichrist?

FVLK. 6. S. *Augustine* saith, which you doe fraudulently omit, to haue a simple colour of his authority against us, *If this be to the Diuell, to be bound and shut up, not to be able to seduce the Church, then shall this be his loosing, that he may be able. God forbid. For the Church shall neuer be seduced by him, being predestinated and elected, before the constitution of the world; of which it is said,* The Lord knoweth who are his. *And yet the Church shall be here euen in that time in which the Diuell is to be loosed: as since the time it was instituted, it hath been here and shall be at all times in her children or members which by birth succeed them that dye.*

By this it is manifest, that S. *Augustine* speaketh not of the visible estate of the Church, in which are many hypocrites, but of the congregation of the elect, that shall never faile, while the world standeth. Now let us see what you gather out of him. First, against the old heretickes the Chiliastes. In which errour certaine great Clarkes were intangled: whereupon you inferre, *that the Scriptures are hard, and that there is no security, but in that sence which the Church holdeth.* Concerning the hardnesse of the Scripture, it is a sorry conclusion: but because one prophesie of things to come is hard, therefore the whole Scriptures generally are hard. But although we grant unto you, that many things are hard in the scripture, yet it will not follow, that all things are hard therein. S. *Augustine* doth plainly teach you, *De doct. Christ. lib 2. c. 6. That the holy Ghost hath so magnifically tempered the Scriptures, that by plaine and easie places he might prouide against famine, and by hard places he might wipe away lothsomnesse,* that commonly ariseth of plenty and abundance easily gotten. And whence the security of understanding those difficulties is to be obtained, he sheweth, when he saith, *That nothing almost is with any great study gained out of those obscurities, which is not found elsewhere to be uttered in the Scriptures most plainly.* Meaning that all things necessary to saluation, are most plainly deliuered in the holy Scriptures, though there be some things, pertaining either to the times that are past, or to the time to come, which are not necessary for us to know, that are difficult or hard to be understood. There is therefore undoubted security in the plain text of the Scripture, though they that boast themselues to be the Church, doe hold the contrary. Therefore the sence which the Church holdeth, must be grounded upon the Scriptures, if it be true, if it be not grounded upon the Scripture, there is no security in holding it.

The difficulty of the scriptures. Interpretation of the Church.

And seeing the Church is oftentimes as uncertaine as the question to be decided by the authority thereof, what security can there be in the sense which the Church holdeth, before it bee certaine which is the Church? And if there be so easie a rule for security of truth in the sense which the Church holdeth, it is marvaile that it was unknown to *Papias*, *Irenæus*, and so many of the ancient Fathers of the primitiue Church, which erred in this point: Of the Kingdom of Christ to continue on earth for a thousand yeares: which S. *Augustine* iudgeth to comprehend all the time of the Church upon the earth, since the death of Christ to the end: although it may bee well taken for a thousand yeares after Christ, during which time, the deuill had no such power to obscure the grace of Christs redemption, as he hath obtained since by the Popes doctrine of merites, satisfaction, and iustification by workes. And as in Pope *Ioane* was a liuely image of the whore of Babylon, so of the loosing of Satan in Pope *Sylvester* the 2. who being a coniurer and sorcerer, by the devils meanes was made Popes, as it is famous even in the Popish stories, a number also of whose Necromanticall schollers, (as *Benno* the Cardinall, who lived not long after him, affirmeth) by the devils meanes obtained the seate of Antichrist.

In Pope Silvester a liuely image of the loosing of Satan.

But to returne to your obseruations: you say, *The late heretickes are by the said words fully refuted, not onely affirming that the Church may be seduced, but also holding that the very true Church may erre, and fall from truth to error and idolatry.* What licentiousnesse of lying and slandering is this, that you usurpe so commonly? which of us ever said, that any one of Gods elect might fall from Christ to idolatry finally? much lesse the whole Church of the elect and predestinate, of which S. *Augustine* speaketh. But this we say with S. *Augustine*, that *They which being ouercome, do follow the Diuel, pertained not to the predestinated number of the sonnes of God.* And that *it is to be confessed, that when iniquity aboundeth, the charity of many waxeth cold: and that through the vnaccustomed and most grieuous persecutions and deceits of the diuell, when he is loosed, they which are not written in the booke of life, are many that should yeeld.* Wee say not therefore that the whole Church, or any true member thereof should be seduced unto destruction, but that many of the visible Church, whose names are not written in the book of life, haue been seduced by Antichrists persecutions and deceits, especially after Satan was let loose. We say also that the Pope, who is the devils Vicar, and not Christs, is Antichrist, which hath no lawfull government of the Church, but usurpeth tyrannie against the true Church of the Elect: and that he with his Clergie which seduce the world, with his blasphemous doctrine are the whore of Babylon, and not the Church of Christ. We say further, that the Kingdom of Antichrist is but a short time, in

compariſon of the eternall Kingdom of Chriſt, yet hath it continued many hundred yeares, though not alwaies in like pride and tyrannie But that he hath perſecuted the Saints, for a thouſand yeares at the leaſt, we ſay not: For after he was firſt revealed in Pope *Boniface* the third, he did fortifie the errours of Purgatorie, and Invocation of Saints, the uſe of Images, and ſuch like, which were ſowed in the Church before him, and added many other errours unto them. Seducing, firſt by hypocriſie and counterfeiting of faſting and continencie, forbidding meates and marriage: having a ſhew of Chriſtian ſimplicity, expreſſed in the viſion of the beaſt with two hornes like the lambe, yet ſpeaking like a dragon, and procuring the full inſtauration of the decayed Romane Empire, (which is the beaſt with ſeven heads and ten hornes) in the See of Rome: Which once obtained, he wallowed in all filthy pleaſures of the fleſh, like an harlot, poyſoning, and alluring the Kings of the earth to commit fornication with him, and having bewitched the earthly Princes, to be come obedient unto him, then at length Sathan was looſed. And the true Church, which deteſting thoſe abhominations, and not able any longer to abide the corruptions in doctrine and manners of his wicked retinue, departed out of Babylon, was moſt cruelly perſecuted, in thoſe whom they called *Albigenſes, Waldenſes, paupres de Lugduno, Picardi, &c.* and that more cruelly, then ever the Heathen Emperours perſecuted the Chriſtians before *Conſtantinus* time. For in thoſe heatheniſh perſecutions for the moſt part, the Chriſtians were accuſed and condemned in ſome forme of Law, but in theſe cruelties, bloudie warres were held, and cruell battels fought againſt them to deſtroy them utterly, if it had been poſſible.

After which moſt cruell wars, when they were often driuen into mountaines and deſert places of the Alpes, Appennine, Hercinia ſilua and other corners of the world, or elſe diſperſed and kept cloſe in all regions of Europe, the bloodie inquiſition was ſet vp againſt them, which alſo hath conſumed many thouſands of them. Yet was it neuer able ſo to ouercome them, but that not onely diſperſed members, but euen whole Churches of them continued in the deſert corners, vntill it pleaſed God in this laſt time, to haue his Goſpell openly preached, and his word to make warre againſt Antichriſt, and to haue the victorie as in the chap 19. verſ. 11 to the end of the chapter which prophecy is now in fulfilling, and ſhall be accompliſhed, let Antichriſt, and all that take his part, rage neuer ſo much againſt it. We do not therefore aſſigne, the whole thouſand yeares, or the moſt part to Antichriſts raigne. For we hold that the chiefe tyrannie of Antichriſts (though he ſhewed himſelfe in clayme and vſurpation in part, and deceiued many before, began at the end of the thouſand yeares, when Satan was let looſe, after which time the Popes crueltie was greateſt, when his hereſie by the Schoolemen and the new ſects of fryers were moſt ſtoutly defended.

But that Antichriſt & the Deuill ſhall be weaker toward the day of iudgment, then they were before and the truth better be known, and the faith more common among many, after Antichriſt is begun to be conſumed with the breath of our Lords mouth, which is his holy word, it agreeth not onely with the prophecie of S. *Paul* but it is moſt cleerely deſcribed in the chapter 19. verſ. 11. to the end. Yea through the whole chapter: which is a prophecie of the ioy of the Church, after the condemnation of Antichriſt and the whore of Babylon is known therein: and of the preparation of the Church which is the Bride to the day of her marriage: of the victorie of the word of God againſt Antichriſt, of the vaine attempts of Antichriſt, and the kings of the earth to reſiſt the word of God and the kingdom of Chriſt. Againſt which there is nothing contrary in the Goſpell or in this prophecy of S. Iohn For though faith ſhall be hard to be found at the comming of our Sauiour Chriſt, & in few, in compariſon of the vnbeleeuers, both open enemies and counterfect Chriſtians, yet faith ſhall be found in the elect, whom he ſhall find at his comming as it is manifeſt 1. *Theſ.* 4. 17. though they be not ſo many in number, as haue been in other ages, that were before Antichriſt, nor ſo few, as were during the time of his greateſt tyrannie & perſecution. And ſeeing you ſee and confeſſe, that the Pope & his religion is leſſened, & his power of crueltie diminiſhed, I would (if it be poſſible) that you might alſo ſee that the Pope is Antichriſt, who is now conſumed by the breath of the mouth of Chriſt, which is his holy word: and with the two edged ſword that proceeded out of the mouth of him, that ſitteth on the white horſe, whoſe name is the word of God, and is rightly called King of Kings and Lord of Lords. Againſt whom it is folly to ſtriue, for all his enemies muſt bee made his footſtoole. And by him Antichriſt is leſſened, and his cruelty diminiſhed, ſo that his force ſhall not bee greater but daily leſſer, vntill he be vtterly deſtroyed and throwen into hell fire with the deuill and his angels according to this prophecie. For it is not the impudent claime that he maketh to be Chriſts chiefe miniſter, and head of his Church, being the king of pride and the enemie of Chriſts Church, that can any longer hide his wickedneſſe, which is layed ſo open by the preaching of his Goſpell, that all the elect of God may eaſily ſee it: though ſuch as the God of this world hath blinded will not open their eyes, but obſtinately refuſe the light that is offered to their own deſtruction.

The camp of Saints is the Catholike Church through the world.

As now heretikes in particular countries, ſo Antichriſt ſhall perſecute the Churches of all Nations.

Verſe 8. And they aſcended upon the bredth of the earth, and compaſſed the camp of the Saints, and the beloved Citie.

RHEM. 7. [8. *The campe of the Saints.*] S. *Auguſtine* in the ſaid 20. book de Civit. Dei, c. 11. *It is not* (ſaith he) *to be taken that the perſecutors ſhall gather to any place, as though the Campe of the Saints, or the beloved Citie ſhould be but in one place, which indeed are no other thing but the Church of Chriſt diſperſed through the whole world. And therefore wheresoever the Church ſhall then be* (which ſhall bee in all Nations euen then, for ſo much is inſinuated by this latitude of the earth here ſpecified) *there ſhall the tents of Saints be, and the beloved Citie of God, and there ſhall ſhe be beſieged by all her enemies, which ſhall be in euery Countrey where ſhe is, in moſt cruell and forcible ſort.* So writeth this profound holy Doctor. Whereby we ſee, that, as now the particular Churches of England, Scotland, Flanders, and ſuch like, bee perſecuted by their enemies in thoſe countries, ſo in the time of Antichriſt, the Churches of all nations, as of Italy, Spaine, France, and all other which now be quiet, ſhall be aſſaulted as now the foreſaid are, and much more, for that the generall perſecution of the whole, ſhall be greater then the particular perſecution of any Churches in the world.

FVLK. 7. That which you falſly ſay to be perſecution in the Church of England, Scotland, Flanders, &c. is in trueth the leſſening and diminiſhing of Antichriſt and his religion, which daily proceedeth euen in Italy, Spaine, France, and whereſoeuer he maketh moſt cruell warres againſt the word of God. And that which you ſay ſhall be, that the Church of all nations is to be aſſaulted moſt grieuouſly, hath already been performed by Antichriſt the Pope. Although the battell heere ſpoken of, is a more generall conſent of all the enemies of the Church, inward and outward, ſecret and open, to make aſſault againſt it, though not in one place nor time, nor after one manner. But the univerſall hatred of all the reprobate, is figured under the names of *Gog* and *Magog*, in which the Papiſts and Mahometiſts are the chiefe, though enemies one to the other; yet agreeing as the Phariſees & Sadduces in hatred of Chriſt, ſo theſe in perſecuting his Church. By this viſion therefore the Church is comforted, that as ſhee is inſtructed in the former viſions, that neither the heathen perſecutors without the Church, nor Antichriſt ſitting in the middeſt of the Temple of God, ſhould prevaile to deſtroy her, no more ſhould all the enemies of the Church, conſiſting of hypocrites and infidels, which ſhould bee the greateſt number toward the end of the world, though they ioyned in one againſt her, be able to overthrow her, but in fighting againſt her, they ſhould gaine their owne undoubted deſtruction.

Verſe. 9. And ‖ there came down fire from God out of heauen: and deuoured them.

RHEM. 8. [9. *There came downe fire.*] It is not meant of the fire of Hell (ſaith *S. Auguſtine lib. c. 12.* into which the wicked ſhall be caſt after the reſurrection of their bodies, but of an extraordinarie helpe that God will ſend from heauen, to giue ſuccourſe to the Saints of the Church that then ſhall fight againſt the wicked: or, the very feruent and burning zeale of religion and Gods honor, which God will kindle in the hearts of the faithfull, to be conſtant againſt all the forces of that great perſecution. *What is meant by fire from heauen.*

Verſe. 12. And I ſaw the dead, great and little, ſtanding in the ſight of the throne, and bookes were opened: and ‖ and another booke was opened, which is of life: and the dead were iudged of thoſe things which were written in the books according to their works.

RHEM. 9. [12. *An other book.*] This is the book of Gods knowledge or predeſtination, wherein that which before was hid to the world, ſhall bee opened, and wherein the true record of euery mans works ſhall be conteined, and they haue their iudgement diuerſly according to their works, and not according to faith onely, or lacke of faith onely, for, all infidels (as Turks, obſtinate Iewes, and Heretikes) ſhall neuer come to that examination, being otherwiſe condemned. *The booke of euery mans workes opened in the day of iudgement.*

FVLK. Men ſhall be iudged according to their works which are the fruits of faith or infidelitie. But in the book of life is not conteined record of euery mans works, but the names of the elect only: for which record there are other bookes opened before. Where you ſay infidels are otherwiſe condemned then for lacke of faith onely, it is true, and yet if they had that faith onely, by which God iuſtifieth the vngodly, they ſhould not be infidels, but faithfull and fruitfull in good workes, and not condemned, but glorified with the reſt of the elect.

CHAP. XXI.

MARGINAL NOTES.

Verſe. 22. AND ‡ Temple I ſaw not therein. For our Lord the God omnipotent is the Temple thereof, and the Lambe.

RHEM. 1. [22. *Temple.*] All externall ſacrifice which now is neceſſarie duty of the faithfull, ſhal then ceaſe, and therefore there ſhall need no materiall Temple.

FVLK. 1. There is no externall ſacrifice of propitiation any more required, nor any materiall Temple, but the ſpirituall ſacrifices of mortification, praiſe, thankeſgiving, prayer. For teaching, and the publicke exerciſes whereof, the Church hath now need of houſes of aſſemblies, which then ſhall be needleſſe, yet praiſe and thankeſgiving ſhall never ceaſe.

Verſe 27. There ſhall ‡ not enter into it any polluted thing, nor that doth abhomination, and maketh lie, but they that are written in the booke of life of the Lambe.

RHEM. 2. [27. *Not enter into it.*] None not perfectly cleanſed of their ſinnes, can enter into this heavenly Ieruſalem.

FVLK. 2. All that are cleanſed by the blood of Chriſt, are perfectly cleanſed, and need no purgatory paines to make them cleaner.

ANNOTATIONS.

Verſe 18. And the building of the wall thereof was of Iaſper ſtone: but the Citty it ſelfe ‖ pure gold, like to pure glaſſe.

RHEM. 3. [18. *Pure gold.*] S. *Gregory* (*lib. 18. Moral. c. 28*) ſaith, the heauenly ſtate is reſembled to gold, pretious ſtones, Chryſtall, glaſſe, and the like, for the purity, clarity, glittering of the glorious bodies: where one mans body, conſcience, and cogitations are repreſented to another, as corporall things in this life are ſeene through Chryſtall or glaſſe. *The ſtate of glorified bodies.*

CHAP

CHAP. XXII.

MARGINALL NOTES.

Verse 2. IN the mids of the ſtreet thereof, and on both ſides of the river, ‡ the tree of life yeelding twelue fruits, rendring his fruits every moneth, and the leaues of the tree for the curing of the Gentiles.

RHEM.1. [2. *The tree of life.*] Chriſt is our tree of life: in the Church, by the B. Sacrament: and in heaven, by his viſible preſence and influence of life everlaſting, both to our bodies and ſoules: of whom *Salomon* ſaith: *The tree of life to all that apprehend him. Prou.5.*

FVLK.1. Chriſt is our tree of life, not onely by the Sacrament of his ſupper (for then they onely ſhould be partakers of life in him which are partakers of the Sacrament) but by faith, and participation of his ſpirit, which laſt is common to all his elect, euen infants, which through infirmitie of their age, haue not faith actually.

Verſe 8. And I Iohn which haue heard, and ſeen theſe things. And *after I had heard and ſeen. I fell down ‡to adore before the feet of the Angell which ſhewed me theſe things.

RHEM.2. [8. *To adore before.*] You ſee it is all one to adore before the feet of the Angell, and to adore the Angell: though, to adore him, bee not expreſſed as in the 19. chap. *See the Annotation there v.20.*

Adoration. FVLKE.2. We ſee both are taught, when they are beſide the word of God, as to adore an idol, and to adore before an idol, yet are they not all one. For ſome outwardly boweth before an idol, that in his hart deteſteth it. But to adore before the ark, propitiatory, altar &c. which God by his word alloweth, is not to adore the arke, propitiatory, altar, &c. But God in thoſe places, or in preſence of thoſe things.

Verſe 11. Hee that hurteth, let him hurt yet: and hee that is in filth, let him bee filthy yet: he that is iuſt, and *let him be iuſtified yet: and let the holy be ſanctified yet.

RHEM.3. [11. *Let him be iuſtified yet.*] Man by Gods grace and doing good works, doth increaſe his iuſtice.

Iuſtification. FVLK.3. Man doing good works by Gods grace, doth increaſe that iuſtice which is a fruit of iuſtification by faith. But that iuſtice by which hee is iuſt in the ſight of God, hee encreaſeth not by good works: for it is perfect in Chriſt, in whom we are iuſt through faith. *Iuſtus autem adhuc iuſtiora faciat. Fulg. de rem pec. c.17. Remig. in Pſ.10.* Chriſt ſaith, *Fecit vt qui iuſti ſunt iuſtificentur adhuc, & qui in ſordibus, ſordeſcant adhuc: illi ad maius præmium, hi ad maiorem damnationem.*

Verſe 12. Behold I come quickly, and my reward is with me, *to render to euery man ‡according to his works.

RHEM 4. [12. *According to his works.*] Heauen is the reward, hire, and repaiment for good works, in all the Scriptures yet the aduerſaries will not ſee it.

Merite. EVLK.4. Heauen is the reward freely giuen to our good works by the grace of God, not of the merite of workes, nor as an hire to him that worketh. *Rom.4.4.* But as an inheritance to the children of God, *Math.25.34. Rom.8.17.* And it is ſaid to bee due, and rendred or repayed, not becauſe it is merited or deſerued by vs, but by Chriſt, and promiſed to vs. And this is the doctrine of all the Scriptures howſoeuer the enemies of Gods grace labour to obſcure it.

ANNOTATIONS.

RHEM.5. [11. *He that hurteth.*] It is not an exhortation, but a commination or threatning, that how far ſoeuer the wicked increaſe in naughtines, God hath prouideth anſwerable puniſhment for them.

Verſe 18. For I teſtifie to euery one hearing the words of the prophecie of this book, if any man ſhall adde to theſe things, God ſhall adde vpon him the plagues writ ten in this booke.

The curſe againſt adding or diminiſhing is againſt heretikes, not Catholike expoſitors. RHEM.6. [18. *If any man ſhall adde.*] The author of the commentaries vpon this booke, bearing the name of *S. Ambroſe* ſaith thus of this poynt. *Hee maketh not this proteſtation againſt the expoſitors of his prophecie, but againſt Hereticks, for the expoſiter doth adde or diminiſh nothing, but openeth the obſcuritie of the narration, or ſheweth the morrall or ſpirituall ſenſe. He curſeth therefore Hereticks that vſed to adde ſomewhat of their own that was falſe, and to take away other things that were contrary to their hereſies.* So ſaith this ancient writer. And this was the propertie of them in all ages, and ſo it is of ours now as wee haue noted through the whole Bible, and as we haue in ſundry places ſet forth to the ſight of all indifferent readers in the new Teſtament, that all the world may ſee that the Apoſtles curſe is fallen vpon them, and may beware of them.

FVLK. You ſhall neuer be able to proue that wee haue added any thing that is falſe, or taken away any thing which is true in the whole Bible. What you haue done euen in this tranſlation, and in your annotations, I leaue to the iudgement of the indifferent Readers that will peruſe this anſwere, as alſo the defence of our tranſlations againſt the ſlanderous booke of *Gregorie Martine.*

Verſe. 20.

Verse. 20. So he saith that giueth testimony in these things. Yea I come quickly, Amen
Come Lord IESVS.

A briefe petition vnto Iesus Christ, to come quickly, as S. Iohn here speaketh, and to iudge the cause of Catholickes and Protestants.

RHEM. *in.* [20. *Come Lord Iesus.*] And now O Lord Christ, most iust and mercifull, we thy poore creatures that are so afflicted for confession and defense of the holy, Catholike, and Apostolike truth, conteined in this thy sacred booke, and in the infallible doctrine of thy deere spouse our mother the Church, we cry also vnto thy Maiestie with tenderneſse of our hearts vnspeakable, COME LORD IESVS QVICKLY, and iudge betwixt vs and our Aduersaries, and in the meane time giue patience comfort and constancy to all that suffer for thy name, and truth in thee. O Lord God our onely helper and protector, tarry not long. AMEN.

FVLK. The words of your prayer be good and godly, but that they proceed not from a faithfull heart, not onely your wilfull and obstinate maintaining of errours, against the most cleere light of the truth with your intollerable licentiousneſse of lying and slandering the Saints of God, doe sufficiciently declare: but also your horrible practises of treason and murther, of our most gracious Soueraigne Lady, your naturall liege Queen, by your emissaries, *Campion*, *Parsons*, and other like trumpets of sedition, and other ministers of your wickedneſse, *Throckmorton*, *Somarvil*, *Parry*, *Sauage*, *Babington* &c. and the Spanish inuasion by you procured and intended against your countrey, doth openly cry against you, that you are men voyd of all feare of God faith, good conscience and religion, so that euery true Christian man may say of you with the Prophet *Psal.* 36. The wickedneſse of the vngodly hath said in my heart, there is no feare of God, before his eyes, &c. Therefore though you can speake good words in hypocriſie, yet your hart knoweth, and your cauterized conscience can not but beare witneſse that you dare not abide the triall of Gods iudgment, howsoeuer (as all wicked offenders doe commonly) you doe presumptuously appeale vnto it: I will say no more, but with the whole Church of God conclude: COME LORD IESVS, Amen.

God be praised.

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